

1 Timothy

Healthy Doctrine for a
Healthy Church

Who Was Timothy?

- 1st mentioned in Acts 16:1-2 as a traveling companion with Paul on 2nd Missionary Journey.
- Mother was Jewish; father an (apparently) unbelieving Greek.
- 2 Tim. 1:5 mentions both his grandmother (Lois) & mother (Eunice) as instrumental in shaping his faith. So, a 2nd-generation believer.

Who Was Timothy? (continued)

- Mentioned frequently in Paul's letters as a traveling companion & co-sender of letters – 2 Cor. 1:1, Phil. 1:1, Col. 1:1, etc.
- Paul calls him "my son" in both 1 & 2 Tim. Placed much confidence in him. Phil. 2:19-22.
- Considerably younger than Paul (1 Tim. 4:11), possibly timid (1 Tim. 4:14-16, 2 Tim. 1:6, etc.). Letters written to encourage.

Who Was Timothy? (continued)

- 1 & 2 Tim. & Titus are often called the “Pastorals Letters,” on the assumption that Tim. was the “pastor” of the church in Ephesus.
- However, his stay in Ephesus was not expected to be permanent, & he was not a “pastor” in the modern use of that term.
- An “apostolic delegate” acting on Paul’s behalf.

Where Was Timothy?

- Ephesus – where Paul spent most of 3rd MJ (3 yrs – Acts 20:31) – longest time spent anywhere
- Was almost killed there during a riot (Acts 19)
- Active church established, but troubled, as indicated in Jesus' "letter" (Rev 2)

Where Was Timothy? (2)

- Ephesus was an important city in Asia Minor (Turkey)
- Home of Temple of Diana, one of “7 Wonders of the Ancient World”
- Diana also known as Artemis – name used in Acts 19 during riot
- Concern of riot was loss of status (& business) for Artemis temple

Circumstances of 1 Timothy

- 1:3 – Paul had left Tim. in Ephesus to cope with a difficult situation.
- Problem: A false teaching involving an abuse of the law of Moses.
- Timothy's task: To do what he can to stop this teaching & its effects.

Main Themes of 1 Timothy

- Strong emphasis on “sound” (literally, “healthy”; Greek, *hygiano*) doctrine, in order to have a “sound” (healthy) church.
- Orderly worship & duly appointed leaders as deterrent to false teaching.
- Godly living as the appropriate expression of healthy doctrine.
- The need for Timothy to fulfill his ministry by opposing false teachers & setting a Godly example.

1 Tim. 1:1-11 - The Problem at Ephesus & Timothy's Task

- Elements of false teaching (vs. 1-11):
 - "Different" from Paul's teaching
 - Involved "myths & genealogies"
 - Based on speculation, not on faith
 - Led to vain (empty, useless) discussion
 - Promoted by those desiring to be teachers, but unqualified

1 Tim. 1:1-11 (continued)

- Main Problem: Misuse of the law
- Vs. 8-11. Misunderstood purpose & right use of the law: not for “the just” (righteous), but to curtail evil behavior.
- Possibly “Judaizers” – Jewish Christians who impose law of Moses on Gentiles. Their beliefs & identity are otherwise unclear.

Did Paul Condemn Homosexuality?

- V. 10 – “Men who practice homosexuality” = *aresnokoites*; literally, “male homosexuals.”
- For background, see Gen. 19, Lev. 18:22, 20:13, Matt. 10:15, 11:23-24, Luke 17:28-30, 2 Pet. 2:6-10, Jude 7
- Not only Paul, but the Bible generally, says that homoerotic behavior is sinful.

Paul & Homosexuality (continued)

- 1 Cor. 6:9-11. Terms *malakos* ("soft") & *arsenokoites* ("one who has sex with a man"). Listed among those who will not inherit the kingdom.
- Rom. 1:18-27. Only NT text which discusses both male & female homoeroticism – a kind of behavior to which God "gave over" the Gentile world to the consequences of their behavior, & which places them under God's wrath.

