

1 Timothy

Background

- Known historical points
 - Paul was on a trip from Ephesus to Macedonia (1:3).
 - Paul allowed for possible delays, but intended to rejoin Timothy soon (3:14 – 15, 4:13).
 - The Christians in Ephesus had received the gospel years earlier and had benefited from Paul's personal teaching for three and a half years (Acts 18:18 – 21, 24 – 26, 19:1 – 20:1).
 - Paul intended to travel from Ephesus to Macedonia and Achaia, then to Jerusalem (Acts 19:21, 2 Corinthians 1:15 – 17).
 - Timothy and Erastus were sent on ahead (Acts 19:22). Paul had used Timothy for this same purpose previously (1 Corinthians 4:17). But, Timothy was again with Paul when Paul wrote 2 Corinthians, probably from Macedonia (2 Corinthians 1:1).
 - While on the trip toward Macedonia and Achaia, Paul had expected to meet Titus in Troas as Titus returned from Corinth to report to Paul (2 Corinthians 8:16 – 17), but not finding him, Paul pressed on more quickly than originally planned (2 Corinthians 2:12 – 13) and connected with Titus in Macedonia (2 Corinthians 7:6 – 7, 13 – 14).
 - Timothy returned from Achaia with Paul, through Macedonia and back to Asia (Acts 20:2 – 4)
 - When Paul met with the elders of Ephesus at Miletus, he told them that he would not see them again (Acts 20:17 – 38).
 - Timothy was with Paul in Rome (Philippians 1:1, Colossians 1:1).
- Generally accepted date is after being released from prison in Roman. This is unlikely because
 - Paul knew he would not see the elders of Ephesus again (Acts 20:25).
 - Paul wrote that he expected to join Timothy soon (1 Timothy 3:14, 4:13), and Timothy was in Ephesus (1 Timothy 1:3).
 - Paul did not mention his release from prison in 1 Timothy, but he did in 2 Timothy (2 Timothy 4:17).
 - The time between Paul leaving Ephesus in Acts 20:1 and being with Timothy at the writing of 2 Corinthians was on the order of many months since Paul stopped and taught at many congregations along the way. The most likely scenario is that Timothy returned from Corinth on a direct ship, Paul left Timothy in Ephesus and Timothy caught up with Paul months later by taking a ship directly to Philippi. The change in plans may have been prompted by the missed connection with Titus in Troas (2 Corinthians 8:16 – 17).

Theme

- Topics to teach in Ephesus (1:3, 2:1, 2:8, 4:6, 4:11, 4:13, 4:16, 5:7, 5:21, 6:2, 6:17, 6:20)
- Encouragement for Timothy (1:2, 1:18, 4:6, 4:12, 4:14, 5:23, 6:11 – 15)

Attitude is Everything (chapter 1)

- (1:1 – 2) Foundation
 - God is our Savior. Generally, Jesus is described as our Savior. However, Jesus (as a human on earth) was God in the flesh. God planned the trip before creation.
 - Jesus gives us hope that we have been rescued. Jesus' life on earth and His resurrection give us a legitimate hope of rescue and eternal life, as opposed to just theory but no proof offered by other religions.
 - Timothy had long before been a recipient of the graciousness of God, His desire to fix what ails us, and His declaration of peace within and without. So, the grace, mercy, and peace from God mentioned here are character traits that Paul reminds Timothy to accept from God.
 - The teachings that Timothy was to present in Ephesus were all based on receiving the character traits of God. The problems described in the letter all are results of failing to receive one or more of these traits.

