

**1 Timothy**  
**For LoveIsrael.org**  
**Chapter 1**  
**Part 1: 1 Timothy 1:1-11**

The two epistles that Paul wrote to Timothy are often spoken of as the pastoral epistles. Paul, under the inspiration of the Holy Spirit, wrote these epistles to young Timothy so that Timothy could successfully lead the congregation/s that he was responsible for. The epistles to Timothy contain wise and Godly instruction. However, many of these instructions are ignored or not heeded in many churches today. Some churches go so far as to be actively rebelling against some of the commands found in these books.

Our calling, as true disciples of Messiah Yeshua, is to find out what is pleasing to God. Those things which are pleasing to Him are the things we need to be busy doing. Many times (especially in the days we find ourselves in) these things are contrary to what man thinks or does. Often these things are seen as “socially unacceptable”. We are not here to do what is acceptable in the eyes of men – what people think or believe should or should not be done. We are here to listen to and please God (Acts 5:27-32)

Our responsibility, as believers, is to teach truth and give Biblically sound instructions to others. These instructions may not be enjoyed, believed, accepted or practiced by them. However, as leaders in local congregations, it is our responsibility to encourage others to embrace truth. It is also our responsibility to enforce truth in our local congregations. We should not be passive and tolerant, but need to be individuals who are a force for truth – we are called to enforce the truth of God, we are called to not be idle but to be those who stand for truth.

**Verse 1:** *“Paul, an apostle of Messiah Yeshua, according to the commandment of God our Saviour and the Lord Messiah Yeshua, our hope.”*

*An apostle of Messiah Yeshua:* Paul took his calling as an apostle very seriously. An apostle is someone who is sent out to fulfil a specific purpose. Messiah Yeshua Himself commissioned Paul to be an apostle (Acts 9:6, 15-16). Paul was called to carry out the purposes of our Lord and Saviour.

*God our Saviour:* It is interesting that Paul (under the inspiration of the Spirit) in speaking of God the Father chooses to address Him as our Saviour. This is usually a term associated with Yeshua. This tells us that it was always God the Father’s plan and purpose to bring about salvation.

*Lord Messiah Yeshua:* Once we have received salvation it should impact every facet of our lives. There is only One Saviour (Isaiah 43:11) and He is our Lord (Romans 10:9). As our Lord (our Master) we need to submit to His instructions. If we are truly saved (ie. we have embraced the purposes of God and have submitted to His plan of salvation) we desire to serve and obey Him.

**Verse 2:** *“To Timothy, a true child in the faith: Grace, mercy, and peace from God our Father and Messiah Yeshua our Lord.”*

*True:* Genuine, authentic.

*Child:* This is a word in the neuter so is not the word for a son but for a child. The word ‘child’ emphasizes a familial relationship and also shows great endearment/love.

*A true child in the faith:* Timothy was not Paul’s biological son, but he was a true son to Paul in the faith. Paul and Timothy shared the same commitment to the truth of God.

*Grace, mercy, and peace:* This is what God offers us:

1. He offers us the free gift of His grace
2. Taking hold of His grace causes us to be recipients of His mercy
3. Through His grace and mercy we can have peace with God (peace is what we receive as a result of fulfilling the will of God).

*Messiah Yeshua our Lord:* This is the second time in this chapter that Yeshua has been referred to as ‘Lord’ (Repetition always shows emphasis). Him being ‘Lord’ has serious implications for us as believers. When we enter into a relationship with Him, we become His servants – even, His slaves. We are called to be absolutely submissive to His Lordship in our lives.

**Note:** Paul emphasises the Lordship of Yeshua as he begins this epistle. This is not by accident. Paul is setting up a foundation that should be at the forefront of our thinking as we read his instructions to Timothy. We are to do what we do because of the overarching fact that Yeshua is our Lord.

**Verse 3:** *“Just as I have urged you when I went into Macedonia—remain in Ephesus that you may instruct some that they teach no other doctrine.”*

*Urged:* Implored. It is a word of strong encouragement.

*Remain in Ephesus:* Paul wanted Timothy to stay in Ephesus so that he could set some things in order.

*Instruct:* Charge. To warn.

*Teach no other doctrine:* Paul did not want any doctrine, taught to the church in Ephesus, to be contrary to the truth of Scripture or contrary to the revelation that God had given to the apostles. Biblical truth needs to be foundational to what we teach. As we approach the last days, we have been warned that there is going to be a great apostasy (2 Thessalonians 2:3) and that wrong doctrines will be taught within local congregations (Matthew 24:24, 1 Timothy 4:1). These wrong doctrines will cause those who are not true believers to fall away. Not only that, but wrong doctrine also causes confusion and brings about disunity and conflict within the body of believers. We should not sit back idly and passively if wrong doctrine is taught. We need to war against wrong doctrine.

**Verse 4:** *“Nor give heed to myths and endless genealogies, which cause disputes rather than Godly edification which is in faith.”*

*Nor give heed:* Pay no attention to.

*Myths:* Fables, legends. Our emphasis should be on doctrine – not on experience. Some people today claim they went to heaven. They then begin to teach on what they saw in heaven, who they saw etc.

Their teaching becomes experiential (based on their experience) rather than based solely on what the Bible teaches us about heaven. This kind of teaching is sensational (it draws people's attention) but it is not Biblically sound.

*Endless genealogies:* This is not speaking about the genealogies that we find in Scripture. The genealogies in Scripture are there to be studied. They give us valuable information and teach us things that we need to understand. Paul is talking here about genealogies outside of the Bible. The primary responsibility of these genealogies is to exalt someone, to give them a pedigree or a connection.

*Disputes:* Basing doctrine on our experiences or on our pedigree causes unnecessary debates and uncertainty in people. These conversations can go around and around (they are endless) and never reach a proper conclusion. People are always left with a 'bitter taste' in their mouths.

*Godly edification:* When we bring Godly edification into the lives of others it means that we are bringing about the proper administration of God into their lives. Some Bibles translate this word as 'stewardship'. When we move away from the truth of God (ie the doctrines of the Bible) it brings about a disunity and confusion.

*Faith:* Faith is a word that is related to truth. We want the truth. Truth has an edifying influence in a congregation. It brings about a proper administration of Godliness and God's activity among His people.

**Verse 5:** *"Now the purpose of the instruction is love from a clean heart, from a good conscience, and from sincere faith."*

*Purpose:* Literally 'end' (as in, 'the goal, the objective, the purpose'). Most Bible translators translate this word as 'purpose' (as they have done here) except when it (subtly) suits the narrative that they want to push. An example of this can be found in Romans 10:4. Here this exact same Greek word is translated 'end' in most of the translations. This should be read as 'purpose'. Messiah is the purpose of the law. He did not come to 'end' the law.

*Instruction:* Commandment

*Love:* This is significant. Biblically the word 'love' relates to the commandments of God (John 14:15-24, Matthew 22:37-40). When we are submitting to the righteousness of God, and when we are walking in righteousness, we are going to be expressing love.

*Clean:* Pure

*Sincere:* We need to do things out of sincerity – truly believing that what we are doing is right, proper and correct. We do not do things because of what we are going to receive or because we are trying to get God to respond to us in a certain way. We do what is right because it is right – no hooks or strings attached. We do right, trusting that God will move in an edifying way to build up ourselves and others. It is good to desire a Godly administration in our lives.

**Verse 6:** *"From which some, have missed the mark, and they have turned away to profitless speech."*

*Missed the mark:* Some people had strayed. They did not have the right purpose, objective or goal. Paul wanted Timothy to set these things in order.

*Turned aside to idle talk:* Paul did not want people to have endless discussions on doctrines that were not rooted in Scripture.

*Profitless speech:* This is speech which does not emphasise the purpose of God. It is idle and unproductive speech that does no one any good. God is not pleased with this type of speech. These people missed out on the purposes of God because they had turned to idle and unprofitable speech.

**Verse 7:** *“Desiring to be teachers of the law, but not understanding what they are saying nor the things which they affirm.”*

*Desiring to be teachers of the law:* They wanted to be people who had authority or rulership over others. In Revelation 2:6 God reveals to us that He hates the deeds of the Nicolaitans. This word is made up of two Greek words: Nikos meaning ‘to conquer’ or ‘subdue’ and Laos meaning ‘people’. The Nicolaitans were individuals who wanted to dominate or conquer people. This is the same attitude alluded to here.

*Not understanding what they are saying nor the things which they affirm:* Their speech is bold and assertive. In reality, however, they do not actually know what they are talking about. They deal with issues/questions on a very superficial level rather than taking time to pray, ponder the relevant Scriptures or seek God’s guidance or the Holy Spirit’s anointing concerning a matter.

**Verse 8:** *“But we know that good is the law if one uses it lawfully.”*

*We:* True believers who are interested in the truth and edification of God.

*Uses it lawfully:* This one wants to use the law for the purpose of a Godly outcome. The law has been given to us so that we can learn how to express our love to God and to others. This is the goal/purpose/objective of the law. For example: In Leviticus 19:4 we are commanded not to turn to idols. Not turning to idols shows a love for God. In Leviticus 19:14 we are commanded not to curse the deaf or put a stumbling block before those who are blind. This law teaches us how to show love to others.

**Verse 9:** *“Knowing this, that for a righteous one the law is not laid, but for the lawless and the insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.”*

*Laid:* Laid down, extended, set forth (made or given).

*Lawless:* Those who are against the message of righteousness.

*Insubordinate:* Those who are rebellious by nature. They do not want to submit to the law.

*Murderers of fathers and murderers of mothers, for manslayers:* Three different Greek words for murder (taking another’s life) are used here. When we want to use the law to exalt ourselves, to have authority over or dominate others, etc then we are putting ourselves into a position whereby we are one step away from murder. Yeshua taught that if we have malice/anger in our heart for someone then we are seen in the same light as murderers (Matthew 5:21-22, see also 1 John 3:15). Being angry in our hearts towards others is a behaviour that meets the spiritual condition of murder. Anger puts us into a condition whereby we have the potential to take a life. Anger moves us away from loving others.

**Note:** The law was given to these people to manifest their sinfulness to them. The law shows them that they have a problem. They need healing. They need saving.

**Verse 10:** *“For fornicators, for homosexuals, for kidnappers, for liars, for perjurers, and those who set themselves against sound doctrine.”*

*Fornicators:* Those who are sexually immoral.

*Homosexuals:* (ἀρσενικοίται). This is a word made up of two Greek words – arrhen and koite. The first word is masculine – ie male. The second word speaks of lying down and inhabiting a bed together. In other words, this is a word that speaks of a male having a male bed partner. Sexual immorality is linked together with this concept of homosexuality.

*Kidnappers:* Those who take possession of someone else.

*Perjurers:* A person who lies after having promised to tell the truth. These are people who are not sensitive to truth.

*Those who set themselves against sound doctrine:* It is very significant that Paul, as he begins to write this epistle to Timothy, warns Timothy that to have a successful local congregation Timothy needs to watch over and supervise the doctrine being taught. We need to be so careful about false doctrine – doctrine which is not based on the Word of God.

**Verse 11:** *“According to the gospel of glory of the blessed God which was entrusted to me.”*

*The gospel of glory:* The things Paul spoke about in the preceding verses (sexual immorality, liars etc) attack the gospel of God. Paul was concerned about the gospel, as he wanted people to understand who Messiah was so that they could be redeemed, but he did not emphasise and only preach the gospel at the expense of everything else. Paul taught about discipleship, doctrine, etc.

*Entrusted:* This is the same word for ‘faith’. Paul was made faithful to the gospel of glory. Paul was faithful to the process of seeing God’s glory manifested in the lives of individuals.

**Note:** When we embrace the gospel, we are positioned to become instruments that bring God glory by our behaviour. When we become saved, we become a new creation – the Holy Spirit enters into us (Acts 1:8). This happens instantaneously. It is only as we mature and grow in our faith, however, that it becomes evident (in our behaviour) that we are indeed new creations. This process of regeneration is a process. The process is not becoming a new creation (we are that at the point of salvation), but the process demonstrates the fact that we are a new creation - instruments of God's glory.

# CHAPTER 1

## **PART 2: 1 Timothy 1:12-20**

God moves through His people. He wants to use each one of us to fulfil His purposes on earth – part of which is to be a blessing to those around us (Genesis 12:3). God remembers all the good works we have done in His name (Hebrews 6:9-10) and He is going to reward us according to these works (Revelation 22:12).

**Verse 12:** *“And grace I have toward the One who enabled me - Messiah Yeshua our Lord, who has considered me faithful, putting me into the ministry.”*

*Grace:* This is the literal word used here. Grace is a word that is related to forgiveness. When we receive God’s grace (His forgiveness) it produces thanksgiving, an attitude of gratitude, in our lives. In this context, Paul is giving thanks to God.

*Putting:* Placing, setting or appointing.

*Putting me into the ministry:* Yeshua appointed Paul to serve Him.