Paul & Homosexuality (continued)

- No question that Paul agreed with the OT assessment of homosexuality, which is also reflected in the teachings of Jesus.
- However, he did not place it in a separate category, but condemned it along with other sinful behaviors.
- Those who practice homosexuality are simply sinners like the rest of us, & in need of redemption by Christ.

1 Tim. 1:12-17: Paul's Own Experience of the Gospel

- Vs. 12-15. Paul's description of his pre-Christian activities. (See Acts 7:54-8:1, & chaps. 9, 22, & 26).
- Paul's self-understanding: "the worst of sinners."
- Reason for Paul's forgiveness: To provide an example of Christ's patience & mercy.

1 Tim. 1:18-20: Paul's Charge to Timothy

- Tim. had been specially chosen – 4:11-14, 2 Tim. 1:6.
- He must hold faith & a good conscience (1:5, 3:9, 4:2, 2 Tim. 1:3, Titus 1:15)
- Negative examples: Hymenaeus & Alexander. (1 Cor. 5:5)

1 Tim 2:1-7: Orderly Worship as Antidote to False Teaching

- Whenever there is false teaching & strife, it WILL affect worship
- “How do we know Paul is talking about public worship?”
 - References to public prayer (vs. 1 & 8)
 - “In every place” = an early Chr way of referring to places of worship (1 Cor 1:2)
- Important to keep Paul’s words in context (vs. 8-15)

1 Tim 2: Importance of Worship in the Life of the Church

- A worshiping community from very beginning – Acts 2:41-42
- When know you're redeemed, it's what you naturally do – 1 Tim 1:15-17
- Focus of 2:1-8 mostly on Prayer: it matters How it's done & by Whom
- Church today needs a higher concept of public prayer

1 Tim 2: Focus of Worship = God, not Us

- V 3 – Ultimate goal = to please Him, not ourselves
- Vs 5-6. The core gospel message = foundation of our worship
- WE aren't the center of worship
- UNBELIEVERS aren't the center of worship
- Non-believers will be brought to faith by hearing & seeing believers worship God in spirit & truth – 1 Cor 14:23-24

1 Tim 2: Purpose of Worship

- Purpose of prayer in Worship = to align our wills with God's
- Vs 1-2. Goal of prayer = "lead quiet, peaceable, Godly, dignified" lives
- Vs 3-4. Wider purpose: not for our ease or comfort, but so that "all can be saved" as God desires
- Worship should broaden our concerns beyond ourselves so they are as wide as God's concerns for the whole world

1 Tim. 2 (continued)

- Vs. 8-15. Men (*aner* = male) should lead the church in worship, but only those who can “lift holy hands w/out anger or quarreling.”
- Women are not to teach men (in the assembly), but learn in quietness.
- See 1 Cor. 14:33-40, where orderly worship is also the goal.

1 Tim. 3: Leadership as an Antidote to False Teaching

- Vs. 1-7. Qualities Needed by Overseers (Bishops)
- Vs. 8-13. Qualities Needed by Deacons (Servants)
- Vs. 14-16. Summary: “These things” are designed to promote proper behavior “in the household of God” (i.e., the church).

NT Church Leadership: "Overseers"

- Greek = *episkopos* ("one who looks over, watches over"); also, "bishop," but not in the later sense of an overseer of multiple congregations.
- It appears that each congregation had a plurality of overseers (not just one), & that there was no hierarchical structure of leadership over multiple congregations.
- The existence of single "bishops"/"overseers" presiding over more than one church does not occur until the early 2nd Century A.D. (Ignatius)

“Overseers” (continued)

- “Elders” = another designation for the same role – Titus 1:5 & 7. Indicates mature men. Multiple elders in each congregation: Acts 14:23, 15:2, 4, 6, etc.
- “Shepherds” (Pastors) – equivalent to “elders” & “overseers” – Acts 20:17-28; 1 Pet. 5:1-2. Caring for people & their needs.
- Part of their responsibility is protecting the church by guarding against false teaching. See Jn 10 – “The Good Shepherd” protects the flock. Titus 1:5, 10