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- (1:3 – 11) Contrast
 - Good attitude (grace, mercy, and peace)
 - (4) Godly edification which is in faith: faith builds strong Christians. Faith is making choices based on the assumption that God’s promises are true. So, teaching faith is simply to teach what God has promised along with the evidence that the promises are from God and are trustworthy.
 - (5) Love from a pure heart, a good conscience, and a sincere faith: the adjectives all point to simplicity. Love is simple: doing what is best for the other person without regard to the effect on me. Love gets complicated when “I” am still in the picture. A good conscience has dealt with the past. (*cf.* 1 Timothy 1:19, 3:9, 4:2, Hebrews 9:9, 9:14, 10:2, 10:22) A sincere or unhypocritical faith bases decisions on God’s promises; hypocritical faith debates but does not act.
 - (8) The Law is good if one uses it lawfully, in context.
 - (10 – 11) “Healthy” doctrine according to the glorious gospel: the good news of character transformation (glory) brings health to the mind.
 - Bad attitude (a lack of grace, mercy, and peace)
 - (4) Complexity and theory: the teaching of faith is uncomplicated and experiential.
 - (6) Idle talk, vain jangling, fruitless discussion (used only in this place): this is in contrast to love and faith. If it does not pass through faith and love on the way to a conclusion, it is destructive.
 - (7) Desiring to be teachers of the law: rules are one-size-fits-all. Faith and love are not. Desiring to teach is not the problem, rather the codification of the gospel.
- (1:12 – 20) Interpreting the past by grace mercy and peace.
 - (1:12 – 17) The apostle interprets his own position.
 - Enabled by God, not by superior study or effort.
 - Counted faithful despite his past.
 - Dealt with his past as ignorance. The apostles repeatedly appealed to unbelievers to “escape this perverse and untoward generation.” They assumed that people wanted escape, not that they were corrupt. All they needed was the right information.
 - Used his past as an example of God’s patience that might appeal to others with a history to overcome.
 - (1:18 – 20) Encouragement and warning through grace, mercy, and peace.
 - One prophecy concerning Timothy is mentioned in 4:14 – 15, “that your progress may be evident to all.” Although we have not had prophecies made specifically about us as individuals (the era of prophets has passed: Zechariah 13:2, Daniel 9:24, Ephesians 4:11 – 16, 1 Corinthians 13:8 – 10), the variety of gifts distributed to all Christians was prophesied in general (Romans 12:3 – 8, 1 Peter 4:10 – 11, 1 Corinthians 12:4 – 31).
 - Like Timothy, we “wage the good warfare” based on gifts from God, not natural talent. We make decisions based on the assumption that the gifts are ours without regard for past ignorance.
 - In some way, Hymenaeus and Alexander missed that concept, perhaps fitting into the description in 1:3 – 11, or some other thought process in which the promises of God were not being considered or the past was not put behind.
 - “Delivered to Satan”: Christians cannot be harmed by Satan (Ephesians 6:11, James 4:7, 1 John 3:8, 1 John 4:4, Revelation 12:11 – 17). Being delivered to Satan (also used in 1 Corinthians 5:5) is to have that protection lifted for the purpose of causing the person to re-evaluate.

Appealing to the Outside World (Chapter 2)

- (2:1 – 8) Prayers about outsiders

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- Context (1:1 – 2)
 - God our Savior (God cared so much that He planned before creation to save us and came to earth personally to do it)
 - Our hope: Jesus Christ (evidence, not fables or theories)
 - Grace (gracious toleration), mercy (an intense desire to fix their awful plight), and peace (not at war with outsiders, but with love).
 - These concepts should control how we pray about outsiders
 - Without this context, prayers can become self-serving, hateful, or routine.
 - Apparently, the attitudes of some Ephesian Christians about outsiders left something to be desired.
- Prayers for kings and those in authority were for a personal motive: peace.
- Prayers that others will benefit my life (godliness and reverence, not financial gain) are appropriate.
- God wills (desires) that all men be saved
 - God does not get His way that often.
 - There is one God and Mediator; God's plan includes outsiders.
 - Jesus died for all, not just my group.
 - Paul was an example of reaching out to people and cultures who were different than the religious norm (in Paul's day, Jewish).
- Pray without wrath or doubting
 - Don't pray against outsiders (*c.f.*, Revelation 6:10).
 - Don't doubt that the gospel can be effective with "those" people.
- Applications
 - Our attitudes about outsiders are important. If we lack grace, mercy, or peace, we cannot bring the gospel to them.
 - God saved us – and desires to save all. Our attitude should be the same.
 - Our hope is rooted in the resurrection; our approach to others should be along this line.
 - Jesus is King of the world (Psalm 2:7 – 9). Pray that earthly authorities understand that (Psalm 2:10 – 12).
 - The objective for praying for "authorities" is that we may live in a situation that makes godliness easier. "Authorities" are a generalization; for individuals we pray that they may see the truth.
 - Do we trust that God will act on those prayers for outsiders? What do we expect Him to do?
- (2:9 – 15) Examples of ways that women specifically may spread the gospel.
 - This paragraph does not exhaust the possibilities.
 - "In like manner" As the men were to pray for outsiders, the women were to accomplish different things, but to the same end: that all be saved and come to a knowledge of the truth.
 - Women in that region came from many sub-cultures. However, the dominant one celebrated the female form, as evidenced by monuments and statues on public display. In Greek culture (again, dominating this region), women had equal rights, but the goal was to be honored for beauty. The "ideal" woman did not get her hands dirty.

