

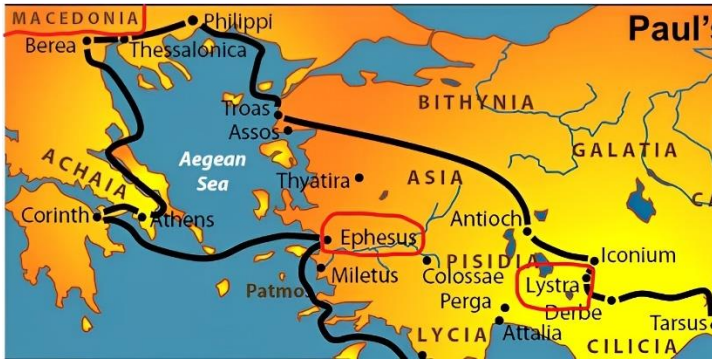
New Testament Letter – 1 Timothy: **Intro – 1:11**

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Writer: Paul the apostle

Locations: Timothy was from Lystra and the first Christian bishop of Ephesus; Paul probably wrote from Macedonia when Timothy was in Ephesus.



Date: AD 65

Purpose: To encourage and instruct Timothy as he called the Ephesians to be faithful to God's Word.

Luther on 1 Timothy: This epistle St. Paul wrote in order to provide a model to all bishops of what they are to teach and how they are to rule Christendom in the various stations of life, so that it may not be necessary for them to rule Christians according to their own human opinions....

Challenge for Readers: *Service in the Churches.* Paul strongly distinguishes the roles of men and women in the family and in the life of the Church. His distinction is consistent with typical Jewish and Greek cultures in the first century. However, Paul does not appeal to culture [*which changes*] as a basis for his instruction. Rather, he appeals to God's orderly creation (2:11–15) and specifically restricts some offices in the Church based on gender (3:2, 12). Modern feminism has sought to either dismiss or reinterpret these passages.

Blessings for Readers: In 1 Timothy, Paul offers sound teachings for young and old, for men and women. As you read this Letter, look for passages about your particular calling in order to learn more about your service and the service of others. Be encouraged to pray for those who serve in your congregation and nation.

Outline:

I. The Power of the Pure Gospel (ch 1)

II. The Church's Organization (chs 2–3)

III. True versus False Teaching (ch 4)

IV. Exhortation to Christian Living (chs 5–6)

Greeting: 1:1-2

1. **1:1** Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope, ² To Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.
 - a. An apostle – A person sent by Jesus to proclaim Him, call people to repent, and plant congregations. For example, Luke 24:46-47, Jesus said to His apostles: “Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.”
 - b. Timothy – A native of Lystra in modern Turkey; the son of a Gentile [*unbelieving*] father and Christian mother (Ac 16:1; 2Tm 1:5). He toured with Paul and later served as a pastor in Ephesus. Paul invited him to join his missionary travels on his second visit to Lystra (Ac 16:3).
 - c. True child – As a spiritual son who confessed with Paul the same faith in Christ Jesus, Timothy would be expected to render loving service to his spiritual father by carrying out the directives in the Epistle. Paul uses this family expression most for those who represent him to others in the churches. Cf 1:18; 2Tm 2:1.
 - d. Hope – Our certainty that the Christ is the Promised One and, *through Him*, we have God's gifts of forgiveness, spiritual life, and eternal salvation.
 - e. Grace – God's undeserved love.
 - f. Mercy – God holding back our punishment.
 - g. Peace – Being right with God through Jesus.

Warning Against False Teachers: 1:3-11

2. ³ As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines [*any teaching that was contrary to what Paul taught*], ⁴ nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering the administration of God* which is by faith.
 - a. Myths – Fictitious, legendary stories that are of no spiritual value.
 - b. Genealogies – ...had become a source for... the invention of [made up stories], which had all but replaced the Gospel in the minds of some.
 - c. The administration of God – Teaching the good news about Jesus *was to be carried forward by faithfully teaching sound doctrine [only what agrees with the Scriptures]*.
3. ⁵ But the goal of our instruction is love [*“a relatively high level of interest in the well-being of another” (Danker)*] from a pure heart and a good conscience and a sincere faith. // Such things are **not** natural **but** come from people who have been made alive in Christ by the Holy Spirit.
4. ⁶ For some men, straying from these things [*true doctrines*], have turned aside to fruitless discussion, ⁷ wanting to be teachers of the Law [*to teach the Mosaic Law, possibly to gain self-importance*], even though they do not understand either what they are saying or the matters about which they make confident assertions.
 - a. See Titus 1:6-9 for the qualifications for elders / pastors.
 - b. The *three steps listed here* are great advice for everyone who desires to teach God’s word: Ezra 7:10 For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel.
 - c. Teachers should do their best to *rightly* teach God’s word: James 3:1 *Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.*
 - d. Paul said these words to the pastors in Ephesus that he had trained: Acts 20:26-27 “I testify to you this day that I am innocent of the blood of all men. For I did not shrink from

declaring to you the whole purpose of God.”
// Some connect Paul’s statement to these words of the LORD spoken to Ezekiel: Ezekiel 3:18 “When I say to the wicked, ‘**You will surely die,**’ and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand.”