**Note:** Paul received grace from God. This grace transformed him, working in his life to enable him to faithfully carry out the will of God - to do ministry, ie to serve God (Titus 2:11-14). Before receiving grace, Paul was a slave to sin (Romans 7:24-25). After receiving grace, he was a slave to God.

**The takeaway for us:** If we are not enabled by Messiah, we are going to find that we cannot serve Him in our flesh. We cannot serve Him through our own ability, wisdom, knowledge or capability. None of these things can adequately prepare us to serve God. It is only through what Messiah does, through His Holy Spirit working in our lives, that we are enabled to be reckoned appropriate or faithful for service to God. Being put into ministry, by Yeshua, should lead to us feeling grateful or thankful for what God has entrusted us to do. It is such a privilege to serve Him!

**Verse 13:** *“Although I was formerly a blasphemer, a persecutor, and a violent man; but I obtained mercy because I did it ignorantly in faithlessness.”*

*I was formerly:* Referring to Paul’s past – before he became a recipient of God’s grace, and before he was enabled by Messiah for service.

*Blasphemer:* Blasphemy is a term usually reserved for God. It is the offence of speaking sacrilegiously (disrespectfully, in a derogatory way) against God. Paul did not blaspheme God the Father (the God of Israel), but he did blaspheme Yeshua. The use of this word here affirms the divinity of Messiah Yeshua – who is God. Initially Paul did not recognise the divinity of Yeshua. Those who do not recognise Messiah’s divinity are blasphemers.

*Persecutor:* Acts 8:3

*Violent:* This is stronger word than ‘insolent’. It is a word that speaks of someone who is strongly rebellious. Paul was violent against the things of God (Acts 9:1). He thought that as a Pharisee he was serving God, but he was deceived and in spiritual darkness. Paul was very knowledgeable of the Scripture, but he could not see or interpret them correctly because he allowed the deception of Pharisaic Judaism to blind him. The Pharisees were excessively and hypocritically pious.

*I obtained mercy:* God’s mercy transformed Paul.

*Ignorantly:* This is a word that speaks of wilful ignorance (intentionally keeping oneself unaware of the facts). Paul was against knowing. Many scholars point out that when we are committed to ourselves and to our own causes, we are against knowing God.

*Faithlessness:* Unbelief. Paul knew much about Judaism, but it did not lead him to a place of faith in Messiah. Every aspect of Paul's behaviour did not show faith. (faith is related to truth). Paul was not walking in truth. He was far removed from what God wanted for him.

**Verse 14:** *"Because of the innumerable surpassing grace of our Lord, with faith and love which are in Messiah Yeshua."*

*Innumerable:* This cannot be numbered.

*Surpassing:* It is given in excess. It (grace) can overcome all things (all of our sins, rebelliousness etc).

*Grace:* Paul became a recipient of mercy (1 Timothy 1:13). There is a close relationship between mercy and grace (1 Timothy 1:2). The primary (first) purpose of grace is to lead us to salvation (Titus 2:11). It is only once we have received this grace that we can become a recipient of God's mercy. After this mercy has been received there is another aspect of grace that we receive – grace enables us to say 'no' to ungodliness and it equips us for service – a people who are 'zealous for good works' (Titus 2:14).

*Our Lord:* When we receive God's grace it causes us to recognize Yeshua as not just our Saviour or Redeemer, but we recognise Him as our Lord – the One whom we serve.

**Note:** We do not serve Messiah to obtain salvation (that is how legalism is defined from a theological standpoint – doing good works in order to receive salvation). However, once we have been saved (salvation is a free gift, received by faith) good works or service to God is a **fruit** of salvation. Good works are proof that we are truly saved. Grace positions us, and places within us the desire, to serve God successfully.

*Faith and love:* These two are linked together. When we walk in faith, we are going to be people who express the love of God to others. Walking in our own desires causes us to be selfish (unloving).

**Verse 15:** *"This is a faithful word, and worthy of acceptance, that Messiah Yeshua came into the world sinners to save; of whom I am chief."*

*Faithful:* i.e. True

*Sinners to save:* Yeshua came into the world to save sinners. This was the primary purpose of His first coming. Paul wanted Timothy to be aware that the issue of salvation was to be foundational in his leadership role.

*Chief:* The Greek word used here is where the word 'prototype' comes from. From Paul's perspective he is saying that if there was a list of sinners his name (before he turned to Messiah) would be right at the top of the list.

**Verse 16:** *“However, for this reason I became a recipient of mercy, that I might be first to manifest Messiah Yeshua who is patient, as a pattern to those who are going to believe on Him for eternal life.”*

*A recipient of mercy:* This is written in the passive. Paul did nothing to earn mercy. He simply received it.

*Patient:* Longsuffering

*A pattern:* An example. Paul considered himself a pattern of what Messiah could do with a chief sinner. When God's grace saved Paul, a sinner, it brought about a change in his life. Paul was a pattern for the ones who would believe in the future (us).

*Eternal life:* This does mean life forever. But eternal life is even more than that. It is Kingdom life. This does not only begin when we die. For a believer, eternal life begins the moment that they believe (Romans 10:9-10, John 3:16).

**Verse 17:** *“Now to the King eternal, immortal, invisible, the only wise God, (to Him) be honour and glory forever and ever. Amen.”*

**Note:** Because of the wonderful thing that God has done through His only begotten Son, Yeshua, Paul breaks out in a benediction of praise.

(To Him): This phrase is absent in the Greek, but it is implied.

**Verse 18:** *“This charge has been set before you, child Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare.”*

*This charge:* Paul gets very specific with Timothy. This charge that Paul gives Timothy is for the purpose of encouraging him. It is also for the purpose of revelation – Paul wants to reveal something to Timothy.

*This charge has been set before you:* This is a charge that God has set in force for Timothy. It is something that Timothy can wholeheartedly commit himself to.

*Child:* This is the term for a child and not for a son (see comments made in 1 Timothy 1:2). Although Timothy was young, he was not a child in the true sense of the word. Paul used this word to show his love for Timothy, to show that he saw himself as a father to Timothy (a father in the faith).

*The prophecies previously made concerning you:* People had prophesied that God was going to use Timothy in this way. Paul is charging Timothy to be committed to those things which God had revealed to him through prophecy.

*Wage the good warfare:* The epistles of Timothy and the book of Titus are considered the pastoral epistles. The reason for this is that Timothy and Titus were both leaders over local congregations. So often there is conflict within a local congregation, so it is no surprise that words related to warfare are used within this context. There were things within the local congregations that God had called Timothy to go to war over (e.g.: Godly doctrine, proper theology, the truth of God).

*Good warfare:* Timothy was called to be a faithful soldier.



**Verse 19:** *“Having faith and a good conscience, which some, having pushed away faith, have suffered shipwreck.”*

*Faith:* A word which is related to truth.

*Good conscience:* God gave us our consciences, but it is truth (faith) that causes that conscience to function well. We need to fight for proper doctrine so that the truth of God can give us a good and a well-functioning conscience.

*Pushed away:* This is not the word for deviating or veering off course. It is a word which is much stronger – a word for rejecting. Many people actively rebel against true faith.

*Shipwreck:* A ship which is broken up and destroyed. We need to have truth so that our conscience functions well. Paul charged Timothy to remember his call. He wanted Timothy to fight for truth, for proper doctrine, so that his faith would not be broken up or destroyed.

**Verse 20:** *“Of whom are Hymenaeus and Alexander, whom I delivered over to satan to be taught not to blaspheme.”*

*Hymenaeus and Alexander:* We do not name names for the sake of gossiping, bringing people down, etc. However, if people who are public figures, and who have a large public following, are teaching falsehood it is incumbent upon us to speak out and to warn people against what they are teaching. Hopefully (in the process) these public figures will see the error of their ways and they will repent. Sometimes people do need to be named, but it needs to be done prayerfully and lovingly (not pridefully). These two men would have been known to Timothy. This epistle was also circulated amongst the believers. Paul did not hide their names from public view, but he exposed them and warned about them.

*Delivered over to satan:* If they were teaching abominable doctrine, they needed to meet the one who was its source – the father of lies (John 8:44). Paul wanted to reveal that false doctrine has a common origin – satan. For these men to be changed they had to understand what they were embracing and who they were serving. If they did not realise that they were in dangerous error, they would not have had the opportunity to repent and to grow/mature.

*To be taught:* The word used here is the same word that is used to speak about training up a child from immaturity to maturity.

*Taught not to blaspheme:* If someone does not know the divinity of Messiah, they are a blasphemer (see 1 Timothy 1:13). Paul is warning Timothy that he had to be harsh against or war against those who denied the divinity of Messiah.

## CHAPTER 2

### **PART 1: 1 Timothy 2:1-7**

This chapter is very important and can be highly controversial. It is not difficult to understand, but many do not like the truth found in it and consequently do not want to submit to it. We do not need to be concerned about how truth is received by the world, and nor do we need to be concerned about how truth is received by fellow believers. Our concern is with the Truth (John 14:6). We need to be concerned about what God thinks of us and our response to His instructions (Galatians 1:10). God is the One we live to please.

The Apostle Paul was a servant of God. He was passionate and fully committed to doing what God had called him to do. He desired to obey God in everything. He wanted to be a blessing in the lives of other people. How we talk about our faith and how we live out our faith is very important. This should be of great concern and priority in our lives.

**Verse 1:** *“Therefore I exhort first of all to be made supplications, prayers, intercessions, and giving of thanks for all men.”*

*Exhort:* Urge. Beseech. Very strongly encourage.

*First of all:* Paul teaches us that some things have a greater priority than others. Paul wants us to make praying for others a priority.

*All men:* All individuals – male and female.

**Verse 2:** *“For kings and all who are in authority, that we may lead a quiet and unassuming life in all Godliness and seriousness.”*

*For kings and all who are in authority:* We are also commanded to consistently pray for those who are in authority over us. We can pray that they turn to God; that they use their authority and power for Godly purposes – doing those things which are pleasing to God.

*Unassuming life:* Not exalting or trying to draw attention to ourselves, but living in a way to bring glory to God.

*Seriousness:* Being serious about our faith.

**Verse 3:** *“For this is good and acceptable before our Saviour God.”*

*Acceptable:* When something is acceptable to God it means that it is pleasing to Him.

*Good and acceptable before...:* As we behave in this way we are brought before God (brought into His Presence, sensing His intimacy in our lives). We do not experience God when we are idle, but we experience Him when we are serving. Serving is an act of worship to God.

**Verse 4:** *“Who desires all men to be saved and to come to the knowledge of the truth.”*

*All men:* All people. Male and female.

*Who desires all men to be saved:* Some people do not understand the Sovereignty of God. They will say ridiculous things such as: ‘We know that God desires all mankind to be saved but we know that many are not going to be saved. So does this mean that God is not all

powerful?” This is foolish reasoning. God never desires anything that His Sovereignty cannot fulfil. However, another law is at play within this equation: God has given every man a free will. God’s Sovereignty will not override man’s free will. Hebrews 6:18 tells us that God cannot lie. In no way does this inability to lie negate His Sovereignty.

God’s love and grace for mankind is very broad (John 3:16). God does not desire any person to perish (2 Peter 3:9). He does not choose some people to go to hell and some people to go to heaven. “Unconditional election” (a Calvinist doctrine related to predestination) is an unbiblical doctrine taught by some today. God’s grace is available to every single person, but many are going to reject His grace and so they will not be recipients of it.

**Note:** Whenever predestination is spoken of in the Bible it is always in relation to believers (those who are IN Messiah) – Romans 8:29-30, Ephesians 1:5,11. When we become saved and are IN Messiah, we are predestined to be like Him – He is the pattern that believers are predestined to become like. Predestination is NEVER spoken of in relation to unbelievers.

**Verse 5:** *“For there is one God and one Mediator between God and men, the Man Messiah Yeshua.”*

**Note:** This verse tells us what God provides for us so that salvation and coming to the knowledge of the truth can be a possibility.

*Mediator:* Someone who brings unity between two opposing parties. Yeshua came to bring unity between God and man. He mediated a new covenant of forgiveness through His blood (Hebrews 12:24).

*The Man:* This does not negate the divinity of Messiah. It is simply speaking about His incarnation (coming to earth as a man, born of a woman). Because of God’s desire to save humanity, Messiah, the Son of God, became man. He was always God and He never ceased to be God, but at His incarnation He also became fully man - for the purpose of being a mediator between God and man.

**Verse 6:** *“Who gave Himself as a ransom for all, the testimony in one’s own season.”*

*Himself:* Speaking of Messiah Yeshua.

*A ransom:* This has to do with redemption.

*For all:* Not for a select or “predestined” few. Yeshua gave Himself as a ransom to redeem ALL.

*One’s own season:* The Bible tells us that “Today is the day of salvation” (2 Corinthians 6:2). We each have our day (our season) when we become saved. Yeshua’s ransom (the price that He paid to purchase us from being slaves to sin) is a testimony to us when it is our “day”.