Note: *Wanting* to Serve

- 3:1 – “If anyone *aspires* to the office of overseer he *desires* a noble task.”
- There’s nothing wrong in wanting to be a shepherd/elder/overseer!
- Greek *orego* = “to stretch out”; so, to stretch oneself, aspire to
- Churches need men who are consciously preparing themselves for this vital role
- Good, qualified leaders don’t happen “by accident”!

NT Church Leadership: “Deacons”

- Greek = *diakonos* (servant, minister).
- Much less is known about the role of deacons than about overseers/elders/shepherds. 1 Tim 3 = only NT text which discusses qualifications
- Most of what we know comes from their designation as “servants.” Acts 6 may offer some insight into the nature of their service.
- Nothing indicates that they had any “ruling” authority.

“The Women”?? (3:11)

- ESV & NIV – “their wives” (i.e., of the deacons)
- Greek is literally, “the women” – but same word means both “woman” & “wife”
- So, qualifications for deacons’ wives (but none for elders’ wives)? Or, were there female deacons?
- No clear evidence for deaconesses until 4th Cent. See Rom 16:1 – Phoebe = a *diakonos* of church at Cenchreae
- Still, could have been/probably were female servants with special roles, just as now, w/out being designated as “deacons.”

Overview of the Qualities of Overseers & Deacons

- It is clear that these lists are not meant to be exhaustive. (Lists in 1 Tim. 3 & Titus 1 are not identical.) Some qualities are assumed.
- Note repeated use of “must.” These qualities are not “optional”!
- Qualities involve one’s character, personal habits, family, faith, & reputation.

Jesus' Teachings on Leadership

- John 10 – The “Good Shepherd” lays down His life for the sheep. The role model for all future shepherds in the church.
- Matt 20:20-28. In the kingdom, greatness is measured in servanthood, not “clout.”
- 1 Peter 5:3 – “not domineering over those in your charge, but being examples to the flock”

How Does Leadership Control False Teaching?

- Places some controls on who teaches the church
- Provides designated leaders who have responsibility to stand against false teachers
- Provides a general sense of orderliness in a congregation. “Wolves” thrive on chaos & disorder.
- Insures that “sound” (“healthy”) teaching is offered to nourish the church, leaving no room for that which is unhealthy

1 Tim. 4: Timothy's Teaching & Conduct as an Antidote to False Teaching

- 4:1-5 describes another kind of false teaching Timothy had to deal with. (Compare chap 1)
- ESV – “*Now* the Spirit expressly says.” Actual word in Grk is “But.” Not translated in NIV.
- Contrast is between the truths stated in 3:14-16 & the false teachings.
- “The Spirit expressly says” – referring to something in the past, or a current revelation?

What Was the False Teaching?

- Nature: A “departure” (apostasy) from the faith
- Source: deceitful spirits & demons
- Obvious goal: destruction of the church
- Agents: “liars whose consciences are seared”
- Chief elements: forbidding marriage & requiring abstinence from foods
- Obviously false b/c God created these to be “received with thanksgiving”

Questions:

- Were these teachings related to those in chapter 1, or were there 2 separate problems at Ephesus?
- Was this some form of early Gnosticism (“matter is evil”), or something else?
- Can't be certain on either, but doesn't change the importance of what Paul says.

