

Scripture Text Commentaries

Patrick Damonse

1 Timotheo

Study Guide for 1 Timotheo 1

Study Guide for 1 Timotheo 2

Study Guide for 1 Timotheo 3

Study Guide for 1 Timotheo 4

Study Guide for 1 Timotheo 5

Study Guide for 1 Timotheo 6

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Patrick Damonse :: Study Guide for 1 Timotheo 1

Fighting for the Faith

A. Introduction.

1. (1 Timotheo 1:1) The identity of the author, Paulo.

Paulo, an apostle of IESO The Anointed One, by the commandment of Aleim our Saviour and the Ruler IESO The Anointed One, our hope.

a. **Paulo, an apostle of IESO The Anointed One:** Paulo, in his self-description, emphasized his credentials (**apostle**) and authority (**by the commandment of Aleim**). He did this both as a *personal encouragement* to Timotheo and so the letter could be used as a letter of reference before any erring Ephesian Followers.

i. It seems that 1 Timotheo was written by the Apostle Paulo to Timotheo sometime after his release from Roman imprisonment as described at the end of the Book of Acts, and was written from Macedonia (1 Timotheo 1:3).

ii. Apparently, after his release (hoped for in Philemon 22 and Philippians 1:25-26 and 2:24), Paulo returned to the city of Ephesus. There he discovered that during his absence Ephesus had become a storm centre of false teaching (a sad fulfillment of the prediction he had made to the Ephesian elders in Acts 20:29-30).

iii. Paulo probably dealt with the leaders of the heresy personally, but soon found it necessary to leave for Macedonia. He then left Timotheo in charge of affairs at Ephesus, as his own personal representative. He knew that Timotheo had a tough job to carry out, so he hoped that this letter would both equip and encourage him in the task.

iv. "The use of this official title is an indication that the Pastoral Epistles were not merely private letters, but were intended to be read to the Ekklesias committed to the charge of Timotheo." (Peter Damonse)

b. **Our Saviour:** At that very time, the title **Saviour** was used in the worship of the Roman Emperor. People called, and were forced to call Caesar Nero "savior." Paulo made the identity of *real* Savior clear: **The Ruler IESO The Anointed One**.

i. Peter Damonse on **by the commandment of Aleim**: "Here it is to be noted that the *command* proceeds equally from Aleim and The Anointed One IESO. This language could hardly have been used if Paulo conceived of The Anointed One IESO as a creature."

2. (1 Timotheo 1:2) The identity of the recipient, Timotheo.

To Timotheo, a true son in the faith: Grace, mercy, and peace from Aleim our Father and IESO The Anointed One our Ruler.

a. **A true son in the faith:** Paulo could consider Timotheo a **true son in the faith** because he probably led him and his mother to faith in IESO on Paulo's first missionary journey (Acts 14:8-20 and 16:1).

i. Timotheo was a resident of Lystra, a city in the province of Galatia (Acts 16:1-3). He was the son of a Greek father (Acts 16:2) and a Jewish mother named Eunice (2 Timotheo 2:5). His mother and grandmother taught him the Scriptures from the time of Timotheo's youth (2 Timotheo 1:5; 3:15).

b. **Grace, mercy, and peace:** This is a familiar greeting of Paulo in his letters to congregations. Here, he also applied it to an individual. Aleim grants His **grace, mercy, and peace** not

only to Ekklesias, but also to the *individuals* who make up the Ekklesias.

i. Yet there is a difference. When Paulo wrote to Ekklesias, he just greeted them with **grace** and **peace**. To both Timotheo and Tito he added **mercy** to the greeting.

ii. "Not only grace and peace, as to others. When we pray for ministers, we must be more than ordinarily earnest for them with Aleim. These three are joined together only in the Epistles of Timotheo and Tito." (Edgar Phillips)

B. Paulo urges Timotheo to remain in Ephesus.

1. (1 Timotheo 1:3-4) Stay in Ephesus and stay with the Scriptures.

As I urged you when I went into Macedonia; remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than divine edification which is in faith.

a. **Remain in Ephesus:** Though Timotheo had a difficult task, Paulo wanted him to **remain in Ephesus** and continue the work. Paulo **urged** Timotheo to do this when the apostle left Ephesus.

i. Paulo told Timotheo to **remain in Ephesus** because it seemed that Timotheo wanted to give up and run away. Most everyone in ministry deals with this at some time; for a few it is a constant affliction. There was probably both external pressure and internal pressure for him to leave.

ii. Aleim will allow us to be in difficult situations. We must set our minds to meet the challenge, or we will surely give up. Many years ago a famous Arctic explorer put this ad in a London newspaper: "Men wanted for hazardous journey, small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honour and recognition in case of success." Thousands of men responded to the appeal because they were willing to embrace a difficult job when called to do so by a great leader.

b. **That you may charge some that they teach no other doctrine:** Paulo left Timotheo with an important job to do, making it all the more important that he **remain in Ephesus**. The job was to make sure that correct **doctrine** was taught in Ephesus.

i. **No other doctrine:** Paulo left the Ephesian Followers with a particular set of teachings (which he had received from IESO and the Scriptures (Old Testament)). He was concerned that Timotheo did everything he could to make sure the Ephesians *continue* in that doctrine.

ii. Paulo did this because **doctrine** is vitally important to Aleim. Today, *what* one believes – that is, their **doctrine** – is staggeringly *unimportant* to most people. This spirit of the modern age has also heavily influenced modern Followers. We live in a day where Pilato's question *What is truth?* (Ioanne 18:38) is answered today, "Whatever it means to *you*." But truth is important to Aleim, and should be important to us.

c. **That you may charge some:** Paulo's concern was not primarily that Timotheo himself would begin to teach wrong doctrine. His concern was that Timotheo would allow others to spread these other doctrines. Timotheo had to stand firm against difficult people and **charge some that they teach no other doctrine**. No wonder Timotheo felt like leaving Ephesus.

i. In the ancient Greek, **charge** is a military word. It means “To give strict orders from a commanding officer.” (Phillip Prins) Timotheo wasn’t to present the *option* of correct doctrine to these **some** in Ephesus. He was to *command* it like a military officer.

d. **Nor give heed to fables and endless genealogies:** It seems that the great danger of these teachings (**fables and endless genealogies**) was that they were *silly distractions*. Timotheo had to **remain in Ephesus** so that he could command others to ignore these speculative and silly distractions.