**Verse 7:** *“For which I was appointed a herald and an apostle—I am speaking the truth in Messiah and not lying—a teacher of Gentiles in faith and truth.”*

*Herald*: One who proclaims.

*I am speaking the truth in Messiah and not lying*: Paul could be speaking about two things here.

1. He is not lying about the fact that he has been appointed (called) by God to be a herald and an apostle.
2. He is not lying about the testimony, the truth, about the means of salvation (i.e the gospel message – Messiah Yeshua being the mediator between God and man, making available redemption for all mankind).

*Faith and truth*: In the Hebrew these two words come from the same root word. This is not the case in the Greek. However, throughout the New Testament they are frequently placed together and are closely related to one another. Hearing God’s truth and implementing it in our lives leads to greater and greater faith (Romans 10:17).

## **CHAPTER 2**

### **PART 2: 1 Timothy 2:8-15**

When we read a truth (unfiltered, at face value, i.e. what the Bible literally says) but it goes against the narrative of what we have been taught, what do we do with that truth? We want to be people who please God. Pleasing Him involves being people of truth. We should never try to twist or shape truth to make it more pleasing to people, more pleasing to our agendas etc. Our desire should always be to search out truth with humility and sincerity (paying special attention to the truth which gets a hard rap, as it is seen as more controversial today) so that we can get a right understanding of what the Word is teaching us. We need to be people who conscientiously handle God’s Word correctly (2 Timothy 2:15 - sometimes this involves wrestling with a text). Many people who teach the Bible today do not handle the Word correctly or respectfully.

**Verse 8**: *“Therefore I desire that the men pray everywhere, lifting up pious hands, without wrath and without thinking thoroughly.”*

*Therefore*: In light of what Paul has just spoken about – i.e. his call and speaking in faith and truth.

*Desire*: This is a strong word preceding an instruction. God gives us the desires of our heart (Psalm 37:4), but when we believe in Him, He is the One who puts those desires into our hearts in the first place (Philippians 2:13).

*I desire that the men pray everywhere*: This is not Paul’s own desire. Through the inspiration of the Holy Spirit (2 Timothy 3:16-17) this is God’s desire that has been placed in Paul’s heart.

*The men*: The inclusive term for ‘all people – male and female’ - is not used here. This is speaking about males specifically. It is so important that men pray for others. The public reputation of a believing man should be that he prays for others.

*Everywhere*: In every place. There are no exceptions.

*Pious*: This is not the normal word used for ‘holy’. It is the word for ‘pious’ – that which is proper, that which reflects a Godly (righteous) character.

*Lifting up pious hands*: This means to give honour or respect to God. We need to respect God’s ways and want His will to be done in our lives as well as in the lives of others.

*Without wrath:* Without any hard, bad or improper feelings (anger) toward anyone.

*Without thinking thoroughly* (doubting): The word used here is a word for discussion or debate. We do not need to overthink praying for others (thinking about their rights and wrongs, their thoughts, their actions, what we would like God to change in them etc). When we pray for people, we need to pray that God moves in their lives, that God's will is done in their lives, that God brings about the necessary changes within them that He sees as necessary – not what we think is necessary in their lives. We need to leave our biases out of our prayers for other people. Pray for them and leave the defining points to God.

**Verse 9:** *“In like manner also, the women in appropriate apparel they adorn themselves with modesty, being sober minded and moderate, not with braided hair or gold or pearls or costly clothing.”*

**Note:** The first thing that Paul speaks about to Timothy regarding women is how they present themselves publicly in regard to their fashion.

*Women in appropriate apparel they adorn themselves with modesty:* The public reputation of a believing woman should be that she dresses modestly and appropriately. This means that she does not dress provocatively –dressing in such a way as to draw attention to her body, or physical features.

**Note:** A very important role of a believing woman is not to call attention to herself in any way. God created woman after man (Eve was created after Adam) and He created a woman to be a helpmeet (Genesis 2:18,20-22). As a helper to her husband, the woman is not supposed to be the one who takes centre stage in a marriage. If a woman is obedient and submissive to her call to help her husband, she will be an instrument that helps to move her husband and family deeper into the will of God.

*Sober minded:* She needs to think carefully about what situation or circumstance she is dressing for and, in light of God's instructions, needs to dress herself appropriately.

*Not with braided hair or gold or pearls or costly clothing:* Cultures have changed over the centuries, but the underlying principle remains the same: women are not to call attention to themselves in the way that they dress, in the way they arrange their hair, or with their jewellery. Hair, jewels and clothing are not wrong, in and of themselves, but if they are used to flaunt wealth, flaunt sexuality, lead to stumbling on the part of fellow brothers and sisters (lust, envy) etc then they quickly fall into the category of not pleasing to God.

*Costly clothing:* Paul is not saying that we need to buy cheap clothes. Our appearance, however, shouldn't scream 'wealth' or that we have made spending money on ourselves a priority in our lives.

**Verse 10:** *“But, which is fitting for women professing Godliness, with good works.”*

*Fitting:* Proper. Appropriate.

*Godliness:* Being someone who reflects a Godlike character – humble, righteous, not prideful.

*Good works:* Do we dress and present ourselves in a way that is fitting for those who profess to be Godly? It is not our appearance that should mark us, and be what people remember us by. Our good works should be more memorable than our appearance. God does not look at our appearance (1 Samuel 16:7). However, our works are extremely important to Him and they have eternal consequences (Hebrews 6:10-12, Revelation 22:12). Do not be rich in clothing...be rich in good deeds!

**Verse 11:** *“Let a woman learn in silence with all submissiveness.”*

*Let a woman learn in silence:* Paul is speaking within the context of a congregation or local assembly. It was not the norm in Paul’s day for one man to get up and preach/teach and for everybody else to just listen and go home (like our church services today). In Paul’s day it was normal for there to be a lot of interaction between the teacher and the congregation. The teacher would present his statements and then there would be a response from those within the assembly. Learning came through argument and debate. Problems were bounced back and forth – some agreeing and some disagreeing. Whoever wanted to have their say had their say (That is why Paul admonished that services needed to be run in an orderly manner and not become chaotic – 1 Corinthians 14:40). A man will generally not take it personally when someone disagrees with him. A woman is a lot more sensitive and, if someone disagrees with her, she might take it personally and hold a grudge or an offense. Paul wanted to protect women from this. One way to protect them was to permit them to learn, but, as a general principle, to do so silently – not actively participating in debate publicly but asking any questions they may have had at home (1 Corinthians 14:34-35). *All submissiveness:* Submission for a woman is not limited to learning. It is one of the primary traits that she should possess in every aspect of her life.

**Verse 12:** *“And I do not permit a woman to teach or to have authority over a man, but to be in silence.”*

*I do not permit a woman to teach...over a man:* There is nothing wrong with a woman teaching other women and teaching children (Titus 2:3-5). Those women who are mature in the faith should be teaching and discipling those women who are immature in the faith. There is also no warning against women sharing (on matters of faith or giving her testimony etc), praying or prophesying in a congregational setting (1 Corinthians 11:5). It is a woman formally teaching within the local congregation that Paul says is impermissible here. *Do not permit ... to teach:* Doctrine, discipline and direction in a local congregation should be overseen by and left to the men (the elders). A woman should never usurp or challenge the authority of her husband, but nor should she challenge the authority that God has given to God fearing elders within a local congregation. *Have authority:* To rule over (Genesis 3:16). *To be in silence:* This word for ‘silence’ speaks about a character trait. A woman should not be boisterous, or attention grabbing, but instead she should portray a quiet and gentle spirit (1 Peter 3:1-6).

**Verse 13:** *“For Adam was formed first, then Eve.”*

**Note:** Some people may argue that women teaching was a cultural problem back then, but that today it is ok. This verse puts a spanner in the works of the cultural argument. Hairstyles have changed culturally. Braided hair does not mean the same today as it did in Paul's day. But women teaching in the church is not about cultural distinctiveness. This verse puts it into the context of something which is universal and therefore applicable in all cultures.

*Adam was formed first:* There is an order in creation, a priority. Part of God's order is that He chose to create the man first (Genesis 1:26-27, Genesis 2:7, 18-24).

*Then Eve:* The woman came out of the man (Genesis 2:21-22). She came second.

**Verse 14:** *"And Adam was not deceived, but the woman being deceived, fell into transgression."*

*Deceived:* This is the word for being 'seduced'.

*The woman:* Eve

*Transgression:* 'Trans' is a word which means to "extend across" to "go through or over". It speaks about an overstepping of or a violation of boundaries. Eve was called to be a helper to Adam. She was seduced by the serpent, and she began to make decisions apart from her husband (Genesis 3:6). According to HER the fruit looked good, pleasant and desirable and so she ate of it. But then there were consequences to her actions (Genesis 3:16). These consequences did not only affect Eve and maybe a couple of generations of women after her. These consequences all still effect us today. These consequences do not change from culture to culture. The eternal punishment and curse of sin has been removed for those who believe in Messiah, but that does not mean that earthly consequences have been removed.

**Note:** All people (men and women) have faults and tendencies that are sinful and rebellious. But in this context the emphasis is on women. What Paul is revealing is that there is a common tendency among women to overstep her bounds, and to usurp or go beyond the domain/boundaries that the Word of God has set for her. This commandment (1 Timothy 2:12) protects and looks after women. It keeps them within the bounds of a safe space and helps them to curb a natural tendency that they have (as daughters of Eve) of overstepping their boundaries.

**Verse 15:** *"Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with sober mindedness."*

**Note:** We have learnt that a woman is called to be a helpmate. She is called to be modest, submissive and not draw attention to herself. We have also learnt that she has a tendency to overstep her boundaries, and so God graciously tasked her husband to rule over her, to look after her. In this verse we learn of something else that helps or assists her with the consequences of sin that she faces.

*Saved:* The word used here does not always refer to salvation, it is a word that can also be used to refer to healing (whether spiritually or physically). When it is used in the context of healing it is speaking of being restored to a proper position.

*Saved in childbearing:* Through having children (being a mother) a woman will begin to experience God working to bring about a change in her, a restoration back to God's original intent and purposes for her. The word used here for 'childbearing' is a word that goes

beyond just the birthing process. It is a word that alludes to the essence of being a mother – a woman who takes seriously her role to mother her children. Mothering impacts a woman’s perception of herself. Children tend to make her see the reality of who she really is. Being a mother has a restorative effect upon a woman.

*They:* Women

*Sober mindedness:* Self-control. The ability to think properly (to think according to the Word of God).

## **CHAPTER 3**

God works mightily in this world (since the ascension of Yeshua) through the local ecclesia – the called-out ones (i.e. the church). As believers we have been called out of darkness, this world, and into His glorious light (1 Peter 2:9-12). We are called to be a testimony for God’s truth and His work and, in doing so, we bring glory and honour to Him.

In this chapter, God, through Paul, gives us some more instructions (commandments) for the local congregations.

**Verse 1:** *“This is a faithful saying: If a man desires the position of an overseer, a good work he desires.”*

*Faithful saying:* This is a trustworthy word. We can depend on it as it is true and crucial for the well-being of a local congregation.

*A man:* Written in the masculine and therefore not applicable to females.

*Overseer:* Someone who pastors (looks after) a local congregation/s.

*A good work he desires:* This is a good thing to desire or aspire to. However, just because he desires this position does not mean that he should be positioned in it. He needs to meet very specific qualifications before he is placed in this position of service.

**Verse 2:** *“It is absolutely necessary that the overseer be beyond reproach, the husband of one wife, temperate, sober-minded, of good behaviour, a lover of strangers, able to teach.”*

*It is absolutely necessary:* It is a must. It is an absolute that cannot be changed or altered.

*Beyond reproach:* Nothing in his life should stand out in a negative way. He needs to be a man who has an untainted reputation.

*The husband of one wife:* This is another highly debated topic. Can a divorced man be a pastor? How many divorces would disqualify him from this position? The ‘husband of one wife’ seems to strongly indicate that he should not be a man who has had multiple marriages (two is a multiple).

Would it make a difference for this man if he divorced his wife/wives before he became a Christian? There are no Scriptures that speak into this particular situation.

What we do know is that marriage is a covenant. If someone wants to lead a church it is important that he has a reputation of being known as someone who keeps his covenant. If a congregation goes through a tough time, they want to know that their pastor will stick with them through thick and thin, a pastor who won’t flee at signs of trouble and leave them in the lurch.



In the Old Testament, priests could not be priests if they married a divorced woman. Very strict rules governed the priesthood regarding who they married. (Leviticus 21:7, 13-14). This was the foundation for the priesthood as set out in the law of Moses. Paul parallels it here.

*Temperate:* He is never intoxicated with alcohol.

*Sober-minded:* He has a sound mind and can think through things thoroughly – i.e. according to God’s Word and instructions. This also means that he does not make rash decisions based on convenience or popular agendas. They seek to see things from God’s perspective and not from their own vantage point.