5. ⁸ But we know that the Law is good, if one uses it lawfully [*according to God’s intent*], ⁹ realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers [*fourth commandment*], for murderers [*fifth commandment*] ¹⁰ and immoral men and homosexuals [*sixth commandment*] and kidnappers [*seventh commandment*] and liars and perjurers [*eighth commandment*], and whatever else is contrary to sound teaching, ¹¹ according to the glorious gospel of the blessed God, with which I have been entrusted.
 - a. (V. 8) Proper use of the Law – **to bring sinners to contrition** [*godly sorrow*] and **repentance**.
 - b. (Vv. 9-11) Sins that demand application of the Law – Pastors are called to use the Law to **reprove** (*give disapproval*), **rebuke** (*condemn the unrepentant*), and **exhort** (*assure the repentant they are forgiven*) (2 Tim. 4:2).
 - c. Kretzmann: “By applying the Law in its proper manner, the disease should be uncovered, the tumor of the soul exposed. Only then will it be possible to put a person in the condition that accords with the wholesome doctrine of... the Gospel [*Jesus’ saving work*]...”
6. **Summary: 1:3-11** This Epistle was written to stop the teaching of false doctrine among the Ephesian churches and to promote the teaching of sound doctrine. Our sinful nature often leads us to be unconcerned about the doctrines God has given us in His Word. When this happens, we are guilty of being poor stewards of the Gospel. Yet, in the good news of Jesus Christ, we are given a pure heart, a good conscience, and a sincere faith—all of which enable us to receive God’s gift of sound doctrine with thanksgiving and eagerness.

New Testament Letter – 1 Timothy: 1:12 – 2:10

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Christ Jesus Came to Save Sinners: 1:12-20

7. ¹² I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, ¹³ even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; ¹⁴ and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus.

a. Paul was faithful as a Pharisee – diligently keeping God’s Law and being fully devoted to destroying followers of Jesus, *because he thought Jesus was a false teacher*. When such a person is converted to Christ, his devotion against Christ can become EVEN GREATER to *serve Christ and call lost souls to repentance*.

b. Paul acted in ignorance – He didn’t know Jesus was the Promised Messiah; therefore, he strongly opposed all who followed Jesus.

i. Why can all sins be forgiven? Because...

What are good passages on forgiveness?

ii. What is the unforgiveable sin? **Mark 3:28-30** “Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin” – because they were saying, “He has an unclean spirit.” // Kretzmann: “...the blasphemy was directed against the Spirit of God that lived in Christ... their charge cast mockery upon the Holy Ghost.”

c. The love of Christ – Paul’s sins were great, *but Christ’s love for Paul and lost sinners was even greater! THANKS BE TO GOD!*

8. ¹⁵ It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost [*first, chief*] of all. ¹⁶ Yet for this reason I

found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

a. Paul, *the first of sinners*, was saved through Jesus. Therefore, *all other sinners can also be saved through Jesus!*

b. When Paul was sinning, he should have been judged and condemned, *but the Christ was patient with him*. The patience shown to him is an example of the patience being shown to others (2 Peter 3:9 “The Lord is not slow...”).

9. ¹⁷ Now to the King eternal [*forever*], immortal [*immune to corruption and decay*], invisible [*Jesus says that God is “spirit” (Jn 4:24)*], the only God, *be honor and glory forever and ever*. Amen.

10. ¹⁸ This command I entrust to you, Timothy, *my son*, in accordance with the prophecies previously made concerning you [*the words of God*], that by them you fight the good fight [*silencing the false teachers in Ephesus*], ¹⁹ keeping faith [*believing God’s word and trusting in Jesus*] and a good conscience [*by doing what you know is right*], which some have rejected and suffered shipwreck in regard to their faith [*A graphic depiction of what happens to the faith of those who thrust aside the (Word) of God.*]. ²⁰ Among these are Hymenaeus and Alexander [*who rejected God’s word*], whom I have handed over to Satan, so that they will be taught not to blaspheme.

a. Those men were excommunicated by Paul. In other words, Paul told them – *because of their rejection of God’s word* – that they were no longer forgiven in Christ and had condemned themselves.

b. The purpose of excommunication is to show people their horrible condition, so they are open to the work of the Holy Spirit, who desires to work through the word to convict them of their sins, lead them to godly sorrow, and bring them back to faith in Jesus for eternal life.

Pray for All People: 2:1-15

1. **2:1** First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, ² for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. ³ This is good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth.
 - a. Entreaties (δεήσις) (prayers, requests, petitions): How we speak to God when we have a need. For example, the angel said to Zechariah, "...your petition [δεήσις] has been heard, and your wife Elizabeth will bear you a son..." (Lk. 1:13).
 - b. Prayers (προσευχὰς): The standard word for requesting help from God. Such speaking is also a form of worship: We ask things of God because we trust in Him!
 - c. Petitions (ἐντεύξεις): Going to God in prayer on behalf of another – intercession.
 - d. Thanksgivings (εὐχαριστίας): Expressing thanks to God: "...when [Jesus] had taken a cup and given thanks [εὐχαριστήσας], He gave it to them..." (Mk. 14:23).
 - e. Who should be included in our prayers? See vv. 1-2: _____
 - f. What should we request for such people? _____
 - g. What is the purpose of our prayers? See v. 2: _____
 - h. Who does God desire to be saved? See v. 4: _____
2. ⁵ For there is one God, and one mediator also between God and men, the man Christ Jesus [see the diagram]...
 - a. Sin separates people from God (Is. 59:2).
 - b. Jesus, the Lamb of God, took away the sin of the world (John 1:29).
 - c. **Jesus** is the **one mediator** between us and God, so all saints, including Mary, are excluded as potential mediators.
 - d. Those who are rejecting the Son are also rejecting the Father (Luke 10:16).
 - e. Believers have the gift of the Holy Spirit; He helps them when they pray (Rom. 8:26-27).