4:6-10. Timothy's Teaching

- V. 6 – He is to train himself in & teach “good doctrine”
- V. 7 – He is to avoid “spiritual junk food” & nourish himself with godliness instead
- Vs. 8-10 – He is to keep his priorities straight & pursue that which is truly important

4:11-16 – Timothy's Specific Duties

- V. 11 – “Command & teach these things” – b/c they aren't Timothy's ideas
- V. 12 – Reinforce his teaching by his example
- V. 13 – “Devote himself” to (a) public reading of Scripture, (b) exhortation, & (c) teaching (i.e., replace unhealthy teaching with healthy)

Timothy's Duties (continued)

- V. 14 – Use the gift given to him. (Compare 2 Tim 1:6-7). Why wasn't he already?
- V. 15 – Make these things his priority (“practice” – “immerse yourself”)
- V. 16 – Don't be proud or presumptuous, but watch both himself & his teaching
- At all times, he must remember what is at stake: “you will save both yourself & your hearers.”

Is Timothy a Model for Preachers Now??

- In some ways, yes.
 - Responsibility to teach & set the right example
 - Responsibility to refute false teachings
- In others, no.
 - Timothy & Titus were “apostolic emissaries,” specifically commissioned by & representing Paul
 - Seem to have had multi-congregational authority
 - Appointed elders & deacons in order to set churches in order

1 Tim. 5:1-6:2. Specific Responsibilities in the Church

- Similar to “Household Codes” found frequently in Paul.
- This section does not speak *to* various members of a Christian household, but *to Timothy* re his responsibilities toward various groups.
- Since Paul singles out widows, elders, & slaves, we wonder if there were some problems at Ephesus peculiar to them. See v. 15.

5:1-2. Timothy's Behavior Toward Various Groups

- Instructions reflect reality of Tim's youth coupled with his responsibilities.
- In light of 4:11-12, he must be careful to show respect toward those who are older.
- He must regard all as family.
- Especially important to behave toward younger women "in all purity."

5:3-16. Christian Widows

- Only passage in NT which gives instructions for the servant role of widows
- More discussion re qualifications of widows than of elders & deacons combined
- Raises many questions re role of widows in the early church, some of which have no conclusive answers (partly b/c the text is unique)

Christian Responsibility Toward Widows

- V. 3 – “Honor” = financial support. See Matt 15:5
- “Truly widows” – i.e., those w/out family or other means of support
- V. 4 – If there is family, her care is their responsibility, not the church’s
- “Pleasing in the sight of God” = possibly a reference to the 5th Commandment
- V. 8 – Refusal = a serious matter, since even pagans cared for their needy relatives

5:5-7. “A True Widow” (Needing Church’s Support)

- W/out material support or family – “left all alone”
- Trusts in God
- Engages in constant prayer
- Not self-indulgent
- V. 7 – “These things” are not optional

5:9-16. “Enrolled” Widows

- A separate group from other “honored” widows?
- Note (a) special requirements & (b) specific responsibilities. Suggests a separate group
- Question: Was there an “order” of widows in the early church who had specific duties?
- Definitely was in later centuries, but evidence is unclear for 1st Century

“Enrolled” Widows (cont’d.)

- Requirements & Responsibilities:
 - At least 60 y.o.
 - “Wife of one husband”
 - Good works (raised children, shown hospitality, service to others)
- Note extensive concern re younger widows (vs. 11-15). Suggests some bad experiences/abuses of the system (esp. v. 15)
- Point: Families should take care of their own; if none, then the church steps in

Widows: Summary

1. Church was to support needy widows. Continuation of concern for widows in Israel – Deut 10:18, 24:17-18, Is 1:16-17. Also, Acts 6:1, James 1:27
2. Those receiving support must need & deserve it.
3. Unclear whether “widows” were a distinct class of servants; seems unlikely at this early date.

Widows: Lessons for Today

1. The church has a God-given responsibility to provide for its own, as well as for others (Gal 6:10).
2. Each of us should do what we can on our own (vs. 4, 8, 16).
3. Those receiving aid have a responsibility to be faithful in service (v. 10). Everyone can do something. Example: Luke 2:36-37.
There's no "retirement age" for service in the Kingdom.