*Of good behaviour:* Fitting or appropriate.

*A lover of strangers:* This may imply someone who shows hospitality to those passing through.

*Able to teach:* A pastor/overseer/shepherd/leader needs to be able to handle God’s Word correctly.

**Verse 3:** *“Not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous.”*

*Not given to wine:* Alcohol does not rule his life and nor does it influence his decisions in any way whatsoever.

*Not greedy for money:* He should not be someone who is always looking for ways to make profit from the gospel.

*Gentle:* Not argumentative. Not prone to conflict or clashing with people.

*Not covetous:* He is not a lover of money (and by implication, not the things that money can provide). He is not greedy. If a man’s character is to be covetous, he will begin to rule in a local assembly with a business/profit mindset. He will also be vulnerable to manipulation from the wealthier members of the congregation.

**Verse 4:** *“One who rules (his) own house well, having his children in submission with all seriousness.”*

*Rules (his) own house well:* He needs to administrate his own home and children well.

*All seriousness:* The children need to have a proper respect for him.

**Verse 5:** *“For if a man does not know how to administer his own house, how will he take care of the congregation of God?”*

**Note:** Before a man is allowed to lead a church, his home life needs to be investigated. Does he rule his house properly? Do his children show respect to their parents? Do the children exemplify a testimony of faith as well? Is faith of value to the children?

**Verse 6:** *“Not a novice, in order that he is not puffed up with pride and fall into judgment before the devil.”*

*Not a novice:* Not a new or an immature believer.

*Puffed up with pride he fall:* Pride comes before a fall (Proverbs 16:18-19).

*Fall into judgment:* Shame, failure and an ungodly testimony will bring contempt upon a local assembly.

**Verse 7:** *“Moreover it is absolutely necessary that he have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.”*

*Those who are outside:* It is necessary for this man to have a good reputation with unbelievers. Unbelievers need to respect this man and see him as a quality individual who is able to lead - someone that they could see serving within a spiritual capacity in a local community. Someone who demonstrates his faith outside of the believing community is a good candidate for this position.

**Verse 8:** *“Likewise deacons must be serious minded, not double-tongued, not given to much wine, not greedy for money.”*

*Deacons:* The Greek word which means a servant. A deacon is a recognised servant, a servant leader, within a local congregation.

*Serious minded:* He needs to place proper value and have a proper understanding about what his work in the congregation is all about.

*Double-tongued:* This means that he answers one person in one way and would then answer the next person in a completely different way. This double-speak indicates that he is a man pleaser. He is trying to do and say things which work out for his own good, and which place him in the best light. A double-tongued man is not concerned about God, or about following the instructions of God. He does and says what suits himself.

*Not greedy for money:* They should not be placed within a position of service, within the congregation, if their goal is profit. If he is concerned about profit, he will be manipulated by the enemy and will compromise on his theology and convictions for the sake of greed.

**Verse 9:** *“Holding the mystery of the faith with a clean conscience.”*

*Clean conscience:* A conscience which has not been corrupted by the enemy. Lies, falsehood, poor theology...all of these corrupt our consciences.

**Verse 10:** *“But let these also first be tested; then let them serve as deacons, being without blemish.”*

*Be tested:* Let them prove themselves. They need to have a historical testimony (a reputation) of meeting these qualifications – a testimony that they live out their faith without compromise. They need to have a track record of a proven commitment to the Lord, demonstrating those qualities of being a Godly leader. If they meet these criteria, then allow them to serve as deacons.

*Without blemish:* This expression has to do with an animal that was going to be offered up at the altar. Before being sacrificed, the animal had to be thoroughly inspected to see that it was blameless and therefore fit for sacrifice.

**Verse 11:** *“Likewise, their wives must be serious minded, not slanderers, temperate, faithful in all things.”*

*Slanderers:* Speak in a way that adversely characterizes someone else - whether it's true about the other person or not.

*Temperate:* Not intoxicated with alcohol.

**Note:** She needs to have a good testimony for her husband to be selected into this position.

**Verse 12:** *“Let deacons be the husbands of one wife, administrating their children and their own houses well.”*

*The husbands of one wife:* Divorce is taken seriously in the Bible, especially as far as qualification for leadership within a local congregation is concerned (applicable to both an overseer and a deacon).

*Administrating their children and their own houses well:* Their leadership within their own homes needs to be above reproach.

**Verse 13:** *“For those who have served well as deacons obtain for themselves a good rank and great confidence in the faith which is in Messiah Yeshua.”*

*A good rank:* In the military there are different ranks (sergeant, captain, colonel, general). A military man moves higher and higher in rank as he matures and shows himself faithful and capable. This is the same idea being portrayed here. Those in higher ranks (those who have “better standing”) have greater responsibility and greater potential.

*Great confidence in the faith which is in Messiah Yeshua:* When we serve God well, we are going to move up in our rank and in our confidence. As we move up, God gives us greater assignments, more responsibility and also more resources to carry out what He has called us to do. As this maturing is taking place, we become confident in our faith and confident in Messiah. We begin to realise that it is all about Him and about His administration in our own lives – His provision and His Presence (John 3:30).

**Verse 14:** *“These things I write to you, though I hope to come to you shortly.”*

*Shortly:* Quickly, soon, right away.

**Verse 15:** *“But if I am delayed, I write so that you may know how you ought to behave in the house of God, which is the church of the living God, **the pillar and foundation of truth.**”*

*If I am delayed:* If Paul has difficulty in getting to Timothy and the congregation that he oversees.

*The house of God:* Referring to the congregation or local assembly. This is the place where people assemble to worship God and to study His Word.

**The pillar and foundation of truth:** If we do not hold fast to the truth of God in the local assembly the world's not going to have a pillar and foundation on which to build on. This is why it is so important that we affirm and do not compromise God's truth.

**Verse 16:** *“And without controversy great is the mystery of Godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, ascended in glory.”*

**Note:** A confession of faith or creed is proclaimed here by Paul. This is a confession that all believers need to confess.

*Without controversy:* This is a known fact.

*Godliness:* Strict piety. People who practice Godliness are very concerned about not straying to the left or to the right of what God says.

We have to give account to God for all of our thoughts and actions, so it is better to err on the side of caution and in no way give in to compromise.

*God was manifested in the flesh:* The divinity of Yeshua very clearly spoken about here.

*Justified in the Spirit:* Through raising Yeshua from the dead, God confirmed that everything Messiah had done was righteous. Yeshua's resurrection was God the Father's stamp of approval on what Yeshua had done (Galatians 1:1) – God the Father, through the Spirit of God coming upon Yeshua, justified Yeshua by raising Him from the dead. Yeshua never sinned, and so was the perfect Lamb who could take away our sins (2 Corinthians 5:21). When He rose from the dead, He signified that He was the Son of the living God.

*Angels:* This word can also mean 'messengers'. The apostles saw Yeshua raised to life and they testified about this to the Jews and Gentiles.

*Ascended in glory:* God the Father received Yeshua back into heaven through the ascension.

## **CHAPTER 4**

### **PART 1: 1 Timothy 4:1-5**

God warns us about our enemy. Satan wants us destroyed, and he delights in bringing adversity into our lives. If we are not committed to truth, do not walk in faith, and are not obedient to God's revelation, then we are opening ourselves up to the devil's influence

and attack. It is only through the truth of God, the ministry of the Holy Spirit, and us responding to God's will that we are given ultimate victory.

**Verse 1:** *“But the Spirit expressly says that in latter times certain ones will depart from the faith, giving heed to deceiving spirits and doctrines of demons.”*

*But:* A conjunction which shows contrast. This word lets us know that we are beginning a new section, and that Paul is going to address another matter, a different issue.

*Spirit:* When the Holy Spirit is mentioned in a verse it gives the passage a context of God bringing about His order. The Holy Spirit brings Godly order into our lives.

*Expressly says:* This word is associated with the word ‘rhema’ which is a proclamation – a spoken word (i.e. this is not referring to the written word, which in Greek is ‘logos’). This word is an action word, and it puts action into what was written down – i.e. it speaks the written word into being. It is a proclamation that will come about (e.g. Genesis 1:3, God said “let there be”- “and there was”. God’s statements become actions).

*In latter times:* In the last days. In the last days there is going to be a time of transition where the kingdom of this world will give way to the Kingdom of our God (the millennial kingdom). There are prophetic indicators and signs that we are seeing today that indicate that we are moving closer and closer to this time of transition – a time of great instability (Matthew 24:3-14).

*Certain ones:* 1 John 2:19. The implication is that these people who went out were not true believers – although they professed that they had faith they, in fact, did not. The fact that they are not true believers is manifested (revealed) through their departure. People who are truly saved cannot lose their salvation. When we truly believe we are given ETERNAL life. This is life that can never be lost. People who depart from the faith reveal to us that they were never believers.

*Depart:* This is made up of two Greek words – ‘apo’ and ‘histemi’. The word ‘apo’ means to stand away from, to leave or to depart – a moving away from what is good towards that which is bad (this is similar to the word found in 2 Thessalonians 2:3 where Paul speaks of a great apostasy or a falling away from the faith that is going to be one of the marks that characterises the end times).

*The faith:* Truth. Faith is about believing the truth of God - which is the only truth.

*Giving heed to deceiving spirits and doctrines of demons:* This is what happens to those who depart from the truth or who do not walk in the truth.

*Giving heed:* Holding on to or giving place to.

*Deceiving spirits:* Unclean spirits. Giving heed to these spirits impacts their perspective – they are unable to see the truth of God clearly, but they see it through a warped or twisted view.

*Doctrines of demons:* Those who reject and depart from God’s truth embrace the teachings of demons. The demons want people to implement and apply their teachings to their lives.

**Note:** This is a serious warning that Paul is giving to Timothy. Paul wants Timothy to encourage the people to remain faithful to the revelation of God. We should not doubt or alter God's Word. Rejecting any of God’s Word has serious implications and consequences in our lives. Those who reject truth hinder the working of the Holy Spirit in their lives. This is a spiritual law.

**Verse 2:** *“Speaking lies in hypocrisy, having their own conscience seared with a hot iron.”*

*Lies:* That which is false. They will follow false instructions.

*Conscience:* We need to have a clean conscience (1 Timothy 1:19). However, we do not walk according to our conscience, but we walk in the Spirit (Galatians 5:16-18). These individuals who have departed from the truth do not have the Holy Spirit to lead them and so need to rely on their conscience. Even their conscience will let them down, as departing from truth has caused it to be impaired.

*Seared with a hot iron:* A hot iron on human flesh causes the skin to burn and the nerve endings to become damaged. When that burn heals it leaves a scar. That scar has very little to no feeling in it due to nerve damage. This verse is telling us that just like the burn from the scar, this person's conscience no longer functions as it was created to function. It has become damaged and impaired.

**Note:** All people (Jew and Gentile) have been created with a conscience. This conscience helps us to understand, to a certain degree, God's revelation. It can also help us to discern between right and wrong, on a very basic level. Our conscience can lead us into some truth, but it is the Holy Spirit who can lead us into all truth (John 16:13). The Holy Spirit functions in a much more superior way than our conscience.

**Note:** The word for 'seared' is written in the perfect tense and in the passive. The perfect tense indicates that this was true in the past, it is true right now and it will continue to be true into the future. The passive voice indicates that this is not what this person actively did to themselves. It is something that was done to them - something acted upon them from outside of themselves (i.e. the influence of deceiving spirits and the doctrines of demons). Departing from truth places people in a very dangerous location. Do not compromise or be careless with the Word of God. Remain in the truth!

**Verse 3:** *"Forbidding to marry, and commanding to abstain from foods which God created for receiving with thanksgiving by those who believe and know the truth."*

**Note:** Paul is instructing Timothy that these are things that are going to characterize the last days (1 Timothy 4:1). This means that we should not look back into history to see if we can identify when this happened. It has not yet happened and is still a future event (as at this writing).

*Forbidding:* A word that implies that a degree of control is exerted on people. Authorities will think that they have the right to control or forbid marriage (an institution which God has created and blessed – Genesis 1:27-28). These authorities will not base their decisions on the Word of God but will base them on their desire to control. They will want people to submit to them and to their rules and not submit to God's truth.

*Foods which God created for receiving:* This does not say "all" food. God did not create all foods equal.

He forbade the eating of certain foods, but there are many foods that God created for us to eat – there are more foods that we are allowed to eat than foods that we are not allowed to eat.

**Note:** There has to be a consistent method for interpreting Scripture. We should not cherry pick and take from the Old Testament the things that suit us and then discard the rest as irrelevant. For example: Tithing. No preacher is against tithing today. However, the tithe was meant to be taken into the Lord's storehouse – the temple in Jerusalem (Malachi 3:10). The same law that instructed the tithe also instructed against the eating of unclean animals. God

never changes. What He likes and dislikes have not changed from the Old Testament to the New. We are not under the law to be judged by it, but with the help of the Holy Spirit we are able to fulfil the righteous requirements of the law.