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- One appeal to outsiders, either male or female, was the moderation of Christian women who sought out good works. Their cultural ideal was to rise to the point of holding others in contempt.
- Another appeal to outsiders was the uncontentious attitudes of the female Christians (not “silence,” which is a very bad translation). Apparently, contentiousness was a problem in that place and time.
- Timothy was told to teach these things in Ephesus (1:3). The letter to the Christians of Ephesus, written about four years later, provided a more lengthy description of the woman’s role in an illustration about the relationship of Jesus and the church (Ephesians 5:21 – 33). Another appeal to outsiders was the self-sacrificing leadership of Jesus. That type of leadership cannot be displayed unless someone follows. The women of the church at Ephesus were reminded to adopt the role of the church so that men could role-play the Jesus part. Jesus’ level of concern for His followers is difficult to fathom in a selfish and worldly culture.
- Another appeal of the gospel is the “older brother” role of Jesus who, by virtue of being the “firstborn from the dead” (Colossians 1:18, also Romans 8:29 and Hebrews 12:23) inherited the responsibility for the care of His extended family. Outsiders have difficulty understanding that role, having seen it done badly so often. So, Christian women are to play the role of “second born” (Eve) to the “second Adam” (1 Corinthians 15:45).
- Another appeal of the gospel is an explanation of why men and women are different. As described in Genesis 3:16 – 19, Eve’s curse was painful childbirth, desire for her husband, and the male leadership. Adam’s curse was hard work and weeds. Faith, love, holiness, and self-control can get us through it: an illustration of successful life on a broken planet.
- Applications:
 - The woman’s role is not about being dominated, but about teaching outsiders.
 - Both men and women wanted a “successful” life, but the definition of success was elusive.
 - Leadership is a difficult concept in light of human history. Men and women both played roles in teaching the true leadership style of God.
 - Allowing the Spirit to develop grace, mercy, and peace in each Christian enables filling our roles and, through that, attracting outsiders.

Leadership (3:1 – 13)

- How does this fit with the foundation of the letter (1:1 – 2)?
 - God our Savior: The planning included a jump-start on leadership rather than necessitating that Jesus stay on earth to grow the first crop (Ephesians 4:11 – 16), or that the first Christians be left as a group of spiritual infants to raise themselves.
 - Jesus our hope: The miraculous nature of this leadership was further evidence on which to base our hope.
 - Grace, mercy, and peace are the fundamental qualities necessary for this new leadership style.
- Timothy is not told in this chapter to appoint elders, although that function may be implied in 5:22.