5:17-25. The Church & Its Elders

- Acts 20 shows that the church in Ephesus already had elders; they were not novices.
- Acts also shows Paul's concern that some elders would not be good elders, but would speak "twisted things" to draw away disciples after themselves (Acts 20:29-30).
- Helps explain Paul's concern for leaders to help combat false teaching (1 Tim 3).
- Also explains his concern over both good & bad elders (1 Tim 5:17-25).

5:17-18. “Honoring” Elders

- Parallels the “honoring” of widows (5:3). Just as widows must qualify to be “honored,” so must elders.
- “Honor” = both respect & financial support (Dt 25:4, Lk 10:7).
- Elders who devote themselves to preaching & teaching are worthy of “double honor.”
- Although seldom seen today, early church often had elders supported to work full time in ministry.

5:19-21. When Elders Sin

- V. 19 – Elders are not “fair game” for baseless accusations. (Matt 18:15-16)
- Those who do sin are to be rebuked.
 - Note: “persist” in sin – everybody makes mistakes!
 - “In the presence of all” = “all the elders” or “the whole church”?
- Apparently has in mind the elders foreseen in Acts 20 & any who betray their role through ungodly conduct.
- Solemn obligation to act w/out partiality.

5:22-25. “Don’t Be Hasty!”

- Entire section seems to be on subject of appointing elders.
- Note different paragraphing in ESV, NIV, RSV. All one topic, or a series of individual admonitions?
- Overall concern: Don’t unwisely appoint the wrong men as elders. Will do more harm than good.
- V. 22 – Argues against idea that “we just need to appoint someone!”

5:22-25. “Don’t Be Hasty” (2)

- Appointing unqualified/incapable men can lead to greater problems than having none at all.
- “Hasty” appointments = participating (potentially) in the sins of those who prove unfit. Tim must keep himself “pure” in this regard as in all others (v. 23).
- Vs. 24-25. Some sins are obvious; others appear only later. Extreme caution is required in appointing leaders.

6:1-2. Instructions to Slaves: Background

- Slavery widespread in Roman Empire; possibly as much as ½ the population
- People became slaves as result of war, infant abandonment, being sold/selling self or family b/c of debt, etc. Not racially based
- Slaves had numerous occupations, some very “white collar”; others were worked to death
- Gospel appealed to them, so many churches had slaves & masters worshiping side-by-side

Slavery in Paul's Letters

- An enormous social & spiritual challenge; churches needed guidance
- Paul discusses it in 7 of his 13 letters
- Often faulted for not simply abolishing it among Christians, declaring it immoral, etc.
- Not that simple: Where would slaves go? How would they make a living?
- Paul's strategy: to *change the dynamic between slaves & masters* (example: Philemon)
- Eventually helped eliminate slavery among Chrs.

Slavery in Paul's Letters (2)

- *Philemon* – tells Philemon to treat Onesimus “as a brother”
- *1 Cor 7:21-23*. Slavery a non-issue spiritually, but get your freedom if opportunity arises. Don't become “slaves of men” (their expectations) but be “slaves of Christ”
- *Gal 3:27-28/Col 3:11* – In Christ “neither slave nor free”; all are equal
- *Eph 6:5-9*. Slaves to be obedient; masters not to threaten, remembering they, too, have a Master

Slavery in Paul's Letters (3)

- *Col 3:22-4:1*. Slaves to obey as though serving the Lord; masters must be just & fair
- *Titus 2:9-10*. Slaves must not be difficult & must not steal. “Adorn the doctrine of God” by their submissiveness
- *1 Tim 6:1-2*. Slaves to treat masters with honor “so that the name of God & the teaching may not be reviled.” Not to use Christian brotherhood as an excuse to be disrespectful
- Note: No instructions to masters in 1 Tim & Titus

1 Tim 6:1-2. Paul's Concern

- “So that the name of God & the teaching may not be reviled”
- Doesn't want Christianity to come across as promoting anarchy or social upheaval; not the point or goal. Pointing people to Christ is!
- Like all Christians, slaves were to see their service as *Christian* service, & its beneficiaries as “believers & beloved.”
- Seems to assume that masters are fulfilling their obligations as Christians also.