3. ⁶ who gave Himself as a ransom for all, the testimony *given* at the proper time. ⁷ For this I was appointed [by the Christ] a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.
4. ⁸ Therefore I want the men [ἄνδρας, husbands] in every place to pray, lifting up holy hands, without wrath and dissension [that is, a right attitude of prayer, coming from a repentant heart that is not angry and is trying to be reconciled with all enemies].
5. ⁹ Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, ¹⁰ but rather by means of good works, as is proper for women making a claim to godliness.
 - a. **Proper clothing.** Outward adornment should reflect the inner purity of those who profess faith in Christ. These directives hold true at all times, but esp. as the congregation gathers for public worship.
 - b. **modestly.** Feminine reserve that shuns immoral or dishonorable conduct.
 - c. **discreetly.** Command over bodily passions and desires is here expressed through respectable apparel.
 - d. **braided hair.** Elaborate hairstyles and ornate jewelry in the first century were expressions of vanity and sexual promiscuity.
 - e. **costly garments.** The finest garments could cost up to 7,000 denarii, at a time when the average worker was paid one denarius per day. Pearls, for instance, were considered three times more valuable than gold. Paul is not condemning braided hair, jewelry, or fine clothing per se, but rather the excess and immorality conveyed by these items.

New Testament Letter – 1 Timothy: 2:11 – 3:13

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6. ¹¹ A woman must quietly receive instruction with entire submissiveness. ¹² But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. ¹³ For it was Adam who was first created, *and* then Eve. ¹⁴ *And it was not Adam who was deceived, but the woman being deceived, fell into transgression.* ¹⁵ But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

a. What does the Bible say about women serving in the context of the Divine Service?

i. 1 Corinthians 14:34-35: women should keep silent. Women likely participated as singers during worship, as they had in the OT (Ex 15:20–21; see p 993). They also prophesied privately (11:4–5; Ac 21:9). But they did not serve as public ministers of the Word. Based on the distinction between male and female in God’s created order, Paul distinguished between male and female roles.

ii. The order of headship: “...I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ” (1 Cor. 11:3). // God > Christ > Man > Woman

b. Preserved through the bearing of children. Women are not saved by giving birth. Through faith in the child Jesus, women are saved, [then] they live out their God-given vocations. Childbearing is an example of a most noble, exclusively feminine vocation.

Chapter 2 Summary: The Gospel affirms the unique vocations God assigned to men and women at creation. Our sinful nature may sometimes bristle at the roles and responsibilities God has given us, causing us to fail to see that God has given us His divine design for male and female because He loves us and always wants what is best for us. We must always be on guard against this kind of sin, especially as we are gathered for public worship. Jesus

faithfully fulfilled the divine role assigned to Him as the one mediator between God and all people. He willingly submitted Himself to death as the sacred substitute for sinners. Through faith in Him, we receive forgiveness of sins, and we rejoice to serve Him in earthly vocations characterized by thanksgiving, modesty, and self-control.

Qualifications for Overseers: 3:1-7

Note: The section below is on **overseers**, while Titus 1:5-9 is on **elders**. Are those two positions different? (BW: Thayer, Greek-English Lexicon of the New Testament).

- The Greek word for elder is πρεσβύτερος. The Greek word for overseer, presbyter (1 Tim. 4:4), and guardian (1 Peter 2:25) is ἐπίσκοπος. *All those words are used interchangeably in the Bible!*
- The title **overseer** denotes the **function**, while the title **elder** denotes the **dignity** (*the right of a person to be respected*).
- From these passages, the Bible shows us that there are only two ecclesiastical officers, the ἐπίσκοποι and διάκονοι (deacons):
 - **Philippians 1:1** “Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons.”
 - **1 Timothy 3:1** “It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*.”
 - **1 Timothy 3:8** “Deacons likewise *must be men of dignity, not double-tongued, or...*”
- **For more information:** See this brochure: Elder (A Word Study of πρεσβύτερος and ἐπίσκοπος).

1. **3:1** It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*. ² An overseer, then, must [δεῖ: *compulsion of duty – one ought, should, has to*] be:
 - a. above reproach – *of moral conduct: blameless, above criticism.*
 - b. the husband of one wife – *one woman man.*

- c. **temperate** – *sober, self-controlled*.
- d. **prudent** – *sensible, wisely cautious*.
- e. **respectable** – *appropriate*.
- f. **hospitable** – *welcoming, friendly, generous*.
- g. **able to teach** – *preparing by setting his heart, studying, and doing what God’s word says*.
- h. ³ **not addicted to wine [a drunk] or pugnacious** – *a bully*.
- i. **but gentle [yielding, courteous], peaceable [not tending to argue, quarrel], and free from the love of money**.
- j. ⁴ **He must be one who manages his own household well, keeping his children under control with all dignity** ⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?) – *overseeing his family in a God-pleasing manner*.
- k. ⁶ **...not a new convert, so that he will not become conceited [proud, arrogant – not relying upon nor glorifying God] and fall into the condemnation incurred by the devil** – *Luke 14:11 “Everyone who exalts himself...”; 1 Corinthians 10:12 “Therefore, let him...”*
- l. ⁷ **And he must have a good reputation with those outside the church, so that he will not fall into reproach [disgrace] and the snare of the devil. // A trap to which an unqualified overseer would be more susceptible.**