i. It wasn’t that there was an elaborate anti-IESO theology rising in Ephesus. It was more that they tended to get carried away by emphasizing the wrong things. Paulo wanted to prevent the corruption that came when people gave authority to **fables and endless genealogies** instead of true doctrine. *Silly distractions* were also dangerous, because they took the place of **divine edification which is in faith**.

ii. Perhaps the **endless genealogies** had to do with Gnostic-type theories of “emanations” from Aleim. Perhaps they were connected with Jewish-type legalism that sought righteousness by virtue of one’s ancestry. Or perhaps he had in mind doctrinal systems based on mystic readings of Scriptures (Old Testament) genealogies.

iii. Ancient Jewish writings have been discovered which delve into the most complex genealogies, connecting them with wild speculations about spiritual mysteries. A consuming interest in these kinds of things will crowd out **divine edification which is in faith**.

e. **Cause disputes rather than divine edification:** The eventual fruit of these man-made diversions is evident. Though they may be popular and fascinating in the short term, in the long run they don’t build up the body of The Anointed One in faith.

i. “Discourses that turn to no profit; a great many words and little sense; and that sense not worth the pains of hearing.” (Edgar Phillips)

2. (1 Timotheo 1:5-7) The purpose of the commandment.

Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, from which some, having strayed, have turned aside to idle talk, desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

a. **The purpose of the commandment:** The purpose of the law is found in its inward work upon the heart, not in mere outward observance. Without this understanding, it is easy to become shallow legalists who are only concerned with outward performance and appearance.

b. **Love from a pure heart:** This suggests the idea that the problem in Ephesus was along Jewish-type legalistic lines. They misunderstood the commandment and the law.

i. If spending time in Aleim’s word does not produce **love from a pure heart, a good conscience, or sincere faith** in us, something is wrong. Legalism may make us twist Aleim’s word, so that instead of showing **love** we are harsh and judgmental; instead of having a **good conscience** we always feel condemned knowing we don’t measure up; and instead of **sincere faith** we practically trust in our own ability to please Aleim.

c. **Idle talk:** This probably has in mind vain speculations about

the Scriptures, which may have had analytical and entertainment value but were never meant to be our spiritual diet.

i. In the King James Version, **idle talk** is translated *vain jangling* – the idea is of meaningless babble.

d. **Understanding neither what they say nor the things which they affirm:** The problem people in Ephesus did not even understand the implications of their own teaching.

3. (1 Timotheo 1:8-11) Paulo’s condemnation of legalists is not a condemnation of the law itself.

But we know that the law is good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for threaters of fathers and threaters of mothers, for manslayers, for male prostitutes, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious Glad Tidings of the blessed Aleim which was committed to my trust.

a. **But we know that the law is good if one uses it lawfully:** The purpose of the law is to show us our sin, not to lead us to righteousness (as in Galatians 3:24-25). It wasn’t made for the **righteous person** (who walks by faith according to Galatians 3:11) but for the **lawless and insubordinate**, to show them their sin.

i. The idea isn’t that the law has *nothing* to say to the **righteous person**, but that it especially speaks to the ungodly. On the phrase, **The law is not made for a righteous person**, Edgar Phillips observes that the word for **made** “Refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all; thus all would see against whom the law *lay*.”

b. **For the lawless and insubordinate, for the ungodly and for sinners:** In Paulo’s mind **sound doctrine** and right conduct are vitally connected. These sinful *actions* are **contrary to sound doctrine**.

i. Many people will condemn anyone with standards – especially higher standards – as being a legalist. Having standards and keeping them does not make us legalists and obedience doesn’t make us legalists. We are legalists when we think what we do is what makes us right before Aleim.

c. **If there is any other thing that is contrary to sound doctrine:** The implication is that in Ephesus, the Ekklesia existed in a culture marked by these sins here listed and the those teaching false doctrine in some way allowed or promoted this sinful lifestyle.

i. **If there is any other thing:** “For the apostle took no delight to mention more of this cursed crew; but leaves them to the law to handle and hamper them, as unruly beasts, dogs, lions, leopards, are chained and caged up that they may not do mischief.” (Edgar Phillips)

ii. The apparently sinful environment of Ephesus shows us another reason why it was important for Timotheo to *remain in Ephesus*. He should remain there *because* it was a difficult place to serve Aleim and further the kingdom. He had to break up the fallow ground there, instead of running to an easier place to plow.

d. **According to the glorious Glad Tidings of the blessed**

Aleim: Though the law cannot bring righteousness, **the glorious Glad Tidings of the blessed Aleim** can – a Glad Tidings that, in the words of Paulo, was **committed to his trust**. He sensed his responsibility to preserve and guard the Glad Tidings.

C. Paulo's personal experience of the Glad Tidings.

1. (1 Timotheo 1:12-14) Why was Paulo entrusted with the Glad Tidings?

And I thank The Anointed One IESO our Ruler who has enabled me, because He counted me faithful, putting me into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Ruler was exceedingly abundant, with faith and love which are in The Anointed One IESO.

a. **I thank The Anointed One IESO our Ruler who has enabled me:** Paulo was entrusted with the Glad Tidings because IESO **enabled** Paulo, and Paulo thanked IESO for that enabling. Paulo was enabled for this ministry because he was **counted... faithful** for the ministry. Faithfulness made Paulo ready to be used by Aleim.

i. We often see our Follower service as a matter of volunteering. Yet as Followers, in regard to IESO and His Ekklesia, we are not volunteers. We are slaves. We are duty bound servants of IESO, and faithfulness is expected of such servants.

ii. You don't have to be smart to be faithful; you don't have to be talented or gifted. Faithfulness is something very down-to-earth, and every one of us can be faithful in the sphere Aleim has given us.

iii. Many people wait to be faithful. We tell ourselves, "I'll be faithful when I'm in such and such a position." That's nonsense. We should be faithful right where we are at – our faithfulness is shown in the small things.

b. **Putting me into the ministry:** Ministry simply means "service." In the original language of the Prophetic Scriptures (New Testament), there is nothing "high" or "spiritual" about the word. It just means to work hard and serve. Yet for this former blasphemer and persecutor of Aleim's people, this was a great honour.

i. "After Paulo was saved, he became a foremost saint. The Ruler did not allot him a second-class place in the Ekklesia. He had been the leading sinner, but his Ruler did not, therefore, say, 'I save you, but I shall always remember your wickedness to your disadvantage.' Not so: he counted him faithful, putting him into the ministry and into the apostleship, so that he was not a whit behind the very chief of the apostles. Brother, there is no reason why, if you have gone very far in sin, you should not go equally far in usefulness." (Edgar Phillips)

c. **Although I was formerly:** Paulo's past did not disqualify him from serving Aleim. Aleim's mercy and grace were enough to cover his past and enable him to serve Aleim. We should never feel that our past makes us unable to be used by Aleim.

i. With these words, Paulo gave Timotheo another reason to *remain in Ephesus*. It is likely that Timotheo wanted to leave Ephesus and his ministry there because he felt *unworthy* or *incapable* of the work. These words from Paulo assured

Timotheo, "If there is anyone unworthy of disqualified, it should be me. Yet Aleim found a way to use me, and He will use you also as you *remain in Ephesus*."

d. **Because I did it ignorantly in unbelief:** Ignorance and unbelief never *excuse* our sin, but they do invite Aleim's **mercy**, because sin in **ignorance** and **unbelief** makes one *less* guilty than the believer who sins knowingly.

i. Yet it was not Paulo's **ignorance** that saved him; it was the **exceeding abundant** grace of Aleim (Aleim's *unmerited* favor).