Applicable Today??

- Slavery is still a reality, so these texts continue to have application.
- Possible parallels to employees/employers, but limited.
- NT Texts deal with situation of slavery already in place before conversions. No justification for enslavement today.
- Wider application: How being “in Christ” should transform *all* human relationships.
- If the slave/master relationship could be transformed, *all can be!*

1 Tim 6:3-10. False Teaching & Greed

- V. 3 – Returns to concern re “different doctrine.” Different how?
- “Does not agree with the sound (healthy) words of our Lord Jesus Christ & the teaching that accords with godliness.”
- I.e., “different” from teachings of Jesus & the apostles.
- Guarding against unhealthy teaching always requires close comparison with teaching of Scripture.

Vs. 4-5. Motives of the False Teachers

1. *Conceit* – resulting in understanding nothing
2. *Desire for controversy* – Note: “unhealthy”
3. *Greed* – See “godliness” (religion) as a “means of gain”

Note: Not everyone who is in error is a false teacher in the sense Paul describes.

Primary Motive: *Greed* (6-10)

- V. 6 – The Key: “*Godliness with contentment*”
- V. 7 – Nothing in, nothing out. Shows material things shouldn’t be the most important
- V. 8 -9. Note Paul’s definition of “rich” – more than the basics
- Note: It isn’t “money” that is the problem, but the “desire” for money & the “love” of money
- What Paul says re false teachers applies to all!

Vs. 9-10. The Danger of Wealth

- Both OT & NT show that wealth not wrong in itself. See 6:17.
- Notice the language: “desire,” “love,” “craving” – these are the wrong attitudes toward money & material things
- Spiritual consequences of desiring, loving, & craving money: temptation, ruin & destruction, wandered from the faith, pierced with many pangs

Key Questions:

- ❑ How do I know if I love money & possessions?
(Do I have money, or does money have me?)
- ❑ What measures can/should we take to insure that our possessions don't possess us?
- ❑ How do I resist the temptation to desire wealth in a culture which says I *should* desire it?
- ❑ How do I learn to be content with what I have? See Phil 4:10-13

1 Tim 6:11-16. “But As For YOU”

- “But” shows strong contrast to what went before: the greed, arrogance, craving for controversy, & lack of contentment of the false teachers.
- “Man of God” – Used in Scripture to describe such people as Moses, Samuel, David, & Elijah
- Refers to someone uniquely devoted to God’s purposes
- Since we are all “saints,” it applies to US!

5 Imperatives for Avoiding Spiritual Destruction

- “Flee these things”
- “Pursue” what is good
- “Fight the good fight of the faith”
- “Take hold of eternal life”
- “Keep the commandment”

Imperative #1 – “Flee”

- Flee what?
- “These things” - Everything in vs. 4-10: worldly desires, materialism, arrogance, controversies, love of money
- Note: “Run from it!” (1 Cor 6:18)
- Opposite of what our culture encourages, but we have to be realistic about the spiritual consequences

Imperative #2 – “Pursue”

- Righteousness, godliness, faith, love, steadfastness, gentleness – what we should aim for
- “Pursue” = a strong word; sometimes translated as “persecute”
- Doesn’t help to “flee” the wrong things if we don’t “pursue” the right ones instead
- Avoid *spiritual mediocrity*: “He who aims at nothing is sure to hit it.”

Imperative #3 – “Fight”

- Not everything is worth fighting for – but “the faith” is! (Note: “the *good* fight”)
- Can’t live for Christ *passively* – an all-out struggle
- What do we “fight” against? – Satan, temptation, opposition of the world
- Ephesians 6:10-20. We need every spiritual defense at our disposal.
- We have them: USE them!