Qualifications for Deacons: 3:8-10

Note: Kretzmann: “The distinction between the office of [overseers] and that of deacons, as here and elsewhere indicated, was mainly this, that:

- **[Overseers:]** ...were chiefly engaged in administering the means of grace, while the
- **[Deacons:]** had charge of the business end of the congregation, especially of the care of the poor, although they did not neglect the service of the Word when opportunity offered [for example: Stephen (Acts 6:8 – 7:53) and Philip (8:5-40)].”

- 2. ⁸ **Deacons likewise must be**
 - a. **men of dignity** – *serious, honorable*.
 - b. **not double-tongued** – *insincere*.

- c. [not] **addicted to much wine**
- d. [not] **fond of sordid gain** – *greedy*.
- e. ⁹ **but holding to the mystery of the faith with a clear conscience**.
- f. ¹⁰ **These men must also first be tested [to be sure they meet the stated qualifications]; then let them serve as deacons if they are beyond reproach** – *have passed the test*.

Qualifications for Deaconesses: 3:11

- 3. Kretzmann: “This verse does not concern the wives of the deacons but is directed to the deaconesses; for women were employed in this capacity from the earliest times (Romans 16:1).”
- 4. ¹¹ **Women must likewise be dignified** – *serious, honorable*.
 - a. **not malicious gossips** – *slanderers, accusers*.
 - b. **but temperate** – *sober, self-controlled*.
 - c. **faithful in all things** – *living for Christ in word and deed*.

Qualifications for Married Deacons: 3:12

- 5. Kretzmann: “Having spoken of the duties of deacons and deaconesses in general, the apostle now adds a word with regard to the married deacons...”
- 6. ¹² **Deacons must be husbands of only one wife** – *one-woman men* – **and good managers of their children and their own households**.

Encouragement for Deacons to Advance: 3:13

- 7. Kretzmann: “Although the deacons belonged to the presbytery, the functions of the public teacher in the congregation were not included in their work.... A faithful deacon... would spend as much time as possible in gaining the ability to teach and long to be given the opportunity of proving his aptness in this respect. In this way individual deacons might be found worthy of the higher office...”
- 8. ¹³ **For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.** // In Africa, Lutheran deacons must undergo additional training to become Lutheran pastors.

New Testament Letter – 1 Timothy: 3:14 – 4:5

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The Mystery of Godliness: 3:14-16

9. **Having qualified and well-functioning people within congregations is important:** ¹⁴ I am writing these things to you, hoping to come to you before long; ¹⁵ but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

- a. The body of believers is important:
Ephesians 2:19-22 ...you [*Gentile believers in Ephesus*] are fellow citizens with the saints [*all other believers*], and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.
- b. The truth is important:
- I. ^{NIV} **James 1:18** "[God] chose to give us birth through the word of truth..."
 - II. ^{NAS} **John 8:31-32** "Jesus therefore was saying to those Jews who had believed Him, 'If you abide in My word, *then* you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free.'"
 - III. ^{NIV} **John 18:37c** [Jesus to Pilate] "Everyone on the side of truth listens to [*pays attention to, obeys*] me."
 - IV. ^{NIV} **3 John 1:3-4** "It gave me great joy to have some brothers come and tell about your faithfulness to the truth [*believing it*] and how you continue to walk in the truth [*living it*]. I have no greater joy than to hear that my children are **walking in the truth**."

10. **Important truth about our Lord Jesus Christ for us to greatly rejoice in and gladly proclaim:**
¹⁶ By common confession [*among all Christians*], great is the mystery of godliness [*which is*

unknown to all unbelievers]: [*The following quotes are from Kretzmann; you can access his four-volume commentary of the whole Bible here:*

- <https://www.studylight.org/commentaries/eng/kpc.html>]
- a. **He who was revealed in the flesh** – "It was the second person of the Godhead... who... was manifested in the flesh.... in the form and likeness of our sinful flesh... He became a true man like us, but without sin."
 - i. "...the Word became flesh and dwelt among us" (Jn. 1:14).
 - ii. "...sending His own Son in the likeness of sinful flesh" (Rom. 8:3).
 - iii. "...tempted in all things as we are, yet without sin" (Heb. 4:15).
 - b. **Was vindicated** [*justified*] **in the Spirit** – On the third day, "with respect to the Spirit, that is, in the new glorified state, ...His transformed and glorified body, lived, acted, and moved about, came and went as a spirit" (1Pe. 3:18).
 - c. **Seen by angels** – "Just as the [holy] angels often served the Lord in the days of His humiliation (Matthew 4:11; Luke 22:43), as they were present at His birth, after His temptation, at His resurrection, so He now permitted them to view the fullness of His glorification when He was making His triumphal entry into the halls of heaven."
 - d. **Proclaimed among the nations** – "The ascension of Christ incidentally marked the beginning of a new era in Gospel proclamation. Before that the Gospel had been preached to Gentiles only in individual cases, the chief work of Christ and the apostles having been confined to the lost sheep out of the house of Israel. But the ascension of Christ, with Pentecost, changed all this very decidedly. Now His servants went out into all the world and preached the Gospel to every creature..."
 - e. **Believed on in the world** – "Christ, the content of all Gospel preaching, is also the object of faith. Wherever the message of

redemption is proclaimed, there faith is wrought [worked]. ...the majority of men, reject Christ and His salvation; He is not believed on by the world. But in the world, in the midst of the sinners that have come short of the glory of God, there are always some hearts that are won for the Gospel of Christ, that believe in Christ as their Savior.”