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- This section is organized as the previous: sermon outlines for Timothy as opposed to instructions to Timothy. With that assumption, the purpose of the sermon was to inform the congregation of the basis on which this original leadership was selected.
- No executive authority is mentioned. Supervisors were to “have concern over the church of God” (3:5). Servants were to have “great boldness in faith” (3:13). This harmonizes well with Hebrews 13:7, “whose faith follow.”
- Qualities of leadership for supervisors (3:1 – 7)
 - Desiring to lead in this way (an example of faith) is a good thing, not contrary to humility. The leadership styles of the outside world create conflicts with humility. Grace, mercy, and peace work well with humility.
 - The observable qualities herein listed are subjective. How blameless is blameless? Fortunately, all appointments to leadership mentioned in the New Testament were made by miraculous people: Titus 1:5, Acts 14:23, 16:4. If this had not been the case, the church would have been left with a set of arbitrary standards leading to legalism and corruption.
 - Timothy was to explain in general how those choices of supervisors were made:
 - Showing the results of successful transformation rather than a work in progress.
 - A track record of leadership in a physical family now being extended to a spiritual family.
 - Able to teach
 - Sufficient experience to be able to avoid the pride that often accompanies leadership.
 - A good reputation with outsiders:
 - Reproach by outsiders hinders the progress of the gospel (1 Corinthians 5:1, Romans 2:24, Isaiah 52:5, Ezekiel 36:22, 1 Timothy 6:1)
 - The snare of the devil may be the temptation to be less than genuine in order to appeal to outsiders.
 - Timothy was to explain in general how the choices of “servants” were made:
 - In the early church, certain people were given certain tasks concerning church activities: (Acts 6:1 – 7, Romans 16:1, Philippians 1:1).
 - The criteria for their selection were similarly subjective, again emphasizing the need for a miraculous person to make the selection.
 - Before appointment, they were to be tested, so foreknowledge of their faith was not available to those making the selections.
 - Verse 11 probably refers to female church servants.
 - Service builds boldness in faith.
- Applications:
 - The advice to followers in Hebrews 13:7 is fleshed out by the general standards used by the apostles and people like Titus. Follow faith that is accompanied by successful transformation, track record, experience, and reputation with outsiders.
 - Those who claim authority do not fit the benchmarks for leadership in the church. Followers were told what to look for. Leaders were not told to take charge.
 - Serving generates bold faith.

How you may live in the body (3:14 – 16)

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- An encouragement to Timothy about how he can remain centered as a part of the body while performing these special functions:
 - The house of God; the church of the living God; the pillar and ground of the truth – It’s not about me. Collectively, we are the Temple.
 - The mystery of godliness
 - People have been trying unsuccessfully to do the right thing for a long time. The mystery is how to accomplish it.
 - God was manifested in the flesh: shared our experience, easily understood example of success
 - Declared to be right by the Spirit: evidence
 - Observed by angels who needed to learn faith
 - Preached “in the cosmos,” not locally.
 - Generated faith among the unfaithful
 - Returned to heaven with triumphant character
 - Applications: the subjects above keep us centered.

Good versus Bad Doctrine (4:1 – 16)

- Why things go wrong (1 – 3)
 - Divergent doctrines was not a surprise to God.
 - This is not information directed at Timothy, who had observed this behavior in several places already. Rather, this is a sermon outline for Timothy because the Christians at Ephesus are like people today, largely unaware of the big picture. Timothy was to prepare the Christians in Ephesus for the inevitable division that arises from misdirected teachers within the church.
 - John, Peter, Jude, and Paul all wrote about observing it.
 - 1 John 2:18 – 19, 4:1 – 6, 2 John 7 – 11, 3 John 9 – 10.
 - 2 Peter 2:1 – 3:9
 - Jude 3 – 19
 - 1 Corinthians 1, 3; Galatians; and several other places.
 - Deceiving spirits
 - In this era, a major source of this type of deception would be the spirits who had been exiled from heaven with Satan after the war (Revelation 12:7 – 12).
 - Although those “angels who sinned” (2 Peter 2:4), “the angels who did not keep their proper domain” (Jude 6), are now in everlasting chains under darkness, deception can be brought by humans, as well as the doctrines formerly brought by demons.
 - Deceivers can live with themselves because their consciences are not functioning.
 - Examples of bad teaching in Ephesus in Timothy’s day
 - Forbidding to marry
 - This teaching has existed in every age.
 - The theory arises from the assumption that sexual relations are sinful and the means by which a sinful nature is transmitted from one generation to the next. (See 1 Corinthians 7 for a balanced approach.)
 - Abstain from foods
 - Doctrines about foods probably arose from Jewish Dietary laws.