Imperative #4 – “Take Hold”

- “Of eternal life”
- Question: Don’t we already *have* eternal life?
1 John 5:13
- Paul isn’t talking about *attaining* it, but *keeping* it – b/c it *can be lost*!
- Point: Hold on & don’t let go – ever!
- “The good confession. . . Many witnesses” – reference to the time of Tim’s baptism
- Reminder to look back to our conversion & live up to it

Imperative #5 – “Keep the Commandment”

- Question: *Which* commandment??
- Most likely: what he’s just been talking about – fleeing what’s bad & pursuing what is good
- “Unstained & free from reproach” – i.e., no lapses in our good behavior
- Note the solemn charge: “in the presence of God & of Christ”
- “Until the appearing” – no stopping point until eternity

6:15-16. Doxology

- *Doxa* = “a word of glory”; an expression of praise
- Occurs often in Paul’s letters
- Thinking of God’s greatness & goodness causes him to transition from *instruction* to *worship*
- A great reminder that Christian living isn’t just about “keeping the rules,” but about loving & worshiping the Rule-Giver
- Contrast to false teachers: not self-seeking & self-serving, but seeking & serving God

1 Tim 6:17-19. How to Be a Rich Christian

- Remember Paul's definition of "rich" – 6:8-9
- By Paul's definition & in comparison to most of the world, all of us are "rich"
- Earlier (6:9-10) Paul warned against the *desire* to be rich
- Now addresses those who *are* rich. Teaches how to be rich responsibly

Christians *Can* Be Rich & Still be Christian

- V. 17 assumes some in church in Ephesus were
- Not told to get rid of their wealth, but to have the right attitude toward it & use it in a spiritual way
- *Myth*: All early Christians were poor, lived in caves, etc.
- *Reality*: Lydia, Philemon; Acts 2:44-45, 4:32-37. Had goods & property to sell

Yet. . .

- Jesus said, “Hard for the rich to enter the kingdom.” Rich Young Ruler = prime example
- So, possible to be a rich Christian, but we have to *work* at it
- Not working to *get* wealth, but to live up to the *responsibility* of having it & using it for kingdom purposes
- So, how do we do it??

V. 17a – Don't Be Arrogant!

- Keep wealth in perspective – “rich in this present age” (literally, “in the now age”)
- Problem: We can have it all materially but be spiritually destitute
- V. 17b – Remember, it is God who gives us wealth
- In the church, all are equally “rich” spiritually; material riches are nothing to be arrogant about

V. 17b – Set Your Hope on God, Not Money

- Riches are “uncertain” – here today, gone tomorrow
- True security for the future doesn't come from \$\$, but from trusting God
- God “richly provides” us with all we need
- Note: “With everything to *enjoy*” – Shouldn't be embarrassed or guilty about what we have
- Examples of those who did/didn't set hopes on God: Poor Widow (Mk 12); Paul; Rich Fool; Rich Young Ruler

V. 18 – Be Rich in Good Deeds & Share

- Money can be a powerful force for good; be sure it is in your life
- Also, just giving isn't enough – “rich *in good deeds*”; giving isn't a substitute for serving
- Rom 12:6-8. “Giving” is a “gift,” so should use it generously

Result: We “Lay Up Treasure in Heaven”

- Matt 6:19-21, Lk. 12:32-34. Our hearts follow our treasure (not the reverse); so lay up treasure in heaven
- Not about “buying”/“earning” salvation, but clearly the way we use/don’t use money affects eternity
- Enables us to “take hold” (v. 12) of eternal life – i.e., make sure we don’t lose it
- Note: Take hold of “that which is *truly* life”

1 Tim 6:20-21. Parting Words

- Timothy must “guard the deposit” which has been entrusted to him (2 Tim 1:14)
- Idea = gospel as a treasure – the “true riches”; Timothy is caretaker. Refers to opposing false teaching
- Must “avoid” the babble that passes for “knowledge.” (Possible reference to early Gnosticism?) Noting good comes from it
- “Grace be with you” – Timothy will need all the grace he can get to cope with the Ephesian situation!