- f. Taken up in glory – “Christ, according to His human nature, has now entered into the full use of the divine majesty...” which we call His state of exaltation. See Phil. 2:9-11.

11. **Chapter 3 Summary:** Timothy worked closely with Paul, was himself a pastor, and was entrusted with the responsibility of *choosing pastors for and overseeing their work in various congregations*; he not only chose pastors but those who assisted the pastors in caring for the believers. (For more: See the PP, slides 71-79)

Some Will Depart from the Faith: 4:1-5

1. **4:1** But the Spirit explicitly says [*“probably through the mouth of one of the prophets among the disciples, or through a revelation made to Paul personally” (Kretzmann)*] that in later times some will fall away from the faith, [How? by] paying attention to deceitful spirits and doctrines of demons, ² by means of the hypocrisy of liars seared in their own conscience as with a branding iron, ³ men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. ⁴ For everything created by God is good, and nothing is to be rejected if it is received with gratitude; ⁵ for it is sanctified by means of the word of God and prayer.
- a. Who are the false teachers? Kretzmann: “Although many of these men were brought up in the true faith, they have deliberately denied it by giving heed and assent to the spirits of error... such teachers... have not only left the paths of truth for their own persons but are also making every endeavor to lead others astray.”
- b. What makes their efforts so evil? Kretzmann: “With a fine show of [devotion] and interest in the welfare of men the demons, or rather the false prophets [put into action] by them, teach lies. The insidiousness of the

temptation [causing harm in a gradual and secret way] therefore consists in this, that it bears the appearance of godliness [see 2 Timothy 3:1-5].”

- c. Who is forbidding marriage and some kinds of food? Kretzmann: “The state of holy wedlock is God's ordinance and institution, and it is His will that the average normal adult person enter into this state. But certain false teachers did not hesitate to pervert even this order of God by prohibiting marriage... [and] ...to issue orders that men must abstain from certain foods.... [Such things apply today] ...to the Church of Rome [celibacy mandated in 1139 for future priests].”
- d. Has the celibacy mandate been successful? “The largest empirical research to date by Richard Sipe studied 1,500 Catholic priests over the period of 25 years and concluded that fewer than 50 percent of Roman Catholic priests in the United States even attempt celibacy, while only 2 percent achieve total celibate chastity.” Dec 18, 2023
- e. What command did God give to Adam and Eve? “Be _____ and _____...”
- f. What is the Biblical order to having children? M _____; S _____; C _____
- g. What Bible chapter is referred to as the marriage chapter? _____
- h. What is another key reason for people to be married? “...because of immoralities, each man is to have his own wife, and each woman is to have her own husband.”
- i. What does the Bible say about remaining single? Remaining single and being married are gifts: “...each man has his own gift from God, one in this manner, and another in that.”
- j. What is Biblical singleness? A person who has the gift to remain single without engaging in sexual immorality. “The woman who is unmarried... is concerned about the things of the Lord, that she may be holy both in body and spirit...”
- k. Why are over half of American women single today? “...to focus on their careers, build their friendships and even travel...”
<https://globalnews.ca/news/10589533/young-people-single-happy-study/>

New Testament Letter – 1 Timothy: 4:6 – 5:8

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A Good Servant of Christ Jesus: 4:6-16

2. ⁶ In pointing out these things [*The teachings in 1:3–4:5*] to the brethren, you [*Timothy*] will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following.
 - a. *words of the faith* – The objective content of the faith that all Christians are to believe.
 - b. *Following* – Those with saving faith not only believe the truth *but also live it!* **James 1:22** “...prove yourselves doers of the word, and not merely hearers who delude themselves.”
3. ⁷ But have nothing to do with worldly fables fit only for old women. // “Fables, or myths, are not only stories that were invented, but especially doctrines and expositions, additions and traditions, that were the product of the false teachers” (Kretzmann).
4. On the other hand, discipline yourself for the purpose of godliness; ⁸ for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come. ⁹ It is a trustworthy statement deserving full acceptance.
 - a. It’s **good** to be physically healthy through proper eating and exercising but eventually all our bodies will die – *unless Jesus returns before we die*.
 - b. It’s **better** to be spiritually healthy through growing in knowing and living the Bible, *which will benefit us in this life and forevermore!*
5. ¹⁰ For it is for this [*the life to come*] we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. ¹¹ Prescribe [*announce*] and teach these things.
 - a. For pastors and all believers, let us labor and strive regarding spiritual and eternal things
 - b. much more than physical and temporal things.
6. ¹² Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith and purity, show yourself an example of those who believe.
 - a. Are we giving any believer a reason to look down on us? If so, *let us repent, change!*
 - b. Let us set an example to others in ♦what we say and do, ♦how we take loving action, ♦how we show our trust in God, and ♦how we live in agreement with the Bible.
7. ¹³ Until I come, give attention to the public reading of Scripture, to exhortation and teaching. // Lenski: “...Timothy is directed to pay close attention... to what lections are being read at the services. Not *that* lections be read, still less that Timothy is to read them, but *what* lections are being read.... [To prevent certain readings from being] interpreted for their ignorant purposes [by false teachers].”
 - a. **Reading** – Proper selections of Scripture should be read at every service. At Bethlehem we normally follow the three-year lectionary: OT, PS, EP, and GO.
 - b. **Exhortation** – Lenski: “...after the Scripture reading by the lector a presbyter or some other person admonished and exhorted the people to take to heart what had been read.”
 - c. **Teaching** – Lenski: “At times there was also ‘the teaching,’ not necessarily of the lection read but on this or that subject.” Like at BLC when the lectionary readings are read, and then the pastor shares the contents of a brochure with the congregation.