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- In addition, Gentile Christians may have over-reacted as they left the food practices of their various pagan religions.
- Romans 14 and 1 Corinthians 8 describe how to handle this problem.
- The counterpoints to these particular bad teachings (4 – 5)
 - God created food to be received by the faithful with thanksgiving.
 - The Jewish dietary laws were not for the faithful, but for Israel (vast majority unfaithful). See 1:3 – 11.
 - Every creature is good if received with thanksgiving. (“Creature” implies meat.)
 - The food is “reserved for godly purposes” through the Word and prayer.
 - A blessing before a meal was considered normal (Matthew 14:19, 26:26, Mark 6:41, 8:7, 14:22, Luke 9:16, 24:30, 1 Corinthians 10:16)
 - Through the “word” (logos – the body of thought concerning...): the logic of the creation says that all creatures are good for food. The theory that some foods are inherently “unclean” arises from the assumption that creation is the battleground of good and evil.
- Why it is important to straighten this out (6 – 11)
 - In Romans 14 and 1 Corinthians 8, Paul told people to accept those weak in faith, who held these immature doctrines about food.
 - Here, Paul tells Timothy that these topics have become essential to development of faith. People cannot be left in their weak faith. Eventually, growth will stop and faith will die (Parable of the sower, the seed on rocky soil).
 - Straightening out “weak” understandings is compared to an exercise program. “Couch potato faith” is unhealthy for the long term.
 - A seemingly out-of-place comment: “Who is the Savior of all men, especially of those who believe.”
 - Jesus came to save everyone, not just the faithful.
 - Calvinists have a problem here, since they affirm “limited atonement,” that Jesus came only for the faithful (who were chosen before they were born).
 - Their argument is that if Jesus is the Savior of all, then none will be condemned, which obviously is false. However, this assumes that all will be judged on the basis of sins, on the basis of whether one is forgiven or not. That is not the case. “Forgiveness just gets you even; faith puts you in the black.” The criterion for judgment is faith. Forgiveness is for all, but it is productive only when united with faith.
 - This comment (“Savior of all men”) summarized the fundamental error of those whom Timothy was to correct. They focused on behaviors rather than faith. Timothy’s foundation argument was to be that all are forgiven; foods and marriage are not the point. Faith is essential.
- How to be a productive teacher (12 – 16)
 - Leaders of religious groups throughout history have been older people. The ideas of young people are not taken as seriously.
 - Timothy is not told that he has any authority due to his “gift.” Rather, he is to prove his worth by the outcomes of his faith.
 - Do not be hesitant to take a teaching role because of youth.
 - Teaching from a foundation of the work of the Spirit saves both the teacher and the student.

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- Timothy had an unspecified gift upon which he should depend in this time. (*cf.* 1:18).
 - Many assume that this gift was to be an evangelist (2 Timothy 4:5). Evidence is lacking.
 - Many assume that one may become an evangelist today by the laying on of the hands of the leaders. The prophecy is conveniently overlooked.
 - Many assume that Timothy had authority over the Christians in Ephesus because of the word, “command” in verse 11. But this assumption runs counter to the method Timothy was to use to make people listen to his teaching (Timothy’s transformation). “Command” is also translated “charge.” The picture is that of a strong recommendation. “Directed” is a better synonym. Authority is not implied, although some who “direct” also have authority. (Matthew 10:5, Mark 6:8, 8:6, Luke 5:14, 8:29, 8:56, 9:21, Acts 1:4, 4:18, 5:28, 5:40, 10:42, 15:5, 16:18, 16:23, 16:24, 17:30, 23:22, 1 Corinthians 7:10, 1 Thessalonians 4:11, 2 Thessalonians 3:4, , 3:6, 3:12, 1 Timothy 1:3, 1:18, 4:11, 5:7, 6:13, 6:17)