*Those who believe and know the truth:* Those who believe know the truth (i.e. the Word of God, His revelation).

**Note:** We are so concerned about our physical bodies – whether we should or should not eat certain foods. How wonderful it would be if we all had the same commitment and concern for what we should or should not be doing spiritually.

**Verse 4:** *“For all of the creation of God is good, and nothing should be rejected; with thanksgiving it shall be received.”*

*All of the creation of God is good:* The word ‘good’ is a word that means ‘that which is in accordance with God’s will’. This phrase tells us that everything that God has created has a purpose, everything has been created in accordance with His will. If we ask a rabbi why God created unclean animals, he would tell us God created them so that we can make wise decisions, decisions that testify that we belong to Him. The unclean animals have a purpose. They are on earth so that we can demonstrate discernment, so that we can demonstrate our obedience to God, and so that we can show that we are people who submit to God’s instructions.

**Verse 5:** *“For it is sanctified through the Word of God and prayer.”*

*It is sanctified:* Written in the passive, which means that something caused it to be sanctified (made holy – i.e. behaving according to the purposes of God). Sanctification is a process.

*Sanctified through the Word of God:* Everything that God created is good and has a purpose. However, we do not understand the purpose for many things that God has created (nor their usefulness or how to respond to them) unless we know His Word. It’s only through the revelation of His Word (and prayer) that we can begin to understand the reason why God created certain things.

*The Word of God and prayer:* It is necessary for us to approach the revelation that we find in the Word of God prayerfully. We are brought into God’s Presence through prayer. Prayer invites God to reveal to us His revelation, desires, etc. Prayer is a two-way conversation between us and God – it is not just a time for us to sprout off all of our thoughts, desires, etc and then be done. We can make our supplications known to God, but a very important part of prayer is listening to God. When we read God’s Word, we also want His illumination so that we know how to respond to what we have read.

An example of this in action: God has given us instructions in His Word concerning dietary laws. Most of us eat three times a day, seven days a week, all of our lives. 1 Corinthians 10:31 tells us that we need to eat and drink in such a way as to bring glory to God. What does that mean for us? We can read the instructions God has given us in His Word and then prayerfully we can ask Him for revelation concerning our diet, as well as help on implementing what He has revealed to us regarding diet. To glorify God in our diet means that we need to make decisions about it based upon His instructions. The dietary laws are not just there for our physical health but also for our spiritual health. Every time we open our mouths to take a drink or a bit of nourishment, we are reminded that God’s instructions

are there for us to submit to so that we can make good decisions regarding our diet based upon what His Word has revealed to us.

## **CHAPTER 4**

### **PART 2: 1 Timothy 4:6-16**

Paul had high expectations that God could use individuals to do His work and bring great change in this world. In this epistle to Timothy, the Holy Spirit inspired Paul to write down principles and words of instruction so that we, as a submitted body of believers, can live transformed lives – being an influence to those around us.

**Verse 6:** *“These things set before the brethren, in order that you be a good servant of Messiah Yeshua, having been nourished with the words of faith and of the good doctrine which you have closely followed.”*

*These things:* The things Paul has spoken about in the previous verses. The things that Paul has spoken about are foundational for our faith.

*Brethren:* Although this is written in the masculine plural it can also be used as an inclusive term to include women.

*Nourished with the words of faith:* It is the Word of God that nourishes us, and that nourishment provides strength to us. If we are under nourished, we do not think well and nor do we behave well. Being under nourished hinders every aspect of a person’s existence. When we are well nourished with the Word of God (the words of faith) then we are going to be enabled to be a good servant of Messiah Yeshua.

*Good servant...good doctrine:* Being a good servant and good doctrine/teaching go together.

*You have closely followed:* Timothy gave great attention to the Word and to good doctrine.

**Verse 7:** *“But reject those things which are profane and old wives’ fables but train yourself with Godliness.”*

*But:* A word of contrast.

*Reject:* This is a strong word that means to have no relationship with.

*Reject those things which are profane and old wives’ fables:* Good doctrine (which is based in truth) nourishes us. Profane things and old wives’ tales bring no nourishment into our lives.

*Godliness:* Righteous behaviour – behaving in a way to manifest the character of God.

**Note:** We need to be very careful of what we are nourishing our spirits with – what we are placing within us spiritually. Garbage (myths/fables – publicly fabricated ‘testimonies’ about out of body experiences in heaven/hell, that cannot be backed up Biblically etc) in = garbage out. If our spiritual nourishment is words of faith and good doctrine, then the fruit coming out of our lives will be Godliness (God-like -ness).

**Note:** Testimonies do have a place and they can be very powerful. However, we need to pay attention to the life of the one who is testifying. Who do they associate with? Is their testimony being used to manipulate the sales of so called ‘resources’ (books, cds, etc)? (as can be seen on some of the Christian television networks)?



**Verse 8:** *“For bodily exercise is of a little benefit, but Godliness has benefit for all things, having promise of the life that now is and of that which is to come.”*

*Bodily exercise is of a little benefit:* Physical exercise does have a small benefit in our lives. Although physical exercise does have some value, it is of little value in comparison to the exercise of Godliness.

*Godliness has benefit for all things:* When we exercise Godliness (living in the truth of the Word and behaving in a way that is Godly), it has a benefit in every area of our lives.

*The life that now is:* Godliness benefits us in this present life that we are living right now.

*That which is to come:* Godliness also benefits us for the life which is to come – our eternal/Kingdom/future life. Exercising Godliness now prepares us for life in this world, but also for life in the Kingdom of God.

**Note:** We are saved by the grace of God (through Messiah Yeshua). Salvation is a free gift that is given to us, and it cannot be earned. We are not saved by our behaviour or by our Godliness. This, however, does not mean that our behaviour/deeds or actions aren't important. This is not what the Word of God reveals. There are two aspects to grace according to Titus 2:11-13. The first aspect is to bring salvation to all men (the free gift from God). The second aspect of grace is given to us once we believe – grace helps us to walk away from ungodliness and worldly lusts. It helps us to live soberly, righteously and Godly in this present world. Behaving in a Godly way is a fruit of salvation and is a testimony that confirms that we are saved. The first aspect of grace is justification – which is given instantly. Sanctification begins after our justification (salvation) and it is a lifelong process.

**Verse 9:** *“This is a faithful word and worthy of all acceptance.”*

*Worthy of all acceptance:* We can receive ALL of this word (The WHOLE Word of God, i.e. without partiality – this means that we do not cherry pick it and take what we like and discard what we do not like). We do not need to doubt God's Word because it is faithful/true.

**Verse 10:** *“For to this end we both labour and suffer reproach, because we hope upon the living God, who is the Saviour of all men, especially of those who believe.”*

*To this end:* To this doctrine, to this truth, to this call, to this purpose.

*Labour:* This word is closely related to the word for striving – a word that speaks of doing work, of doing an action, putting effort into something. Labouring in the Lord is not going to be applauded by the world.

*Suffer reproach:* This is the word used in the Textus Receptus (on which the older Bible translations are based) but is not the word used in the Nestle-Aland. In the Textus Receptus this is not the word for labouring or striving. It is a word that tells us that as we labour for the Lord (as we stand up for good doctrine, etc) we are going to be scoffed at, criticized and looked down upon.

*Upon:* The foundation of faithfulness is hope. We build off the hope that the Word of God reveals. There is a strong correlation (an inherent relationship) between hope and the written promises of God. It is the (Kingdom) promises of God that should be the foundation of our spiritual commitment.

*The Saviour of all men:* This phrase does not mean that all people will be saved. It is a phrase that means that no one is going to be saved apart from the Lord. The living God is the only One who can save, and He will save all men/women who confess that He is Lord and believe in their hearts that God raised Yeshua from the dead (Romans 10:9). Yeshua came and did the work for salvation. This challenges one of the doctrines of reformed theology (i.e. Calvinism). Messiah did not come to only atone for our sins, but He redeemed us from them. There is a big difference between atonement and redemption. Atonement (unlike propitiation) is a covering over of our sins, but it does not remove our guilt. Atonement keeps our punishment at bay until a future time (eg: Sacrifices were made on the altar for sins. This was called atonement and was performed on the Day of Atonement – which was once a year. God would overlook the sins of the peoples from year to year). Redemption is different. It deals completely and perfectly with our sins so that no longer do sacrifices need to be made to atone for our sins. Yeshua perfectly dealt with our sin on the cross and He has removed them, and the guilt and shame associated with them, from us. No longer do we have judgment hanging over us for these sins. We have been totally forgiven. Calvinism speaks about a limited atonement. Those who hold to Calvinistic doctrines believe that Messiah only died for the elect, and that His blood was never given for the individuals who would be lost. This doctrine contradicts 1 John 2:2 and John 3:16. God, Messiah Yeshua, is the only Saviour. He is the Saviour of humanity, but the only ones who are going to acknowledge and accept His salvation are believers.

**Verse 11:** *“These things command and teach.”*

*Command:* The things that Paul has been instructing Timothy about in this epistle are not suggestions or good ideas for people to consider. Paul wants these things to be taught as commandments (New Testament commandments).

**Verse 12:** *“Let no one despise your youth, but be an example to the believers in Word, in conduct, in love, in spirit, in faith, in purity.”*

*Let no one despise your youth:* Timothy was a young man, but he was not new to the faith. He was a mature believer.

*Despise:* Think down upon in a condemning way. Paul did not want Timothy to focus on what people could have been saying about him leading them in his youthfulness.

*An example:* A pattern

*An example...in Word, in conduct, in love, in spirit, in faith, in purity:* When we are a faithful example to others, by displaying these above-mentioned foundational characteristics, we are able to be used as instruments that bring about change in their lives and situations.

*In Word:* The Word is mentioned first. In Greek, the word used here is ‘logos’. Logos is a word that refers to the written word and is not the word for ‘speech’ (‘rhema’ is the spoken word). The Word of God (The Bible) is our foundation. It is where we learn about all the things that we are talking about.

*Conduct:* Behaviour. We can only know what right behaviour is through the Word of God. When we apply the Word of God correctly to our lives it is going to impact our behaviour.

*In spirit:* The Nestle-Aland leaves this characteristic out. It mentions five characteristics rather than the six found in the Textus Receptus.

*In purity:* When we are in a condition of impurity, defilement (i.e. we are not walking in truth or demonstrating faith, we are not behaving properly, and nor do we desire to be moved or empowered by the Spirit), God does not work in our lives to bless. Anything that was impure or defiled in the Old Testament was rejected by God. It was set aside. Purity brings about the work of God, and the blessing of God, in our lives.

**Verse 13:** *“Until I come, hold fast to reading, to encouragement, to doctrine.”*

*Until I come:* Paul's desire is to visit Timothy and his congregation.

*Hold fast:* Deal with these instructions faithfully.

*Hold fast to reading:* Paul wanted Timothy to publicly read the Word of God out loud. In Paul's day, not everyone had a copy of the Scriptures in their homes. To hear the Word of God and to be taught it they had to come to an assembly where someone, who was knowledgeable and trained in both the Word of God and in reading the Scripture, could proclaim it. In Jewish communities today the Word of God is still read aloud and publicly three times a week in the synagogue (On the Sabbath afternoon, Mondays and Thursdays). Many people will interrupt their lives and assemble on these days to hear the Scripture being read. This verse is telling us that there is a benefit to reading the Word of God out loud.

*Doctrine:* Teach and emphasise good doctrine in local congregations.

**Note:** Encouragement and teaching doctrine should stem from the public reading of a Scriptural text. Paul is admonishing Timothy (and those who teach the Word) to read the Scripture aloud, to encourage or exhort the people to follow that Word that has been proclaimed aloud (Romans 10:17) and then Paul wanted Timothy to train the people how to implement Biblical doctrine in their lives.

**Verse 14:** *“Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the elder.”*

*Do not neglect the gift that is in you:* Believers need to utilize the gift/s that God has given to them. They need to exercise and walk in that gift/s.

*Elder:* This word is written in the singular but may be referring to a body of elders.

**Verse 15:** *“These things practice; let them exist in you, that your progress may be evident to all.”*

*These things:* All the things that Paul has written to Timothy about.

*Practice:* Not only the word for thinking about (meditating upon) but also a word that means to put into practice.

*Let them exist in you:* Paul did not want Timothy to emphasise a few of these things or only focus on those things which were easier to do. Paul wanted ALL of the things (the doctrines, truths and admonitions) written about in this epistle to become an integral part of Timothy's (a believer's) lifestyle.

*That your progress may be evident to all:* Thinking about truth and implementing it in our lives is going to help us to mature in our faith.

*Evident to all:* This could mean that maturity and growth will be seen publicly by all people. This phrase could also mean that progression/maturity manifests itself in all areas of our lives.