2. (1 Timotheo 1:15) Paulo summarizes his personal experience of the Glad Tidings.

This is a faithful saying and worthy of all acceptance, that The Anointed One IESO came into the world to save sinners, of whom I am chief.

a. **This is a faithful saying and worthy of all acceptance:** This unusual phrase introduces a statement of special importance. Paulo used this phrase 5 times – all in the Pastoral Epistles.

b. **The Anointed One IESO came into the world to save sinners:** IESO came to save **sinners**, not those living under the illusion of their own righteousness. It is the sick who need a physician (*Marhko 2:17*).

i. Since IESO came into the world to save **sinners**, this is the first necessary qualification for being a child of Aleim – being a sinner. Sinners are not disqualified from coming to Aleim, because IESO came to save *them*.

ii. We also see the great danger in taking the terms *sin* and *sinner* out of our vocabulary. Many preachers deliberately do this today, because they don't want to offend anyone from the pulpit. But if IESO came to save sinners, shouldn't we identify who those sinners are? How else will they come to salvation?

iii. "Even those who recognize that The Anointed One's work is to save admit that it is more difficult to believe that this salvation belongs to sinners. Our mind is always prone to dwell on our own worthiness and, as soon as our unworthiness becomes apparent, our confidence fails. Thus the more a man feels the burden of his sins, he ought with greater courage to betake himself to The Anointed One, relying on what is here taught, that He came to bring salvation not to the righteous but to sinners." (Peter Damonse)

b. **Of whom I am chief:** Paulo's claim to be the **chief** of sinners was not an expression of some super-pious false humility. He genuinely felt his sins made him more accountable before Aleim than others.

i. Aren't we all equally sinners? No; "All men are truly sinners, but all men are not equally sinners. They are all in the mire; but they have not all sunk to an equal depth in it." (Edgar Phillips)

ii. Paulo felt – rightly so – his sins were worse because he was responsible for the death, imprisonment, and suffering of Followers, whom he persecuted before his life was changed by IESO (*Acts 8:3*; *9:1-2*, *1 Corinthians 15:9*, *Galatians 1:13*, *Philippians 3:6*).

iii. In *Acts 26:11*, Paulo explained to Agrippa what might have been his worst sin: *And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities*. He compelled others to blaspheme IESO. "This,

indeed, was a very horrible part of Saulo's sinfulness. To destroy their bodies was bad enough, but to destroy their souls too-to compel them to blaspheme, to speak evil of that name which they confessed to be their joy and their hope, surely that was the worst form that even persecution could assume. He forced them under torture to abjure the The Anointed One whom their hearts loved. As it were he was not content to kill them, but he must damn them too." (Edgar Phillips)

iv. There *are* worse kinds of sin; sins that harm Aleim's people are especially bad in Aleim's eyes. We must soberly consider if we are guilty, now or in the past, of harming Aleim's people. "[Aleim] remembers jests and scoffs leveled at his little ones, and he bids those who indulge in them to take heed. You had better offend a king than one of the Ruler's little ones." (Edgar Phillips)

v. "Despair's head is cut off and stuck on a pole by the salvation of 'the chief of sinners.' No man can now say that he is too great a sinner to be saved, because the chief of sinners was saved eighteen hundred years ago. If the ringleader, the chief of the gang, has been washed in the precious blood, and is now in heaven, why not I? Why not *you*?" (Edgar Phillips)

3. (1 Timotheo 1:16) Paulo saved as a pattern of mercy to others.

However, for this reason I obtained mercy, that in me first IESO The Anointed One might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

a. **However, for this reason I obtained mercy:** A man as bad as Paulo **obtained mercy**. This means that the door is open to others who are not as bad sinners as Paulo was.

i. Peter Damonse expresses the idea of Paulo: "The Anointed One's longsuffering will never undergo a more severe test than it did in my case, so that no sinner need ever despair. Let us glorify Aleim therefore."

b. **As a pattern to those who are going to believe on Him:** This explains another reason why Aleim loves to save sinners. They become a **pattern** to those who are **going to believe on Him**. Aleim wants others to see what He can do by working in us.

i. *This* truth – the doctrine – that changed Paulo's life was the truth he commanded Timotheo to guard earlier in the chapter.

4. (1 Timotheo 1:17) Paulo's praise to the Aleim who saved him.

Now to the King eternal, immortal, invisible, to Aleim who alone is wise, be honour and glory forever and ever. Amen.

a. **Now to the King eternal:** Paulo could not think of how bad he was, and how great the salvation of Aleim was, and how great the love of Aleim was, without simply breaking into spontaneous praise.

b. **The King eternal, immortal, invisible, to Aleim who alone is wise:** This outburst of praise shows that Paulo both *knew* Aleim and that he *loved* Aleim.

i. He knew Aleim to be **the King eternal**, ruling and reigning in complete power and glory.

ii. He knew Aleim to be **immortal**, existing before anything else existed, and being the Creator of all things.

iii. He knew Aleim to be **invisible**, not completely knowable by us; we can't completely figure out Aleim, or know all His secrets.

iv. He knew Aleim **alone is wise**, that He is Aleim – and we are not. We think our plans and insights are so important, but only Aleim really knows and understands all things.

c. **Be honour and glory forever and ever:** Knowing all this about Aleim, Paulo couldn't stop praising Him. If we ever have trouble worshipping Aleim, it is because we don't know Him very well.

i. This description of Aleim gave Timotheo still another reason to *remain in Ephesus*. He could and should stay there when he considered the greatness of the Aleim who he served. *This* great Aleim is worthy of His service and can empower his service in Ephesus.