8. ¹⁴ Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.
 - a. "...a special gift of God's grace that enables the recipient to carry out a particular role or task in the congregation. Timothy's gift enabled him faithfully to fulfill the tasks of his ministry in Ephesus..."
 - b. *the laying on of hands* – a bishop... confirmed the one elected by the laying on of hands. // The LCMS does not have bishops; instead, the district president or his representative is present for the laying on of hands, which takes place at an ordination and/or an installation.
9. ¹⁵ Take pains with these things; be absorbed in them, so that your progress will be evident to all. // In other words, continue in them, be up to your ears in them, be wrapped up in them!
10. ¹⁶ Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you. // As pastors grow in knowing, living, and teaching the Bible, they will benefit and so will those who hear them with open minds and believing hearts.

Instructions for the Church: 5:1-25

1. At the time of Paul's writing to Timothy, Timothy may have been in his early thirties. Since Timothy was working with people of all ages, *like most pastors*, Paul gave this excellent advice: **5:1** Do not sharply rebuke an **older man**, but rather appeal to *him* as a **father**, to the **younger men** as **brothers**,² the **older women** as **mothers**, and the **younger women** as **sisters**, in all **purity** [*"as conformity to acceptable standards of sexual behavior (BW, Friberg)*].
2. ³ Honor widows who are widows indeed;
 - a. "Honor" means more than respect: "providing for someone financially as a means of showing due respect" (BW, Friberg).
 - b. Jesus taught that honoring parents included provisions of material support (**Mt 15:4-6**).

3. ⁴ but if any widow has children or grandchildren, they must first learn to practice **piety** [*profound respect*] in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.
 - a. The faith of a widow's children or grandchildren should find expression, first, within the family, ensuring that the widow's needs are met.
 - b. *some return* – Material and/or financial repayment for all the care the children have received from their parents.
4. Two kinds of widows:
 - a. ⁵ Now she who is a **widow indeed** [*as explained later in 5:9*] and who has been left alone, has fixed her hope on God and continues in **entreaties** [*requests*] and prayers night and day. // A **widow indeed** is a widow who has *no children or no adult children* – ones who can help with her care. Long ago it was very difficult for a **widow indeed** to survive. Things are different today, but today any **widow indeed** who legitimately needs help from the Church should receive it.
 - b. ⁶ But she who gives herself to wanton pleasure [*"a self-indulgent way of life... for sensual gratification" (BW, Friberg)*] is dead [*in "a spiritual state of separation from God" (BW, Friberg)*] even while she lives. ⁷ **Prescribe** [*command*] these things as well, so that [*the widows*] may be above reproach.
5. 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.
 - a. Not caring for one's family was considered highly contemptible. Even unbelievers may instinctively care for their family.
 - b. "You may not realize, depending on where you live, that you could be responsible for your parents' unpaid bills. More than half of all states [**including Ohio**] currently have laws in place making adult children financially responsible for their parents. This includes their long-term care costs and other medical bills. However, the upside is that authorities rarely enforce these laws." Go here for more: <https://www.elderlawanswers.com/requiring-adult-children-to-pay-for-aging-parents-7666>

New Testament Letter – 1 Timothy: 5:9-25

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Instructions for the Church: 5:1-25 – Continued

6. Requirements to get on the *widows indeed* list:

⁹ A widow is to be put on the list only if she is
♦ not less than sixty years old, ♦ *having been* the wife of one man, ¹⁰ ♦ having a reputation for good works; *and* ♦ if she has brought up children, ♦ if she has shown hospitality to strangers, ♦ if she has washed the saints' feet, ♦ if she has assisted those in distress, *and* ♦ if she has devoted herself to every good work. // **Qualified widows (vv. 9–15) were apparently selected to receive the church's assistance on a permanent basis.** Some aspects of the list are difficult to understand. Applying those requirements today *would result in a very short list!*

7. What about younger widows? ¹¹ *But refuse to put younger widows [widows young enough to remarry] on the list, for when they feel sensual desires [“strong sexual desires” (BW, Friberg)] in disregard of Christ, they want to get married, ¹² thus incurring condemnation, because they have set aside their previous pledge [to not get remarried]. ¹³ At the same time [if younger widows were placed on the list, receiving what they need and not having to work] they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention.*

a. For all “widows indeed” (v. 9) who were put on the list to receive help, *they pledged to remain single and serve Christ with their lives as they were able.* Older widows might do so without temptation, *but it would be much more difficult for younger widows.*

b. Dr. Kretzmann explained: “For denying the younger widows the right to be enrolled in the list... the apostle gives a simple reason. The younger women were still in possession of their full intellectual and bodily vigor... As long as they were busy with their own support, there would be sufficient outlet for

their [extra] energy, and they would not so easily be inclined to get into mischief.”