**Note:** When believers mature (faithfulness to the Word of God brings about maturity) every aspect of their lives is impacted. When believers mature, submitting themselves to the authority of Messiah, other people also begin to notice a difference in them.

**Verse 16:** *“Guard yourself and the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.”*

*Guard yourself:* Take heed, hold on to. This is a term of warning. Yeshua used it frequently regarding the last days. It is a term that means to ‘watch’, to be perceptive, to have discernment regarding what is going on in this world.

*Guard ... the doctrine:* When we apply Biblical doctrines (the truth of Scripture) to our lives, we are going to be people who are given discernment and who will be able to guard ourselves. Ignoring Biblical doctrine (not thinking about, not emphasising it, not thinking that it is important etc) will cause us to weaken spiritually and let down our guard. In this dangerous place, we would be easily manipulated by the enemy and would not hold fast to truth. Guarding Biblical doctrine helps us to remain strong.

**Note:** Those who do not know the fundamental doctrines of Scripture lack the capacity to exercise discernment. Biblical doctrine gives us discernment to know what is true and what is false. Part of discernment is knowing when to stand and contend or confront (Jude 1:3), but also knowing when it is time to flee (1 Corinthians 6:18, 2 Timothy 2:22). We need to contend against that which is untrue, that which is against the doctrines of Scripture. We should never contend or try to fight with temptation. Flee from temptation. Know when to fight and know when to flee.

*Continue in them:* We should not separate ourselves from Biblical doctrine, we need to remain in it.

*Save...yourself:* Timothy was a believer, which means he had already obtained salvation. So, what ‘saving’ is Paul talking about here? The word used here is not referring to the salvation associated with forgiveness and entering into an eternal covenant with God. It is not speaking about being saved from God’s condemnation. It is a word that can also be used to refer to healing (whether spiritually or physically – demonic possession/torment, disease etc). When it is used in the context of healing (as it is here) it is speaking of being restored or renewed to a proper position (see 1 Timothy 2:15). Guarding ourselves and our doctrine puts us into God’s order – it makes us spiritually healthy (even able to impact our physical health in a positive way).

*Save ... those who hear you:* Those who listen to good doctrine (and who apply it to their lives) can be restored and renewed. Their lives can be put into Godly order. It has a saving or positive effect in their lives.

**Note:** Paul is teaching Timothy in this epistle how to minister into the context of a local congregation. Timothy needed to live an ordered life and he needed to know how to teach the members of his congregation how to live ordered and Godly lives – lives that are pleasing to God. Paul desired that this congregation became united, that they were growing and maturing, having a common vision and practice on how to behave so that the order of God was manifested through them – so that God could be glorified through them. Not all congregations manifest the order of God. Some congregations, based on their doctrines and

practices, are in chaos today. It is only when God's order is maintained within a congregation that things are going to be good (pleasing to God). God's Presence, power and provision can only be received and utilised by those (individuals and congregations) who have the order of God in their lives – those who submit to His commands/instructions, those who hold on to good doctrine, those who love truth, etc. When God's power is manifested within a congregation, ministry is done, and the glory of God is released. This is what the local congregation (and individual believers) is called to do.

## **CHAPTER 5**

### **PART 1: 1 Timothy 5:1-12**

In this epistle, Paul is instructing Timothy, who is a young leader over a congregation/s, how to put things within these congregations into proper order, how to do things decently or appropriately so that God's purposes are accomplished, and His glory is manifested.

**Verse 1:** *“Do not rebuke an elder, but exhort him as a father, younger men as brothers.”*

*Rebuke:* This is a word that carries a degree of harshness, it is also a word that possibly speaks of public scorn.

*Elder:* This is a word that can mean an older man (one who has entered into old age) or it could be a word that speaks of one who holds a position of leadership within the congregation (someone who is respected and whose leadership is respected). Just because elders (those who are old, or those who have a position of leadership within a congregation) are elders it does not mean that they are always right or that they are behaving in an orderly manner.

*Exhort:* Encourage.

*Father:* One of the ten commandments instructs us to honour our fathers and mothers. This means that we are to give them glory – i.e. not behaving in a way that is dishonourable or disrespectful to them.

*Younger men as brothers:* If the young men in the congregation are acting in a disorderly manner, i.e. not according to truth, they are to be encouraged or exhorted like brothers – like ones who are loved.

**Verse 2:** *“Elder women as mothers, younger women as sisters, with all purity.”*

*Elder women:* Referring to women who are older, or women who are elder's wives.

*Elder women as mothers:* Do not rebuke her (in a dishonourable way, in a public way) but encourage her like you would a mother.

*Younger women as sisters, with all purity:* The younger women also need to be encouraged (like the young men) not to act in a disorderly way within the congregation, but Paul emphasises that it needs to be done in purity. In the Jewish community this word for purity also has to do with modesty. This is a word which alludes to women presenting themselves in the proper manner – whether this be in her attire or in her behaviour.

**Verse 3:** *“Widows honour, the ones who are truly widows.”*

*Widows:* Biblically the Scripture gives many instructions concerning widows. Widows held an important place within the congregation of Israel. The congregation was commanded to take care of these older women whose husbands had died. Offerings were taken up for them (Deuteronomy 14:28-29). They held a role of praying at the temple (Luke 2:36-37).

*The ones who are truly widows:* Just because a woman lost her husband did not mean that she met the requirements of the 'widows' spoken about here.

**Verse 4:** *"But if any widow has children or grandchildren, let them learn first to be Godly in their own household, and to recompense their parents: for that is good and acceptable before God."*

*Widow:* Written in the feminine – mother or grandmother.

*Children or grandchildren:* Children or grandchildren need to be taught that if they want to be Godly individuals it starts within their own homes. Their first priority is to care for those in their own homes – looking after (financially, and otherwise) their widowed mothers or grandmothers. This is part of what honouring our parents (grandparents) looks like.

**Note:** If a widow does not have family to care for her (if she falls into the category of 'truly a widow') then the local congregation is charged with looking after her financially and otherwise.

*Recompense:* This is not a purchase, it is a payback. The next generation or second generation should be responsible for the financial well-being of their widowed parent/grandparent. Our parents and grandparents impacted our lives with their resources. We need to acknowledge this and willingly take care of them if they are in need of our financial resources – we need to do this so that the local congregation does not have to step in.

**Verse 5:** *"Now she who is truly a widow, and left alone, trusts in God and continues in supplications and prayers night and day."*

*Left alone:* This widow does not have any children or grandchildren who are present, alive or financially able to help her. In regard to her sustenance, she is truly alone. It is expected of the local congregation to support and care for this widow.

*Trusts in God:* This widow has a testimony of hoping in the Lord. She has a testimony of being dependent on Him. This is written in the Greek perfect tense which implies that she has demonstrated that hope in the past, that hope is still alive and being demonstrated by her today and, there is a strong view that she will continue in this hope into the future. Her faith in God is not temporary or dependent on her circumstances. She has a reputation of consistently trusting in the Lord.

*Continues in supplications and prayers:* Her hope in the Lord manifests itself as being faithful to the call of a widow – continuous supplications and prayers (night and day – Luke 2:36-37). Widows are not called to be women that we pity. They have an important and valuable role within the believing community. Prayer brings about change. If this widow is committed to making consistent supplications and prayers, both night and day, then she is considered 'truly a widow'.

*Night and day:* This is a term of consistency.

**Verse 6:** *“But she who lives in pleasure is dead while she lives.”*

*But:* A word of contrast.

**Note:** This verse helps us to discern whether a woman who has lost her husband is indeed a candidate to be brought into this category of receiving support, from a congregation, or not.

*Lives in pleasure:* She is self-indulgent. She is looking for and seeking the finer things of life. She is not looking for a quiet and simple life. She is looking for more than her sustenance, or daily provision, and does not want to live sacrificially for God - making prayers and supplications for others. She herself is the focus of her life.

*Dead while she lives:* Her way of living is unfruitful. She is not exemplifying life in the faith, but her life speaks of that which is dead.

**Note:** The Kingdom is about life. Being in the Kingdom of God produces a quality of character and life can be seen in the lives of those who are Kingdom people. However, when we are focused on the world, the outcome of the world is death. This lady’s emphasis is on herself and her life in this world. She then is one who is really ministering death and not ministering life. She should not be brought into this group of widows who the local congregation cares for.

**Verse 7:** *“And these things command, that they may be above reproach.”*

*These things:* The things that Paul has written to Timothy about in this epistle, and the things that Paul is still going to share with Timothy.

*They:* This could be referring to the widows themselves – the widows need to know their call and that they should not be living for themselves. This could also be referring to the local congregation – the congregation needs to know how to deal with the widows properly (which ones to enrol and which ones not to enrol etc).

*Above reproach:* The widows need to have a Godly testimony, but the congregation also needs to have a Godly testimony of being above reproach in these areas spoken about here.

**Verse 8:** *“But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.”*

*Anyone:* Paul is talking about those who are members within the congregation who do have widowed mothers or grandmothers.

*Denied the faith:* This is written in the Greek perfect tense. This means he has done this in the past, is continuing to do it today and this will not change into the future. There is no change in this one’s life. He is consistently unfaithful to the commands of God. Even if this one is confronted and is encouraged or exhorted to do the right thing (as he has the means to obey) he consistently rejects doing right.

*Worse than an unbeliever:* Many unbelievers realize this basic truth of taking care of parents and grandparents. They understand that parents and grandparents have invested their lives in bringing them forth, providing for them and raising them up. It is natural for unbelievers to help their family, and it should be even more natural for believers, who have the truth of Scripture, as well as the leading of the Holy Spirit.

**Verse 9:** *“Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man.”*

*Not...under sixty years old:* The widows that are under 60 years of age should not be on the list of widows who receive their support from a local congregation.

*The number:* This category or list of widows who receive support from the local congregation.

*And not unless she has been the wife of one man:* This was another criteria for whether this widow made the 'widow's list' of congregational support or not. This woman had a testimony of being a one-man wife (This is similar to what we read about for the qualification of an elder or a deacon – one-woman men). She had only married once.

**Verse 10:** *"If in good works she has a testimony, if she has brought up children, if she has entertained strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work."*

*If in good works she has a testimony:* This woman is being scrutinized, but not in a negative way. Her life is being evaluated. If she has a testimony that she has demonstrated her faith in every aspect of her life, then she can be added to the 'widow's list'. She needs to be seen to be committed to the Kingdom and not to the things of this world.

*Brought up children:* She needs to have raised her children correctly.

*Entertained strangers:* Shown hospitality.

*Washed the saints' feet:* She is humble and servant hearted. Pride is not at the heart of her existence.

*She has relieved the afflicted:* She has taken care of those who are suffering. She has a testimony of being engaged in ministry – getting involved with those who are hurting, those in need, etc

*Diligently followed every good work:* She had a testimony of desiring and being committed to serving God. She was committed in a way that the community had to acknowledge. A widow was not put onto the list simply because her husband died. She had to have had a testimony of serving God faithfully while her husband had been alive.

**Note:** Once this widow was put onto the widow's list the congregation would consistently look out for her physical well-being - that she had a place to stay, that she had clothes, that she had food, that she has resources in order that she could continue to minister to others etc... In return, the widow would be an instrument of ministry within that community, and she would be constantly in prayer and supplication for those who were in the community. A large portion of this epistle is dedicated to the care of these widows. This shows that Paul was emphasising this to Timothy. As congregations today, are we engaging the older women who are widows? Are they equipped to be able to minister to and pray/intercede for those in the local congregations? These widows were called and set apart for a purpose. This also shows us how important prayer is within a local assembly. These widows were placed within a significant position within the local assembly – they were in a position of honour.

**Verse 11:** *"But forbid the younger widows; for when they have begun to grow wanton against Messiah, they desire to marry."*

*Younger widows:* Those who are younger than 60 years of age.



*Grow wanton:* Younger widows, in their time of need, may commit themselves to ministering within the community and praying day and night for others. But after a while there is generally a tendency for the younger widows to move away from this unique commitment and to remarry.

**Verse 12:** *“Having judgment because they have cast off their first faith.”*

*Having Judgment:* When a woman commits the rest of her life to serving the local assembly, through ministering and through prayer, but then she goes back on this commitment it brings contempt upon the woman and upon the local congregation.

*Cast off their first faith:* She has set aside her faith as her first priority. She has not continued in this call that she had committed herself to. When her circumstances changed, she found someone to marry, she set aside this priority that she had testified was the priority of her life. She set it aside to move into something different.

**Note:** There is a great need for the congregation to acknowledge their widows (the widow’s need, her special role etc). Congregations would greatly benefit if they set aside part of their budget to support those who are truly widows, those who meet all the criteria that Paul spoke to Timothy about.

## **CHAPTER 5**

### **PART 2: 1 Timothy 5:13-25**

God has a purpose for all people – widows, elders, deacons, woman, children. God wants all things to be done decently and in order – according to His standards and instructions. It is only when His order is manifested that we will receive the outcome of His will, that His righteousness is going to be manifested, His glory revealed, and His work accomplished.