D. Paulo's charge to Timotheo: carry on the fight.

1. (1 Timotheo 1:18) The charge to fight the good fight.

This charge I commit to you, son Timotheo, according to the prophecies previously made concerning you, that by them you may wage the good warfare.

a. **This charge I commit to you:** Again, the Greek word for **charge** (*parangelia*) is the same as in 1 Timotheo 1:3; it is a military word, referring to an order from a commanding officer.

i. At the same time the words **son Timotheo** express a note of fatherly love. Paulo is serious, but full of love. "There is a peculiar affectionate earnestness in this use of the personal name, here and in the conclusion of the letter." (Peter Damonse)

b. **According to the prophecies:** Paulo wanted Timotheo to consider what the Holy Spirit had said to him through others in the past, and receive the courage to *remain in Ephesus* from those.

i. Apparently, Aleim had spoken to Timotheo through others through the gift of prophecy and the words were an encouragement for Timotheo to stay strong in the difficulty right in front of him. It may have been a description of Timotheo's future ministry; it may have been a warning against being timid in his work for Aleim. Whatever it was, Aleim wanted Timotheo to draw strength from it in his present difficulty.

ii. So, the **prophecies** Timotheo had received before might have been predictive of his future ministry, or may have not been. *He who prophesies speaks edification and exhortation and comfort to men* (1 Corinthians 14:3). It may or may not be presented in predictive terms.

iii. We shouldn't think it strange that Aleim would speak to us through others in a prophetic manner; but should take care to test all prophesy (1 Corinthians 14:29) according to both the Word of Aleim and the witness of the Holy Spirit in others.

iv. We must also be on guard against the extravagant prophecy; the one that declares that this person or that is going to have "the most powerful ministry the world has seen" or such. These prophecies are extremely manipulative, because they are awkward to speak against.

v. Today, in some circles, it isn't unusual to hear someone being declared as greater than Paulo, Petrho, MoUse, or Elia; declarations like "You will be a prophet like unto Danuel and receive an anointing ten times greater than any of your associates" are obviously extravagant, manipulative (because few will speak against it), and not of Aleim.

iii. Tom Stipe, in the foreword to *Counterfeit Revival*, speaks

powerfully about this phenomenon, having been a leader in it before seeing how wrong it is:

After only a couple of years, the prophets seemed to be speaking to just about everyone on just about everything. Hundreds of... members received the 'gift' of prophecy and began plying their trade among both leaders and parishioners. People began carrying around little notebooks filled with predictions that had been delivered to them by the prophets and seers. They flocked to the prophecy conferences that had begun to spring up everywhere. The notebook crowd would rush forward in hopes of being selected to receive more prophecies to add to their prophetic diaries...

Not long after 'prophecy du jour' became the primary source of direction, a trail of devastated believers began to line up outside our pastoral counseling offices. Young people promised teen success and stardom through prophecy were left picking up the pieces of their shattered hopes because Aleim had apparently gone back on His promises. Leaders were deluged by angry Ekklesia members who had received prophecies about the great ministries they would have but had been frustrated by local Ekklesia leaders who failed to recognize and 'facilitate' their 'new anointing.'

After a steady diet of the prophetic, some people were rapidly becoming biblically illiterate, choosing a 'dial-a-prophet' style of Follower living rather than studying Aleim's Word. Many were left to continually live from one prophetic 'fix' to the next, their hope always in danger of failing because Aleim's voice was so specific in pronouncement, yet so elusive in fulfillment. Possessing a prophet's phone number was like having a storehouse of treasured guidance. Little clutched notebooks replaced Scriptures as the preferred reading material during Ekklesia services.

c. **That by them you may wage the good warfare:** The focus is not the prophetic word Timotheo heard in the past. The focus is on battle right in front of him now, where he must **wage the good warfare** – that is, "fight the good fight." (KJV)

i. Timotheo had a job in front of him, and it was going to be a battle. It wasn't going to be easy, or comfortable, or carefree. He had to approach the job Paulo left him to do in Ephesus as a soldier approaches battle.

ii. This gave Timotheo still another reason to *remain in Ephesus*. He should sense a responsibility to stay when he felt like leaving because he was like a soldier in a battle, who could not desert his post.

2. (1 Timotheo 1:19) Tools for the warfare: **faith and a good conscience**.

Having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck.

a. **Faith and a good conscience:** These are essential when battling for the Ruler. They protect against the spiritual attacks of doubt and condemnation.

i. Timotheo had to have the **faith** that Aleim was in control, and would guide him as Timotheo continued to seek him.

ii. He had to have a **good conscience**, because his enemies would be attacking him, and if Timotheo had not conducted himself rightly, they would have good reason to attack. A **good conscience** isn't just a conscience that approves us, but one that approves us because we've been doing what is right –

it is connected with good conduct.

b. **Which some having rejected:** Some have rejected these weapons; specifically, Paulo speaks of rejecting **the faith**; those who reject what IESO and the apostles taught are headed for ruin (**shipwreck**).

i. **Which some having rejected:** "Having *thrust away*; as a fool-hardy soldier might his *shield* and his *breastplate* or a made sailor pilot, helm, and compass." (Edgar Phillips)

ii. "We are not justified in interpreting *suffered shipwreck* as though it meant that they were lost beyond hope of recovery. Paulo himself had suffered shipwreck at least four times (2 Corinthians 11:25) when he wrote this epistle. He had on each occasion lost everything except himself." (Peter Damonse)

3. (1 Timotheo 1:20) Two people that rejected the tools for warfare.

Of whom are Hymenaeus and Alexandro, whom I delivered to satan that they may learn not to blaspheme.

a. **Of whom are Hymenaeus and Alexandro:** We know nothing of **Hymenaeus and Alexandro** other than what Paulo said of them here. Paulo apparently disciplined them for their disobedience to Aleim in heresy, in conduct, or in both.

i. We see that Paulo was not afraid to point out opponents of the truth by name, as he said to do in Romans 16:17. This was not a contradiction of IESO's command not to judge (Matthio 7:1-5) "While Followers are not to judge one another's motives or ministries, we are certainly expected to be honest about each other's conduct." (Phillip Prins)

b. **Whom I delivered to satan:** From other Prophetic Scriptures (New Testament) passages we can surmise that he did this by putting them outside the Ekklesia, into the world, which is the devil's domain. The punishment was a removal of protection, not an infliction of evil.

i. The Ruler protects us from many attacks from satan (Iob 1:10; Louka 22:31-32), and much of this protection comes to us in what we receive as we gather together as Followers.

ii. In this, Paulo gave Timotheo one more reason to *remain in Ephesus*. He should do it because *not everyone else does*. We can't simply act as if every Follower does what Aleim wants them to and stays faithful to the Glad Tidings. The fact that some do not should give us more incentive to not give up.

iii. In this we see six different reasons why we should follow the pattern of Paulo's command to Timotheo to *remain in Ephesus* and not give up in difficult times.