c. Regarding “condemnation” (v. 12), Dr. Kretzmann explained: “Should they receive their full support from the congregation..., there would not be a convenient outlet for their natural rigor. Idleness would be apt to increase the impulse of their bodily desires [and] they would be in danger of seeking sensual satisfaction... This behavior, in turn, would place them in the strongest opposition to Christ... They would come under the judgment of condemnation that they had lost their faith by indulging in such sins of the flesh.”

d. ¹⁴ *Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach [for injuring someone's reputation]; ¹⁵ for some have already turned aside to follow Satan. // In other words, some have fallen into temptation, sin, and unrepentance.*

8. Family support and church support: ¹⁶ *If any woman who is a believer has dependent widows, she must assist them [possibly a grandmother or mother] and the church must not be burdened, so that it may assist those who are widows indeed (v. 9). // In other words, families should care for their needy family members, while the church should only care for older widowed church members who have no other means of support.*

9. How to honor the elders: ¹⁷ *The elders [pastors] who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. ¹⁸ For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING [i.e., as he works, so he eats],” and “The laborer is worthy of his wages [i.e., as he works, so he gets paid].” // Just as widows are deserving of “honor” (v 3), so are elders. “Double” here indicates that the honor due the elders encompasses honor both in the sense of*

reverence and also in the sense of an honorarium or compensation. Those who want to be Christians are obliged in God's sight to think them worthy of double honor who minister to their souls.

10. How to protect the elders: ¹⁹ Do not receive an accusation against an elder except on the basis of two or three witnesses. // A safeguard designed to protect elders against false charges.
11. How to rebuke the elders: ²⁰ Those who continue in sin, rebuke in the presence of all [all the elders or all the congregation], so that the rest [of the elders or of the congregation] also will be fearful of sinning. // If a private rebuke is not successful, then a rebuke "in the presence of all" may lead to sincere repentance and be instructive for all who hear it.
12. Encouragements and warnings:
 - a. ²¹ I solemnly charge you in the presence of **God** and of **Christ Jesus** and of **His chosen angels**, to maintain these *principles* without bias, doing nothing in a *spirit of partiality*. // A formal command to Timothy to not show favoritism but to treat everyone equally.
 - b. ²² Do not lay hands upon anyone *too* hastily and thereby share *responsibility* for the sins of others; keep yourself free from sin. // In other words, allow sufficient time for **elder/pastor candidates** to show that they are above reproach before ordaining and installing them for service in God's kingdom.
 - c. Personal advice for Timothy: ²³ No longer drink water *exclusively*, but use a little wine [(οἶνω) of the juice of grapes, usually fermented (Eph.5:18)] for the sake of your stomach and your frequent ailments. // Apparently Paul had heard about Timothy's stomach issues, so he recommended "a little wine" – not excessive wine, which might distract him from his problem, but for this purpose: **Alcohol in wine inhibits illness brought on by bacteria or parasites.** Note:
 - i. Drunkness – without repentance – is a serious matter: **1 Corinthians 6:9-10** "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived;

neither fornicators, nor idolaters, nor adulterers, nor effeminate [the passive person in a homosexual relationship], nor homosexuals, nor thieves, nor the covetous, **nor drunkards** [persons "addicted to intoxicating beverage" (Danker)], nor revilers, nor swindlers, will inherit the kingdom of God."

- ii. Jesus turned water into wine: John 2:9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, ¹⁰ and said to him, "Every man serves the good wine first, and when *the people* have drunk freely, *then he serves* the poorer wine; but you have kept the good wine until now."
- iii. When Jesus instituted the Supper: He was celebrating the Passover meal and took "a cup." What was in the cup for a Passover meal? "...wine has been an integral part of the Passover Seder for over 3,000 years" (Go, AI). Since Jesus instituted the Lord's Supper in the spring, He surely used fermented wine.
- d. Back to the topic of laying on of hands: ²⁴ The sins of some men are quite evident, going before them to judgment; for others, their sins follow after. ²⁵ Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed. // Dr. Kretzmann: "This is a general truth, but with a very specific application to the case in hand, the ordaining of unworthy, incompetent men for the office of elder or pastor. Timothy was to make his judgment, his examination, with great care in the case of every candidate for the holy office. It would then become manifest [visible] that the sins of some men: their gross transgressions, were so well known that they **appeared in advance** at the examination and declared the candidate to be unworthy. In the case of others, however, the unworthiness would **become apparent only by a careful weighing of the evidence** offered."