**Verse 13:** *“And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.”*

*They learn to be idle:* Straying from what they had committed themselves to (good deeds, ministering within the local congregation, praying without ceasing) these women continue in a downward progression. Disobedience leads us further and further away from where we should be – i.e: disobedience leads us away from God’s will. Being idle is never God’s will. We all need a time of leisure to be rejuvenated, but this is not what this verse is talking about. These women have a lifestyle of idleness. They are being supported (as least partially) by the local congregation and have their needs provided for. Therefore, they are free to do nothing and so they learn to do nothing.

*Gossips and busybodies:* They are paying attention to things that they really shouldn't be paying attention to (men can be just as guilty of this as women). Gossipers talk about others in a way that they should not. Busybodies get involved in the lives of other people in a way that is inappropriate.

**Verse 14:** *“Therefore I want the younger widows to marry, bear children, manage the house, giving no opportunity to the adversary to speak reproachfully.”*

*Therefore I want:* This is a term of command and not just a suggestion.

*Bear children:* These widows are still young enough to bear and raise children.

*Manage the house:* No matter what the world says, it is a great honour for a woman to be able to manage her household. This is of great significance to God when a woman manages her household well. If a woman manages her household (family) well there is going to be much fruit for many generations. Likewise, if a woman doesn't put any emphasis on this (she doesn't do a good job managing her household) there will be adverse consequences for many generations.

*Speak reproachfully:* If things are not done decently and in order there is going to be sin in the community and local congregation. People from the outside are watching the local congregation. They are aware of what is going on in it. If it is disorderly, the congregation becomes an instrument of reproach (people outside of the congregation speak ill of it with the resulting effect that the congregation suffers shame and falls into disrepute). Paul did not want this to happen on any account, but within this context, especially regarding these younger widows.

**Verse 15:** *“For already certain ones have turned aside after satan.”*

*For already:* Paul was well travelled and had spent time in many congregations. He had much experience as he had heard and seen a lot in these congregations. This was unfortunately something that Paul bore witness to.

*Certain ones:* Referring to these young, widowed women.

*Turned aside after satan:* Many people are surprised that satan is spoken of here within this context. Paul is reminding Timothy that those who are not serving God are, by default, serving the enemy (i.e. satan – Matthew 6:24).

**Verse 16:** *“If any believing man or woman has widows, let them assist them, and do not let the congregation be burdened, that it may assist those who are truly widows.”*

*Believing man:* Nestle-Aland (which most of the modern translations are based on) leaves out the ‘believing man’ and speaks only of the female believer. Male and female believers are included together in the Textus Receptus.

*Believing man or woman has widows:* There are widows present in either the husband's or the wife's family.

*Let them assist them:* If a believing man or woman have the means to help their widowed parent then they are commanded to help them financially first so that it does not become a congregational issue and burden.

**Verse 17:** *“Let the elders who rule well be counted worthy of a double portion, especially those who toil in the Word and doctrine.”*

*Elders:* Based on context this is probably not speaking about older gentlemen in the congregation but those elders/pastors who govern or lead the congregation/s.

*Elders who rule well:* Those who lead their congregations well. The word used in the Greek is a word that means to ‘stand before’. This elder has authority but he utilises it properly, he exercises it well.

*Especially those who toil in the Word and doctrine:* This reaffirms to us how vitally important the Word of God/Scripture is for us. Those who engage in the study of Scripture, and who

serve in a local congregation to teach Scripture, are worthy of a double portion (1 Timothy 5:18 suggests that this double portion has to do with food/sustenance as well as with wages).

**Verse 18:** *“For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The labourer is worthy of his wages.”*

*You shall not muzzle an ox while it treads out the grain:* Deuteronomy 25:4. The people of Israel were commanded to allow the ox to eat the grain that it was crushing and milling for their sakes. The ox did the difficult labour for the people. The people would then take the crushed grain and benefit from its use. The ox worked hard, and his reward was food.

*The labourer is worthy of his wages:* Leviticus 19:13, Matthew 10:10

**Verse 19:** *“Against an elder an accusation do not receive unless from two or three witnesses.”*

*An elder:* The implication is that this is against a ruling/leading elder.

*From two or three witnesses:* If an accusation is brought against an elder there needs to be two or more witnesses accusing. The judgment of an elder should not be considered on the accusation of one person alone (Deuteronomy 17:6). These witnesses need to both have first hand evidence of what they have witnessed – not just act as backups for each other’s accusations.

**Verse 20:** *“Those who are sinning rebuke in the presence of all, that the remaining ones also may fear.”*

*Those who are sinning:* Those who are displaying sinful behaviour.

*Rebuke:* Speak against. Set in order.

*In the presence of all:* There is a debate as to whether this means that the person is sinning and everyone sees it (in which case it would need to be dealt with in a more public manner), or if this means that the sinner needs to be rebuked publicly. Scripture tells us that if someone does something wrong, one person, the one who sees him sin, should go to him and confront him privately. If he refuses to listen, then one or two other people need to go, with the original person, to confront the sinner (Matthew 18:15-16). If he still refuses to listen, then the sinner needs to be called into account in front of the entire congregation (Matthew 18:17). This congregation will have a public reputation of dealing with sins, and taking a stand against sin through discipline.

*The remaining ones also may fear:* When people see that sin is dealt with in this way they are not going to scoff at their sin or ignore it. They are going to be people who realise that if they continue in their sin, and do not change and do the right things, it may lead to their sins being exposed in a public manner.

**Verse 21:** *“I charge you before God and the Lord Messiah Yeshua and the elect angels that these things are kept separate, doing nothing with favouritism.”*

*I charge you:* The word used here is a word for testifying or bearing witness, but it is a word in Greek that is also related to the word ‘diameter’. The diameter of a circle is the straight

line that passes through the centre of a circle, from one side to the other. The diameter of a circle speaks of a thoroughness. We need to give, or be, a thorough testimony before God. *Elect angels:* At creation, God did not create some angels (heavenly host) to follow Him and others to follow satan. ALL the angels were created to follow God (just like all men are created to follow Him). However, through their own free will and choice, some angels chose to rebel against God when satan rebelled against Him (Revelation 12:9). The angels that were (and are) faithful to God are the ones being referred to here as the 'elect angels' (just as those people who are IN Messiah are called 'elect'). Election is not a choosing that some angels/humans will go to heaven and others will go to hell. Instead, election is an acknowledgment by God of a decision made by the angels or made by man. God elects or chooses those who have chosen Him.

*Separate:* In Judaism, one of the first courses that a rabbi takes is regarding those things which are permitted and those things which are forbidden. Throughout the Scripture we see a separation between things – light and dark, good and evil, clean and unclean. Paul is telling Timothy that, in this same way, he needs to have a thorough testimony, before God the Father, Yeshua and the angels, that a separation unto God has happened in his life (2 Corinthians 6:17).

*Doing nothing with favouritism:* We need to do things (or not do things) based on right or wrong. What is permitted we should do. What is forbidden we should not do. We should not categorise things into that which we like doing or that which we do not like doing, but we should be aware to wholeheartedly embrace the full counsel of God (Acts 20:27).

**Verse 22:** *“Do not lay hands on anyone hastily, nor fellowshiping with the sins of one another; yourselves pure keep.”*

*Do not lay hands on anyone hastily:* Do not rush to give people a position of authority or leadership. Do not be hasty to commission them. People need to be proved and tested and this takes time.

*Nor fellowshiping with the sins of one another:* Do not participate in the sins of others. We need to live lives that are distinct, separated from sin.

*Yourselves pure keep:* This is how these words are ordered in the Greek. The emphasis is on us – we need to take responsibility for keeping ourselves pure.

**Verse 23:** *“No longer drink only water, but use a little wine for your stomach’s sake and your frequent infirmities.”*

**Note:** Timothy was mature in the faith, he was useful to Paul and to others, but he was not the healthiest individual. He had stomach problems and was often sick.

*Use a little wine:* In those days the water was not purified like it is today. Oftentimes wine was used to dilute water - to be a purifying element within it. Paul was instructing Timothy to exercise some discernment. Timothy had physical problems and Paul was instructing him to care for himself physically – to take the necessary actions so that his problems would be lessened.

**Verse 24:** *“Some people’s sins are clearly evident, preceding them to judgment, but those of some men follow later.”*

*Some people’s sins are clearly evident:* Their sins can be visibly seen and are easily discernible.

*Preceding them to judgment:* They are going to be judged for those sins (unless they repent of them).

*Those of some men follow later:* Some people are very good at covering up or camouflaging their sins. Their sins are not publicly known, talked about or dealt with. Their judgment doesn't come immediately, but it will eventually catch up with them.

**Verse 25:** *“Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.”*

*The good works of some are clearly evident:* Just like there are sins that stand out immediately and are evident to all, so too are their good works that are immediately evident to all.

*Those that are otherwise:* Those who are on the outside (i.e. unbelievers) of these goods works.

*Cannot be hidden:* Sins can be hidden for a period of time, but no one is able to hide good works. Even good works done by unbelievers are powerful and cannot be hidden. Good works are more powerful than sinful works.

**Note:** Paul wanted the very best for Timothy and for Timothy’s ministry and call. This is a characteristic of someone who is walking with God – they want to see other people thrive in Godliness, good works, ministry etc. Paul was not jealous or envious of Timothy. He did not want Timothy to fail so that Paul could appear to be the greater of the two. Paul wanted Timothy to be built up, to be encouraged, to be all that God had purposed him to be. We need to be people who rejoice in the good things that God is doing in the lives of other people. When people are doing well it doesn’t reflect poorly upon us, but it reflects gloriously upon God. This should be a source of great joy to us.

## **CHAPTER 6**

### **PART 1: 1 Timothy 6:1-10**

In this chapter, the instructions that Paul gives to Timothy teach us a different mindset. We are not to think according to the way that the world does. All of our decisions need to be Kingdom based and inspired.

**Verse 1:** *“Slaves, the ones being under the yoke of his own master, consider him worthy of all honour, so that the name of God and His doctrine may not be blasphemed.”*

**Note:** Slavery, from a Biblical point of view, is very different to the view that the world has held regarding slavery. Scripturally, when someone could not manage their debt, and they could not afford to pay their creditors, they would become slaves to pay off their debt. This was not for an indefinite period of time. The bond slave would work until his debt was paid off, or he would work for six years and would be freed or released in the 7<sup>th</sup> year. This form of servanthood was often seen as an act of love or kindness toward the slave, because often the amount of time that they needed to serve did not fully compensate either the creditor or the one that made the payment on his behalf. Having a bond servant was often not in the best interest of the creditor/'master'. A master had to provide properly for his servant, at his own expense.

*Under the yoke:* A term referring to them being under authority. These slaves were under the authority of their masters.

*Master:* Ruler. A person who had control over other people (not from being captured and made a slave, but becoming a slave because of an inability to pay off a debt).

*Consider him worthy of all honour:* This was the mindset that Paul wanted these bondservants to have. Part of this was for the purpose of training them how to respond to those who were in authority over them. This gives us an idea of how we are to respond to the Lord's authority over us. If we cannot serve or submit to a man, we will not be able to serve or submit to the Lord.

*Doctrine:* Biblically based teaching.

*Not be blasphemed:* This should be one of our primary concerns – not to do or say anything that would cause contempt to fall upon the name of God or His doctrines. As believers we should know what it means to be submissive, we should know what it means to serve others.

**Verse 2:** *“But those who have believing masters, do not have contempt for them because they are brethren, but rather serve them all the more so because those who are benefited are believers and beloved. Teach and exhort these things.”*

*Do not have contempt for them because they are brethren:* If a bondservant served under a believing master, he was still required to respect him and submit to him as his master. Although they are brothers in the Lord, the servant must still give him the respect due to a master.

*Teach and exhort these things:* Encourage others to realize that we are not to exploit fellow believers that we serve under.

Although we are all part of the Lord's family, we are called to submit to the authority of the believers that we work under, and we are called to honour them. Be humble. See the need to be subservient and the need to recognize authority. These believing masters were helping others to pay off their debts.

**Verse 3:** *“If anyone teaches otherwise and does not go near to healthy words, even the words of our Lord Messiah Yeshua, and to the doctrine which accords with Godliness.”*

*If anyone teaches otherwise:* Paul is writing here about individuals who are not teaching truth. Their doctrine is not Biblically sound.

*Healthy words:* These healthy words are the words of Yeshua – the words/doctrine found within the Scripture. These individuals who are teaching falsely do not go near the words of Messiah - which are according to the teachings of Godliness.

*Doctrine which accords with Godliness:* Paul is emphasizing a doctrine of Godliness. 'Godliness' is a word that speaks of behaving in a way that manifests God's character - not only through behaviour but also through attitude and personality. When we believe in Yeshua, we become new creations – our personalities are changed by our faith, every aspect of our lives is impacted by our faith.