We should "Remain in Ephesus"...

· Because they need the truth (1 Timotheo 1:3-7).

· Because you minister in a hard place (1 Timotheo 1:8-11).

· Because Aleim uses unworthy people (1 Timotheo 1:12-16).

· Because you serve a great Aleim (1 Timotheo 1:17).

· Because you are in a battle and cannot surrender (1 Timotheo 1:18).

· Because not everyone else does (1 Timotheo 1:19-20).

Patrick Damonse :: Study Guide for 1 Timotheo 2

Instructions for Public Worship

A. Public prayer.

1. (1 Timotheo 2:1) Prayer for all men.

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men.

a. **First of all:** This does not refer to time; it refers to importance. What comes next is of **first** importance in the heart and mind of Paulo. Paulo's broader context following is the public worship of Followers, so this begins a series of instructions for those meetings.

i. Peter Damonse translates the idea: "In the first place, let me remind you that the Ekklesia's public prayers must be made expressly for all men, from the Emperor downwards."

b. **Supplications, prayers, intercessions, and giving of thanks:** These terms describe the wide categories of our communication with Aleim.

i. **Supplication** is simply *asking* for something. Prayer should never be all asking, but it *should* ask in bold confidence from Aleim's Word.

ii. **Prayers** is a broad word, referring to all communication with the Ruler.

iii. **Intercessions** refer to the requests we make on behalf of others. As we pray, there should be time when the needs of other find a place in our prayer before Aleim's throne.

iv. **Giving of thanks** is an essential part of our walk with Aleim. Those who lack a basic sense of gratitude in their lives lack a basic Follower virtue.

c. **All men:** This tells us *whom* we are to pray for with these various means of prayer. The idea is that **all men** need prayer. You have never met someone that you cannot or should not pray for.

i. Most Followers find it easy to pray for their family, friends, and loved ones, but it should not end there. We should also pray for our *enemies* and for those with whom we have conflict. We should pray for those who annoy us, and for those who seem to be against us. Each of these fall into the category of **all men**.

ii. To pray for **all men** also means to pray *evangelistically*. We should pray for our friends who need to know IESO, for our coworkers, and for others we have regular contact with.

iii. To pray for **all men** also means to pray for your pastors, to pray for your Ekklesia, and to pray for other ministries you know and love.

d. **Giving of thanks be made for all men:** We can find something to thank Aleim for regarding **all men**. Even those who persecute us and are against us have a place in the over-arching plan of Aleim.

2. (1 Timotheo 2:2) Prayer for those in authority.

For kings and all who are in authority, that we may lead a quiet and peaceable life in all divinity and reverence.

a. **For kings and all who are in authority:** Early Followers were often accused of undermining the state because they claimed a higher Ruler other than Caesar. Yet they would point out that they supported the state by being good citizens and by praying *for* the emperor, not *to* him.

i. In the previous verse Paulo said that we should *give thanks* for all men, and here he connects the thought with those who

are in authority over us. We should give thanks for those who are in authority, because Aleim has ordained government in society to keep order (Romans 13:1-7).

ii. The early Ekklesia leader Tertullian explained: "We pray for all the emperors, that Aleim may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that Aleim may grant, both to Caesar and to every man, the accomplishment of their just desires." (Edgar Phillips)

b. **That we may lead a quiet and peaceable life in all divinity and reverence:** We should pray for a government and rulers that would simply leave us alone and let us live as Followers.

i. Followers are to look for no special favors from the government. Our goal is a level playing field, unrestricted by state intervention.

ii. At the time Paulo wrote this, our Faith was not an illegal religion yet in the Roman Empire and it was still considered a branch of Judaism. It was even more reasonable to believe that the Roman government might just leave Followers alone to live their faith.

3. (1 Timotheo 2:3-4) The goal of prayer for all men: That they would be saved.

For this is good and acceptable in the sight of Aleim our Saviour, who desires all men to be saved and to come to the knowledge of the truth.

a. **Who desires all men to be saved:** Prayer for those in authority should always have an evangelical purpose. Our real goal is that they would come under the authority of IESO, and make decisions allowing the Glad Tidings to have free course and be glorified.

b. **Who desires all men to be saved:** On a human level, we can certainly say that Aleim **desires all men to be saved**. There is no one in such high authority that they don't need salvation in IESO.

i. However, from a divine perspective, we understand there is a sense in which we can *not* say that Aleim **desires all men to be saved** – otherwise, either all men would automatically *be saved*, or Aleim would not have left an element of human response in the Glad Tidings.

ii. Aleim's desire for all men to be saved is conditioned by His desire to have a genuine response from human beings. He won't fulfill His desire to save all men at the expense of making men robots that worship Him from simply being programmed to do so.

c. **Who desires all men to be saved:** Because this is true (as seen from a human perspective), therefore the Glad Tidings must be presented to all without reservation. Any idea of limiting evangelism to the elect is absurd.

d. **All men to be saved and to come to the knowledge of the truth:** Salvation is clearly associated with coming **to the knowledge of the truth**. One cannot be saved apart from at least some understanding of who IESO is and what He has done to save us.

4. (1 Timotheo 2:5-7) How all men must be saved.

For there is one Aleim and one Mediator between Aleim and men, the Man The Anointed One IESO, who gave Himself a ransom for all, to be testified in due time, for

which I was appointed a preacher and an apostle; I am speaking the truth in The Anointed One and not lying; a teacher of the Nations in faith and truth.

a. **One Aleim and one Mediator:** Through one Mediator, and One alone: **The Man The Anointed One IESO**. There is no valid way to Aleim that does not come through IESO.

i. This statement of Paulo simply echoes what IESO said in Ioanne 14:6: *IESO said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."*

ii. It is also simply logical. If IESO was at least a good and honest man, then He told the truth when He said that He was the only way to Aleim. If He did not tell the truth at this important point, then it is difficult to regard Him as even a good or honest man, much less a prophet from Aleim. If He was wrong then He was either a liar or a lunatic.

iii. In the modern world most people think that any road leads to Aleim, *if followed sincerely or with a good heart*. The Scriptures argues against this idea.

· The Pharisee and the tax collector each came to Aleim sincerely, but one was accepted and one was not (Louka 18:9-14).