New Testament Letter – 1 Timothy: 6:1-21

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Instructions for Slaves: 6:1-2

1. **6:1** All *[believers]* who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our doctrine will not be spoken against*.
 - a. **Dr. Kretzmann**: “These slaves were not free to do as they pleased, but... were bound to their masters in absolute obedience. This submission, however, ...should not be an unwilling, grudging obedience. The slaves should rather regard those masters who were over them by God's will and permission as worthy of all honor.... In such an instance disobedience, obstinacy [*inflexibility*], stubbornness would be sure to reflect upon the doctrine confessed by the Christian servant and harm the cause of his Master.”
 - b. **Ephesians 6:5** “Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ...”
 - c. **Believing employees who have unbelieving employers**: Such employees should show respect to their employers by doing their jobs as if Christ was their employer.
2. ² Those who have **believers as their masters** must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*. // Dr. Kretzmann:
 - a. “Knowing himself to be the equal of any Christian brother... a Christian slave would be more likely to presume on this newly acquired theory of liberty, equality, and fraternity in relation to a Christian master than in relation to one that was a heathen.”
 - b. “He might even... get the idea that his master no longer had the right to exercise authority over him, and that he was no longer obliged to yield him obedience.”

- c. “This notion might even reach such absurd limits as to cause the slave to forget the respect due to his master and to treat him with a familiarity amounting to contempt. But the apostle teaches that the very opposite is true, that the service of Christian slaves should be all the more willing, all the more faithful, since the men that received their services were believing, beloved brothers in Christ....”

False Teachers and True Contentment: 6:3-10

3. ³ If anyone advocates [*teaches*] a different doctrine and does not agree with sound [*spiritually healthy*] words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, ⁴ he is conceited [*arrogant*] and understands nothing; but he has a morbid [*sick, unhealthy*] interest in controversial questions and disputes about words [*“with matters that are of no value in doctrine, but serve only for vain disputings” (Kr.)*], out of which arise envy, strife, abusive language, evil suspicions, ⁵ and constant friction between men of depraved mind and deprived of the truth [*“spreading slanderous reports about the other” (Kr.)*], who suppose that godliness [*“behavior directed dutifully toward God” (BW, Friberg)*] is a means of gain [*“a source of income” (Kr.)*]. // Dr. Kretzmann: “The false teachers were careful to arrange for payment in advance for their dubious teaching, probably haggling over the price which they expected for their services, while Paul's attitude was one of the most unselfish devotion and service [*as he received no honorarium for his gospel ministry*].”
4. ⁶ But godliness [*“behavior directed dutifully toward God” (BW, Friberg)*] **actually is a means of great gain when accompanied by contentment** [*the feeling of possessing all that one needs*]. ⁷ For we have brought nothing into the world, so we cannot take anything out of it either. ⁸ If we have food and covering, with these we shall be content. // **Are you** ♦trusting in Jesus alone for

heaven, ♦certain of God’s forgiveness, and ♦satisfied with and thankful to God for whatever you have? If “Yes,” then you have godliness and contentment, *which equal GREAT GAIN!*

5. ⁹ But those who want to get rich [with material possessions] fall into temptation and a snare [a trap] and many foolish and harmful desires which plunge men into [spiritual] ruin and [eternal] destruction. ¹⁰ For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. // As plants and trees are nourished from their roots, so the love of money is a root that nourishes all sorts of evil. This is what Dr. Kretzmann wrote:

- a. “From [Paul’s] experience of many years, gained in many countries, the apostle is able to add that such people as did covet after money, as did desire it with all the eagerness of their foolish mind, lost the spiritual life given to them by faith...”
- b. “They have gone aside, they have erred from the right way. They may not have felt the danger of the situation at first, but the more their love for money grew, the more their love for their neighbor, for Christ, was stifled.”
- c. “They made Mammon their god... They are plagued with many sorrows and restless thoughts, not only thoughts of remorse, but also internal torments of various kinds: worry for the future, apprehension for the safety of all the money and goods that they have accumulated, [and] fear on account of the uncertainty of investments.”

Fight the Good Fight of Faith: 6:11-21

6. ¹¹ But flee from these things [for example, teaching wrongly, being arrogant, loving money], you man of God, and pursue righteousness [“the right behavior that God requires of persons” (BW, Friberg)], godliness [behavior directed dutifully toward God], faith, love, perseverance and gentleness. ¹² Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good

confession in the presence of many witnesses. // Paul called Timothy on one hand to **FLEE** – to run from all that opposes God and could hurt his soul, and on the other hand to **FIGHT** – to exert all possible energy to grow in Christ and live for Christ! Let’s do the same, day-by-day, to the end of our lives!

7. ¹³ I charge you in the presence of God, who gives life to all things [including you], and of Christ Jesus, who testified the good confession before Pontius Pilate [a powerful example for all believers], ¹⁴ that you keep the commandment [“the sum of the entire body of Christian doctrine entrusted to [you]” (Kr.)] without stain or reproach until the appearing of our Lord Jesus Christ, ¹⁵ which He [God the Father] will bring about at the proper time-- He who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶ who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen. // Let us always and gladly trust and obey!
8. To believers who have material riches: ¹⁷ Instruct those who are rich in this present world **not to be conceited** [proud] or to fix their hope on the uncertainty of riches, **but** on God, who richly supplies us with all things to enjoy. ¹⁸ Instruct them to do good, to be rich in good works, to be generous and ready to share, ¹⁹ storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed. // We who have been entrusted with much have a huge responsibility to use our material riches to ♦do good works, ♦be generous, and ♦share with the truly needy.
9. ²⁰ O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge”-- ²¹ which some have professed and thus gone astray from the faith. Grace be with you. // Avoid arguing about foolish issues. Stick to the things you have been taught. **God’s undeserved love be with you!**