**Verse 4:** *“He is puffed up, understanding nothing, but is not healthy concerning contentions and warring of words, from these things come envy, strife, reviling, evil suspicions.”*

*Puffed up:* They are haughty and prideful. They have put themselves first. The Scripture speaks about humbling ourselves. Being humble is opposite to how these false teachers behave.

*Not healthy concerning contentions and warring of words:* They pay way too much attention to controversy. They love warring with their words.

*Evil suspicions:* Instead of giving someone the benefit of the doubt, they always think poorly or negatively about things.

**Verse 5:** *“Useless wranglings of men of corrupt minds and destitute of the truth, who reckon that Godliness is a means of gain. From such withdraw yourself.”*

*Wranglings of men:* They are constantly in contention, constantly debating this or that.

*Of corrupt minds and destitute of the truth:* If we are a people who do not properly accept and submit to authority (1 Timothy 6:1-2), we become rebellious and dishonouring toward authority. Rebellion has a very adverse effect in our lives. It leads to us becoming puffed up, lacking understanding and obsessed with contentions and arguments.

*Who reckon:* They believe this (Godliness is a means of gain) as a truth.

*Godliness is a means of gain:* They believe that all the things that they do in an outwardly pious way is going to bring prosperity to them. They are misled and they are misleading others with this concept of the prosperity gospel. They wrongly believe that piety is a means of becoming wealthy.

*From such withdraw yourself:* Stay away from or put a distance between ourselves and these people. (**Note:** Many Bible translations, as can be seen in biblehub.com, do not include this last part of 1 Timothy 6:5).

**Verse 6:** *“Now Godliness with contentment is great gain.”*

*Contentment:* Paul emphasises that it is inward peace and contentment that profits us far more than outward wealth would. Behaving in a Godly way is what leads to contentment in our lives.

*Great gain:* Great profit.

**Verse 7:** *“For we brought nothing into this world, and it is certain we can carry nothing out.”*

*Brought nothing into this world:* We were born into this world naked and empty.

*We can carry nothing out:* When we die, we can take nothing with us (materially). We depart this world as naked and as financially empty as we arrived in it. If we bring zero into this world and we take zero out, why would we emphasise, store up and live for material gain? (Matthew 6:19-21).

**Verse 8:** *“But having food and covering, with these we shall be content.”*

*Covering:* Clothes and a shelter to live in.

*With these we shall be content:* We should not be a people who are obsessed with worldly wealth, wasting hours and hours of our time in pursuit of it. Paul is instructing us to be content with our daily needs being met.

**Verse 9:** *“But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful thoughts which drown men in destruction and perdition.”*

*Desire to be rich:* If we have this desire we need to watch out. This is not a desire that leads to good things, but is a desire that has an adverse effect in our lives.

*Fall into temptation:* Easily seduced or manipulated. They are willing to do underhand and shady things, even taking advantage of other people, in order to accumulate more wealth.

**Note:** Being wealthy is not wrong. God can do great things through people who have resources. It is very dangerous, however, when our objective is the pursuit of wealth.

*Destruction and perdition:* Satan is the source of ruin and destruction.

**Verse 10:** *“For the root of all kinds of evil is the love of money, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.”*

*Root:* A root anchors the plant and nourishes it. The love of money anchors evil and nourishes it.

*Pierced themselves through with many sorrows:* Many people think that money will give them happiness. This is not the case. The pursuit of money is a great source of sorrow to people (unlike the pursuit of Godliness, which brings great joy to people).

**Note:** What Paul is writing about gives us a foretaste of the Kingdom. When we recognise God’s authority and submit to it in our lives, we are going to be spiritually strong.

## **CHAPTER 6**

### **PART 2: 1 Timothy 6:11-21**

We are called to be used by God. When we become believers, we are no longer living our own lives but, the Scripture says, our lives are hidden in Messiah (Colossians 3:3). Paul’s epistle to Timothy teaches us how to have the right perspective. When we have God’s perspective on things, we are able to carry out His will. Paul instructed Timothy (who led a congregation/s), to instruct others about how to walk/ behave in a way that was worthy of their call.



**Verse 11:** *“But you, O man of God, these things flee but pursue righteousness, Godliness, faith, love, perseverance and gentleness.”*

*O man of God:* Paul was instructing Timothy, but this epistle has relevance for all believers – male and female.

*These things:* The love of money, contentions, poor doctrine, etc. All these things belong to the desires of the world, rather than to the Kingdom of God.

*Flee:* We need to be walking with discernment. When things are in front of us, we need to make a decision. If those things are Kingdom things, then we should pursue them. If they are not Kingdom things, then we should flee from them (temptation etc).

*Righteousness:* It is only through the commandments of God that we can understand what righteousness (or unrighteousness) is. The commandments are not instruments of salvation, they are not a tool for making us righteous, but they still define what righteousness and unrighteousness are.

*Perseverance:* Enduring. Overcoming the things of this world.

*Gentleness:* Meekness. Gentleness means to give a place for God to bring about the results, not trying to work out for ourselves what the results are. We need to be faithful to God in a quiet, controlled way – not calling attention to ourselves.

**Verse 12:** *“Fight the good fight of faith, taking hold of eternal life, for which also you have been called and have confessed the good confession before many witnesses.”*

*Fight the good fight:* Gentleness, as we read in the verse above, does not mean that we have to be pacifists. Fighting or contending is a military term.

*Eternal life:* We need to see eternal life in two ways:

1. There is the full expression of eternal life which is a Kingdom expression (this is what we as believers experience once we die and leave this world).
2. What Paul is speaking of here is the foretaste of eternal life that we can start to experience right now while we are alive in this world. Right now, in this world, we can begin to live in light of Kingdom truth. Right now, we can take hold of an eternal life perspective.

*For which also you have been called:* This is part of our call – to demonstrate Kingdom truth. Contending for our faith means demonstrating the laws, principles and truths of God now...in this world.

*Witnesses:* The Greek word used here is a word for ‘martyrs’ – those who have gone before us and who have been put to death because of their commitment to God. We need to be people who are willing to lay down our lives for the sake of Kingdom truth.

**Verse 13:** *“I charge you before the God who makes life to all things, and Messiah Yeshua, who testified before Pontius Pilate a good testimony.”*

*I charge you:* This is a command.

*Makes life:* This is written in the present tense and is referring to something that God is doing right now. When we are taking hold of Kingdom truth, displaying and demonstrating it in our lives, God responds by ‘making life’ (i.e. Making our lives into what they are called to

be, giving us direction and insight). When God 'makes life' it means that He is giving us discernment.

*Testified before Pontius Pilate a good testimony:* When Yeshua was before Pontius Pilate, He did not compromise by panicking or begging for His life. Yeshua knew that Kingdom life was much greater than life on this planet. When Yeshua was before Pilate, He spoke in a way that Pilate did not understand. Pilate did not understand truth. He was completely invested and committed to the ways of this world. When we are committed to this world, Kingdom truth becomes distorted or blurred in our minds. We are unable to perceive it. However, when we are committed to Kingdom truth, we are given clarity as to what is going on in this world.

**Verse 14:** *"That you keep this commandment without spot, without reproach until the manifestation of our Lord Messiah Yeshua."*

*This commandment:* The commandment of being conformed to the character of the Kingdom. The Kingdom is a Kingdom of righteousness (Matthew 6:33). We need to flee that which is ungodly and we need to pursue righteousness, Godliness, faith, love, patience and gentleness.

*Without reproach:* Blamelessly.

*The manifestation of our Lord Messiah Yeshua:* This is speaking of our Blessed Hope – the Rapture.

**Verse 15:** *"Which He will manifest in His own time, He who is the blessed and only Sovereign, the King of kings and Lord of lords."*

*He will manifest in His own time:* Yeshua is coming to bring this world to its conclusion.

*King of kings and Lord of lords:* Yeshua is King over those who are serving in this world as kings. He is Lord over those who are lording over others in this world.

**Verse 16:** *"Who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honour and power forever. Amen."*

**Note:** It is difficult to ascertain if this verse is speaking about Yeshua or about God the Father. The verses preceding this one speak of Yeshua, but the verse immediately after this one (i.e. 1 Timothy 6:17) speaks of the God who provides. God our Provider is usually referring to God the Father.

*Immortality:* God is immortal. The definition of immortal is this: Living forever, never dying or decaying.

1. **Living forever:** Messiah, being God, is immortal. He has always existed (lived forever in the past, is still living today and will live forever into the future). There was never a time when He did not exist (John 1:1-3).

2. **Never dying:** Yeshua did not grasp at having equality with God the Father (Philippians 2:6-8) but He humbled Himself and took on human flesh. As a man (the incarnate Son of God) He never sinned and so was never worthy of death (Romans 6:23). However, He tasted death by dying for our sins (Philippians 2:8, Hebrews 2:9). This in no way negated His immortality. Though His physical body died, His Spirit was very much alive – 1 Peter 3:18-19.

### 3. (Never) decaying: Acts 2:31

*No man has seen or can see:* In our natural state (in our flesh) we are unable to approach God. Yeshua, even now, is seated at the right hand of God the Father – the One who dwells in unapproachable light.

**Verse 17:** *“To the rich ones in this present age I command not to be haughty, nor to trust in uncertain riches but in the living God, who provides richly to us all things to enjoy.”*

**Note:** We are called to have a Kingdom mindset. That mindset is in opposition to the things of this world.

*This present age:* This age, that we are living in now, is not eternal. It is going to fade away.

*Haughty:* Thinking of themselves more highly than they ought to.

*Trust:* Hope. Riches fade away. Trust in them is misplaced.

*Richly:* God gives generously and abundantly.

*To enjoy:* God is not a kill joy. He loves His people to be full of joy.

**Verse 18:** *“Let them work good works, that they be rich in good works, ready to give in abundance, willing to share.”*

*Let them work good works:* This is a commandment.

**Note:** God abundantly gives us things for our enjoyment, but not only for our enjoyment. He wants us to abundantly share the things that He has given to us with others.

**Verse 19:** *“Treasuring up for themselves a good foundation for the time to come, that they may lay hold on eternal life.”*

*The time to come:* The future.

*That they may lay hold on eternal life:* Paul is talking to people who already have eternal life. Good works, sharing with others etc does not give us eternal life. But when we do good works, share with others, etc, we take hold of the things that have eternal life attached to them, they have eternal value. These things carry rewards, promises and blessing which do not end when we die, but they follow us into the eternal Kingdom.

**Note:** Although all believers will be in God’s Kingdom, we will not all experience the same experience there. When Yeshua spoke of the Kingdom, He used the words ‘least’ and ‘greatest’ (Matthew 11:11, Mark 10:42-43).

1 Corinthians 3:12-15 tells us that what we do in this life can be classified into different categories – gold, silver, precious stones, wood, hay or straw. Only what we have done in this life that survives, when refined by fire, will have eternal value and reward. Some people will have great eternal reward.

Everything that does not hold up in the refining process, i.e. everything that we do now, in this present age, that has no eternal value, will be burnt up and we will suffer eternal loss. Although we will be saved, and we will spend eternity with God, those who suffer loss will do so with minimal eternal reward.

Wise believers want to have an abundance in the Kingdom of God. This abundance will be used eternally in appreciation and thanksgiving to Messiah (Revelation 4:9-10).

*Eternal life:* The modern translations do not say ‘eternal life’ (Kingdom life) but replace the words with ‘that which is truly life.’”

**Verse 20:** *“O Timothy! That which was deposited to you guard, turn yourself away from worthless babblings also opposing arguments which are false knowledge.”*

*That which was deposited to you:* Referring to all that was given to Timothy – his call, his giftedness, God’s provision, all the insight that Paul has modelled before him and written down for him etc

*Guard:* Keep. Look after.

*Turn yourself away from worthless babblings:* Paul instructed Timothy to not waste his time with profitless babbling. If the Scripture doesn’t address an issue (eg: who the two witnesses in Revelation 11 are etc) there is no sense endlessly talking about this issue in an attempt to reach a conclusion. In our example: The Scripture does not reveal who these witnesses are. If God did not think it was proper to tell us who they are then we need not know.

*Opposing arguments:* Arguments which are against Scripture.

**Verse 21:** *“Which some are proclaiming concerning the faith and have erred. The grace be with you. Amen.”*

*Erred:* They have turned aside, turned away. Vain babbling, false knowledge, taking issue with things not rooted in Scripture has caused these people to turn away from the faith. We either turn towards vanity or we turn toward faith. If we turn **to** faith, it means that we turn away from idle babblings and false knowledge. If we turn **away from** faith, we embrace these things (idle babblings etc).

*The grace:* The specific grace of God.

**Note:** Paul’s first epistle to Timothy lays a strong foundation for those who walk in faith, who are rich in goods deeds and who have a testimony that is pleasing to God.