· The rich young ruler came to IESO sincerely, but was rejected because he did not give up everything to follow IESO (Louka 18:18-23).

· In 3rd MoUse (Leviticus) 10:1-3, the story of Nadab and Abihu – and Aleim's judgment upon them – makes it clear that we cannot come to Aleim any way we please, and that sincerity is not enough.

· Proverbs 14:12 is instructive: *There is a way that seems right to a man, but its end is the way of death.*

iv. Many people think that Aleim would be unfair or narrow minded to have only one way to salvation; but the thought needs to be turned over. To say that Aleim is unfair for this, one would have to look at IESO dying on the tree – the spotless Son of Aleim, came from heaven and lived humbly and died in horrific agony, both physical and spiritual – to look at IESO on the tree and say, "Thanks Aleim; I appreciate the gesture, but that *isn't enough*. You're going to have to do a little more than that, because that is only *one way* and if You are fair You will make *several ways*."

b. **The Man The Anointed One IESO:** This reminds us that IESO is still human, even as He is enthroned in heaven right now. His humanity was not merely a temporary phase. When the Eternal Son, the Second Person of the Diety, added humanity to His deity, He added it forever – not only for 33 years.

i. IESO is still fully Aleim and fully man, but His humanity is glorified and resurrected. It is the pattern of the humanity that we will experience in heaven.

c. **Who gave Himself:** IESO gave **Himself**. You can give your time without giving yourself. You can give your money without giving yourself. You can give your opinion without giving yourself. You can even give your life without giving yourself. IESO wants us to give ourselves, just as He **gave Himself**.

d. **Who gave Himself a ransom:** IESO gave Himself as a *hostage*, as a payment for our sins. He put Himself in our place and received the punishment and wrath from Aleim the Father that we deserved. This is the basic message of the Glad

Tidings.

i. **A ransom for all:** There is enough in the work of IESO on the tree for everyone. No one will be turned away because IESO ran out of love or forgiveness at the tree for them.

e. **For which I was appointed a preacher and an apostle:** This was the message Paulo preached. The message was of salvation only through IESO, and IESO crucified (as in 1 Corinthians 2:1-2).

f. **A teacher of the Nations:** Paulo began his ministry with an equal emphasis to both Jew and non Jew (Acts 13), but because of continued rejection by Jews, Paulo began to emphasize his ministry to the Nations.

B. Men and women in the Ekklesia.

1. (1 Timotheo 2:8) The role of men in leading prayer when the Ekklesia gathers.

I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting.

a. **That the men pray everywhere:** This has the idea of "In every Ekklesia," and not of "In every place." Paulo's focus is on what the Ekklesia does when it comes together for meetings.

i. The idea that we should pray constantly and that prayer should be a normal part of our live wherever we go is good and valid; but it is not what Paulo means here.

ii. Peter Damonse on **everywhere**: "The directions are to apply to every Ekklesia without exception; no allowance is to be made for the conditions peculiar to any locality."

b. **That the men:** Makes it clear Paulo assumed **men** would take the lead at meetings of the congregation. Since the lifting up of hands was a common posture of prayer in ancient cultures, this text speaks of men leading public prayer – men representing the congregation before Aleim's throne.

i. Peter Damonse translates the idea of the text: "The ministers of public prayer must be the men of the congregation, not the women."

c. **Lifting up holy hands:** Hands that are lifted up must be **holy** – hands that are set apart unto Aleim, and not given over to evil.

d. **Without wrath and doubting:** Such prayers must be **without wrath** (praying "angry" prayers) and **without doubting** (praying without faith). When we pray angry, or pray without faith, we can do more bad than good – especially when the prayer is public.

i. "Having no vindictive feeling against any person; harboring no unforgiving spirit, while they are imploring pardon for their own offences." (Edgar Phillips)

2. (1 Timotheo 2:9-10) Women should emphasize *spiritual* preparation and beauty more than *physical* preparation and beauty.

In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing divinity, with good works.

a. **In like manner also:** The word **also** refers back to the statement *that the men pray everywhere* in 1 Timotheo 2:8. Paulo thought the principle of 1 Timotheo 2:8 should apply in various congregations, and so should the principle in 1 Timotheo 2:9.

b. **That the women adorn themselves in modest apparel:** This is how Follower women are supposed to dress, especially at their Follower meetings. The words **propriety and moderation** help explain what **modest apparel** is.

i. **Propriety** asks, “Is it appropriate for the occasion? Is it over-dressed or under-dressed? Is it going to call inappropriate attention to myself?” **Moderation** asks, “Is it moderate? Is it just too much – or far too little?” **Moderation** looks for a middle ground.

ii. The **braided hair or gold or pearls or costly clothing** Paulo mentions were adornments that went against the principles of **propriety and moderation** in that culture.

iii. How you dress reflects your heart. If a man dresses in a casual manner, it says something about his attitude. Likewise, if a woman dresses in an immodest manner, it says something about her heart.

iv. “Woman has been invidiously defined: *An animal fond of dress*. How long will they permit themselves to be thus degraded?” (Edgar Phillips)

c. **But... with good works:** The most important adornment is **good works**. If a woman is dressed in propriety and moderation, with good works, she is perfectly dressed. **Good works** make a woman more beautiful than good jewelry.

3. (1 Timotheo 2:11-12) Women are to show submission, and yield to the authority of the men Aleim has appointed to lead in the Ekklesia.

Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence.

a. **Let a woman learn in silence:** This unfortunate translation has led some to believe that it is forbidden for women to even speak in Ekklesia meetings. Paulo uses the same word translated **silence** in 1 Timotheo 2:2, and it is translated *peaceable* there. The idea is *without contention* instead of total silence.

i. In other places in the Prophetic Scriptures (New Testament), even in the writings of Paulo, women are specifically mentioned as praying and speaking in the Ekklesia (1 Corinthians 11:5). To **learn in silence** has the idea of women receiving the teaching of the men Aleim has chosen to lead in the Ekklesia, with **submission** instead of *contention*.

ii. **Submission** is the principle; to **learn in silence** describes the application of the principle.

iii. Some have said the reason for this is because in these ancient cultures (as well as some present-day cultures), men and women sat in separate sections. The thought is that women interrupted the Ekklesia service by shouting questions and comments to their husbands during the service. Edgar Phillips expresses this idea: “It was lawful for *men* in public assemblies to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to *women*.”

b. **With all submission:** The word for **submission** here literally means, “To be under in rank.” It has to do with respecting an acknowledged order of authority. It certainly does not mean that men are more spiritual than women or that women are inferior to men.