Relationships within the Family of God (5:1 – 16)

- Timothy was to teach strongly about this concept (5:7) “Command” is also translated “charge.” The picture is that of a strong recommendation. “Direct” is a better synonym. Authority is not implied, although some who “direct” also have authority. See 4:11 for the list of passages where the word is used. To “command” a family relationship is a contradiction.
- (1 – 2) The contrast between exhort versus rebuke is the same as direct versus command. Family relationships are maintained by strong encouragement, not authoritative orders. Respect carries more weight and gets more done.
- Widows (3 – 16)
 - Widows were common in that culture
 - Men tended to marry women 15 years their junior.
 - Women tend to live longer.
 - War.
 - The ruthless government executed mostly men. Executing women was not so effective.
 - Social programs for the support of the indigent did not exist.
 - Typical labor rates for work that older women could do were not sufficient to sustain life.
 - (4, 8) First responsibility for the care of widows went to their Christian children and grandchildren.
 - (5 – 6, 9 – 10) The group should provide for certain widows, not all.
 - A useful task for those who cannot support themselves and who have no family is to be a “professional prayer.”
 - The rationale for deciding who should be supported in this way is similar to that for leaders. Those who represent the church need to have a good reputation with outsiders so that the spread of the gospel is enhanced, not hindered.
 - The means by which special widows were supported is not given.
 - Widows who do not fit in this description are not left to starve (5:16, 6:17 – 19), but are not appropriate for this task, much as one may have many good traits without

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being selected as a leader. The reference in 5:16 does not address supporting blood relatives, which is in 5:4, but supporting destitute widows who do not fit the description of those who represent the church.

- (11 – 15) Young widows
 - (1 Corinthians 7:2, 8 – 9, 32 – 34, 39) The problem is not that a young widow desires to marry, but that of breaking a promise. Don't set people up to fail.
 - Young widows have more energy. A life of prayer fits the older widow better. Assigning energetic people to a sedentary task leads to problems. Don't set people up to fail.
 - Apparently, some young widows in the congregation in Ephesus already had begun to rationalize their behavior to their own spiritual demise.
- Leaders (17 – 25)
 - Assigning the descriptor “rule” to elders resulted from the authoritarian model of the church. A better translation is “maintain” (Titus 3:8, 14; 1 Thessalonians 5:12; Romans 12:8; 1 Timothy 3:2, 4, 5, 12).
 - Those who maintain the church through their leadership roles should be paid so that they can spend more time doing it. The admonition addresses the appropriateness of such support, not the necessity. Like 3:1, some likely thought that leadership was contrary to the principle of humility, so should be honored in neither word nor deed.
 - Those being singled out for support are the elders described in 3:1 – 7, not anyone who teaches or otherwise labors for the church. These others are noted elsewhere (Romans 16:1 – 2, 3 John 5 – 8, James 5:4).
 - Leaders are easy targets (19 – 25)
 - Elders are not guaranteed to make good decisions or even continue in faith (Acts 20:28 – 30).
 - But, they were appointed miraculously, so at least they started well. Do not participate in future bad leadership by appointing hastily (22). Investigate carefully.
 - But, do not overlook that which is proven.
 - The viewpoint of the church can become overly focused on the events on earth. Remember that the king is watching and that the angels are learning (21).
 - Everyone is equal in the church (21). Leaders are not above creating their own problems.
 - (24 – 25) The bad judgment of some is immediately apparent. The troubles of others are not so obvious. Do not let a track record of success excuse later digressions.
 - Calling attention to the sins of a leader reminds followers of the dangers of a life of faith, and to fear for the spiritual demise of others (20). The danger is illustrated by Paul in verse 23.
 - (23) The aside to Timothy about drinking wine:
 - Water supplies were not safe. Alcohol kills bacteria.
 - Timothy apparently avoided wine too much, perhaps in an overdone attempt to be pure.
 - Assuming that Paul wrote connected, not random, thoughts, this recommendation to Timothy is more than an isolated health suggestion,

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but an illustration that the path to purity can be regulated to the point of harm.