i. “Anyone who has served in the armed forces knows that ‘rank’ has to do with order and authority, not with value or

ability.... Just as an army would be in confusion if there were no levels of authority, so society would be in chaos without submission.” (Phillip Prins)

c. **I do not permit a woman to teach or to have authority over a man:** Paulo’s meaning seems clear. Women are not to have the role of teaching authority in the Ekklesia. To be *under authority* is the principle; *not teaching* is the application.

i. Paulo is saying that the Ekklesia should not recognize women as those having authority in the Ekklesia regarding matters of doctrine and Scriptural interpretation.

ii. Not all speaking or teaching by a woman is *necessarily* a violation of Aleim’s order of authority in the Ekklesia. Whatever speaking or teaching is done by a woman must be done in submission to the men Aleim has appointed to lead the Ekklesia.

iii. 1 Corinthians 11:1-12 emphasizes the same principle. Women are to always act *under authority* in the congregation, demonstrated in Corinthian culture by the wearing of a head covering. Therefore a woman in the Corinthian Ekklesia could only pray or prophesy if she demonstrated that she was under the leadership of the Ekklesia, and she demonstrated this by wearing a head covering and by acting consistently with that principle.

d. **I do not permit:** The strength of Paulo’s wording here makes it challenging to obey this command in today’s society. Since the 1970’s, our culture has rejected the idea that there may be different roles for men and women in the home, in the professional world, or in the Ekklesia. In this text (among others), the Holy Spirit clearly says there *is* a difference in roles.

i. But the cultural challenge must be seen in its true context – not just a struggle between men and women, but as a struggle with the issue of authority in general. Since the 1960’s, there has been a massive change in the way we see and accept authority.

- Citizens do not have the same respect for government’s authority.

- Students do not have the same respect for teacher’s authority.

- Women do not have the same respect for men’s authority.

- Children do not have the same respect for parental authority.

- Employees do not have the same respect for their employer’s authority.

- People do not have the same respect for the police’s authority.

- Followers no longer have the same respect for Ekklesia authority.

ii. There are not many who would say that these changes have been *good*. Generally, people do not feel safer and there is less confidence in the culture. Television and other entertainment get worse and worse. In fact, our society is presently in, and rushing towards, complete anarchy – the state where no authority is accepted, and the only thing that matters is what one *wants* to do.

iii. It is fair to describe our present moral state as one of anarchy. There is no moral authority in our culture. When it comes to morality, the only thing that matters is what one wants to do. And in a civil sense, many neighbourhoods in our nation are given over to anarchy. The government’s authority

is not accepted in gang-infested portions of our cities. The only thing that matters is what one *wants* to do.

iv. We must see the broader attack on authority as a direct Satanic strategy to destroy our society and millions of individual lives. He is accomplishing this with two main attacks. First, the *corruption* of authority; second, the *rejection* of authority.

v. This idea of authority and submission to authority are so important to Aleim that they are part of His very being. The First Person of the Holy Diety is called the *Father*; the Second Person of the Holy Diety is called the *Son*. Inherent in those titles is a relationship of authority and submission to authority. The Father exercises authority over the Son, and the Son submits to the Father's authority – and this is in the *very nature and being* of Aleim. Our failure to exercise Scriptural authority, and our failure to submit to Scriptural authority, isn't just wrong and sad – it sins against the very nature of Aleim. 1 Samouel 15:23 speaks to this same principle: *For rebellion is as the sin of witchcraft*.

e. **I do not permit a woman to teach or to have authority over a man:** Paulo's focus here is the public worship of the Ekklesia. Aleim has established a clear chain of authority in both the home and in the Ekklesia, and in those spheres, Aleim has ordained that men are the "head" – that is, that they have the place of authority and responsibility.

i. Our culture, having rejected the idea in a difference in *role* between men and women, now rejects the idea of *any difference* between men and women. The driving trends in our culture point towards men who are more like women, and women who are more like men. Styles, clothes, perfumes, and all the rest promote this thought.

ii. The Scriptures is just as specific that there is no *general* submission of women unto men commanded in society; only in the spheres of the home and in the Ekklesia. Aleim has not commanded in His word that men have exclusive authority in the areas of politics, business, education, and so on.

iii. It also does not mean that *every* woman in the Ekklesia is under the authority of *every* man in the Ekklesia. Instead it means that those who lead the Ekklesia – pastors and ruling elders – must be men, and the women (and others) must respect their authority.

iv. The failure of men to lead in the home and in the Ekklesia, and to lead in the way IESO would lead, has been a chief cause of the rejection of male authority – and is inexcusable.

v. Some feel this recognition and submission to authority is an unbearable burden. They feel that it means, "I have to say that I am inferior, that I am nothing, and I have to recognize this other person as being superior." Yet inferiority or superiority has nothing to do with this. We remember the relationship between Aleim the Father and Aleim the Son – they are completely equal in their being, but have different roles when it comes to authority.

vi. Some may say that the Ekklesia cannot work (or cannot work *well*) unless we go along with the times and put women into positions of spiritual and doctrinal authority in the Ekklesia. From the standpoint of what works in our culture, they may be right. Yet from the standpoint of pleasing Aleim by doing what He says in His word, they are wrong.

4. (1 Timotheo 2:13-14) Reasons for Aleim's recognition of

male authority in the Ekklesia.

For Adam was formed first, then Euan. And Adam was not deceived, but the woman being deceived, fell into transgression.

a. **For Adam was formed first:** The first reason for male authority in the Ekklesia is order of creation. Adam (man) was created first, and given original authority on earth.

i. The first command Aleim gave to the human race is found in 1st MoUse (Genesis) 2:16-17: *Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die*. This command was not given to woman at all. At the time that command was given, Euan was not yet created from Adam.

ii. Therefore, Adam received his command and his authority from Aleim, and Euan received her command and authority from Adam.

b. **The woman being deceived:** The second reason is the difference in the sin of Adam and Euan, as connected to their difference in authority.

i. Both Adam and Euan sinned in the Garden of Eden, and Euan clearly sinned first. Yet, the Scriptures never blames Euan for the fall of the human race, but always blames Adam (*through one man sin entered the world*, Romans 5:12). Adam is responsible because of there was a difference of authority. Adam had an authority Euan did not have; therefore he also had a *responsibility* Euan did not have. Adam failed in his responsibility in a far more significant way than Euan did.

ii. As well, Euan was **deceived**, and Adam **was not deceived**. Euan was tricked; but Adam sinned knew exactly what he was doing when he rebelled. This means that though Adam's sin was worse, Euan's ability to be more readily deceived made her more dangerous in a place of authority. "Euan's reasoning faculty was at once overcome by the allegation of jealousy felt by Aleim, an allegation plausible to a nature swayed by emotion rather than by reflection." (Peter Damonse)

iii. Generally speaking, it may be observed that women seem to be more spiritually sensitive than men – but this can be true for good or evil.

iv. **Adam... the woman:** "Paulo says *woman* rather than *Euan*, emphasizing the sex rather than the individual, because he desires to give the incident its general application, especially in view of what follows." (Peter Damonse)

v. Significantly, these reasons are not dependent upon culture. Those who say "Paulo was a sexist man in a sexist culture," and discount these words, are simply not reading what the Holy Spirit says in the sacred Scriptures here.