- The illustration reveals the nature of the greatest temptation of leadership: authority. Acts 20:30, “Speaking misleading things to draw away disciples after themselves.” 3 John 9, “Who loves to have the preeminence among them, does not receive us.” The accusations are most likely to be about legalism, not immorality. For this reason Paul rebuked Peter (Galatians 2:12 – 14).

Relationships with the Outside World (6:1 – 21)

- How people could teach otherwise (3 – 8, 20 – 21):
 - Pride, disguised as equality, results in arguments over words.
 - Envy, strife, and evil suspicions arise when truth is lacking.
 - Contentment, not worldly achievement, is the goal.
 - “Content” is better translated “sufficient.”
 - Matthew 10:25, 25:9, Luke 3:14, John 6:7, John 14:8, 2 Corinthians 9:8, 2 Corinthians 12:9, Philippians 4:11, 1 Timothy 6:8, Hebrews 13:5, 1 Peter 4:3, 3 John 10
 - Guard what has been committed to your trust
 - A good attitude for all.
 - Wisdom separates babbling from true knowledge.
 - How do we teach the difference?
- Slaves and masters (1 – 2)
 - This teaching was not new to Timothy, but needed to be emphasized to the Christians in Ephesus (1:3).
 - Being a slave was not a desirable circumstance (1 Corinthians 7:20 – 24), but slavery was not taught against.
 - Unbelieving masters worthy of all honor. Social or economic equality are not goals of Christianity.
 - Believing masters worthy, also. The point is not who is in charge but who is a servant.
 - Contentment (sufficiency) is the cure.
 - Other master-slave passages: Ephesians 6:5 – 9, Colossians 3:22 – 4:1, Titus 2:9 – 10, 1 Peter 2:18 – 20
- The distraction of the wealth of the world (9 – 10, 17 – 19)
 - Rich is relative
 - The verbs all imply that wealth is sneaky, not inherently bad.
 - Contentment (sufficiency) overcomes distraction.
 - The rich are not told to reject worldly goods, but to use them wisely, for the kingdom.
 - Not haughty: wealth does not make one important, just a good resource.
 - Not trusting in wealth which may disappear, but in God who can be trusted.
 - “Who gives us richly all things to enjoy”: Paul is not saying that God gives the wealth, but that which God gives are the real riches (character, peace, contentment...).
 - Wealth provides an opportunity to be rich in good works.
 - Applications:

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- Is it better to have believers directing the flow of money, or the unbelievers?
- Recognize the distractions of wealth.
- The wealth devoted to kingdom activities “builds a foundation” of faith, trusting God rather than wealth or people. These actions aid in fully understanding eternal life (they already have eternal life, so “lay hold of” refers to understanding).
- Who decides which works to do and how much to share?
- The focus that overcomes distraction (11 – 16)
 - “O man of God”: addressed to Timothy or to Timothy’s audience?
 - Flee: One must know where the danger is to know from what to flee.
 - The list of positive traits is to be pursued.
 - How much of character development is the work of the Spirit and how much is a result of our pursuit?
 - Our part:
 - Keep working on seeing all things through the eyes of an eternal being.
 - Keep in mind that God called us, we were not seeking God:
 - Christians are called by the gospel, by Jesus, by His grace, by His character, and by His virtue
 - Christians are called to the fellowship of His Son, peace, liberty, His kingdom, His character, holiness, eternal life, suffering, light, a blessing, eternal glory, and the marriage supper of the Lamb.
 - Let other people know that Jesus is the Christ, the Son of the Living God.
 - Keep His commandment (trust God, love people) until He returns.
 - Remember that He will return at His time, not my time.
 - Remember that He is in charge on earth