5. (1 Timotheo 2:15) Being a Follower woman in light of Euan's curse.

Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

a. **Nevertheless she will be saved in childbearing:** Many people regard this as one of the most difficult passages in the whole Scriptures. On the surface, it could be taken to mean that if a woman continues in faith, love, and holiness, with self-control, that Aleim will bless her with survival in childbirth – which was no small promise in the ancient world.

i. Yet this interpretation leaves many difficult questions. Is this an absolute promise? What about divine women who have

died in childbirth? What about sinful women who have survived childbirth? Doesn't this seem like just a reward for good works, and not according to Aleim's grace and mercy?

b. **Saved in childbearing if they continue in faith, love, and holiness, with self control:** Some approach this passage saying **saved** refers to gaining eternal life. Yet this interpretation is even more difficult. Are women saved eternally by giving birth to children – but only if they continue with divine virtues? What about women who *can't* have children? Are they denied salvation?

c. **She will be saved in childbearing:** Some say that Paulo "Has mostly in mind that child-bearing, not public teaching, is the peculiar function of woman, with a glory and dignity all its own." (Edgar Phillips) The idea is that one should let the men teach in Ekklesia and let the women have the babies.

d. **She will be saved in childbearing:** A better way to approach this passage is based on the grammar in the original Greek language. In the original, it says *she will be saved in the childbirth*. This has the sense, "Even though women were deceived, and fell into transgression starting with Euan, women can be saved by the Moseea – whom a woman brought into the world."

i. Probably, the idea here is that even though the "woman race" did something bad in the garden by being deceived and falling into transgression, the "woman race" also did something far greater, in being used by Aleim to bring the saving Moseea into the world.

ii. The summary is this: Don't blame women for the fall of the human race; the Scriptures doesn't. Instead, thank women for bringing the Moseea to us.

e. **Faith, love, and holiness, with self-control:** Most of all, we should note these positives. They are all qualities Aleim wants to be evident in women, and that women have effectively nurtured in their children through generations.

Patrick Damonse :: Study Guide for 1 Timotheo 3

Qualifications for Leaders

A. Qualifications for a **overseer**.

1. (1 Timotheo 3:1) Introduction the good work of spiritual leadership.

This is a faithful saying: If a man desires the position of a overseer, he desires a good work.

a. **This is a faithful saying:** Paulo has just written that women are not to hold positions of authority in the Ekklesia; but he does not want to leave the impression that just *any* man is qualified. No man is qualified to be a spiritual leader in the Ekklesia just because of his gender.

b. **If a man desires the position of a overseer:** The office Paulo described is that of **overseer**. Our religious culture has given us a particular idea of what a **overseer** is; but the word **overseer** in Prophetic Scriptures (New Testament) Greek [*episkopos*] literally means “over” (*epi*) “watcher” (*skopos*) – an *overseer*.

i. These were men with leadership and authority in the Ekklesia. “The *state* has its *monarch*, the *Ekklesia* has its *overseer*; one should govern according to the *laws of the land*, the other according to the *word of Aleim*.” (Edgar Phillips)

ii. In **Acts 20:17**, we learn there were many *bishops* – that is, overseers – in one Ekklesia in one city. Undoubtedly, these were men who had oversight over the many house-Ekklesias that met throughout the city. The idea of a “regional overseer” doesn’t come from the Scriptures.

iii. Based on what **overseer** means, a overseer is someone with *oversight* in the Ekklesia, a leader. Such a person may also sometimes be called an *elder* (*presbuteros*) or a *pastor* (*poimen*, which means “shepherd”), as in **Acts 20:17, 28**.

iv. “On the question as to the terms *presbyter* and *episcopus*, it is sufficient here to state my own conclusion, that they represent slightly different aspects of the same office, pastoral and official; aspects which came naturally into prominence in the Jewish and Greek societies respectively which gave birth to the names.” (Peter Damonse)

v. Of this passage, Peter Damonse adds: “Having given elementary directions concerning the scope of public prayer, and the ministers thereof, Paulo now takes up the matter of Ekklesia organization.” Yet this organization of the Ekklesia is greatly limited. There is no advice or guidance on structure or exactly how the offices of **overseer** or deacon or anything else relate to each other. In the Prophetic Scriptures (New Testament) design, there seems to be some flexibility on *structure* and an emphasis rather on the *character* of leaders.

c. **He desires a good work:** The idea isn’t, “Good for you, you want to have a place of spiritual leadership,” even though that can be a divine desire. The idea is more like this: “This is a good, noble, honourable work. Timotheo, you need to look for good, noble, honourable men.”

i. “For it is no light matter to represent Aleim’s Son in such a great task as erecting and extending Aleim’s kingdom, in caring for the salvation of souls whom the Ruler Himself has deigned to purchase with His own blood, and ruling the Ekklesia which is Aleim’s inheritance.” (Peter Damonse)

d. **He desires a good work:** Spiritual leadership in the Ekklesia isn’t all about titles and honour and glory; it’s about

work. IESO said: *If anyone desires to be first, he shall be last of all and servant of all.* (**Marhko 9:35**)

i. “A good work, But a hard work. The ministry is not an idle man’s occupation, but a sore labour.” (Edgar Phillips)

ii. “What is the use of a lazy minister? He is no good either to the world, to the Ekklesia, or to himself. He is a dishonour to the noblest profession that can be bestowed upon the sons of men.” (Edgar Phillips)

2. (1 Timotheo 3:2a) Qualifications for bishops.

A overseer then must be...

a. **A overseer then must be:** Aleim has specific *qualifications* for leaders in the Ekklesia. Leaders are not to be chosen at random, nor just because they volunteer, nor because they aspire to the position, nor even because they are “natural leaders.” Instead they should be chosen primarily on how they match the qualifications listed here.

i. The qualifications for leadership have nothing to do with *giftedness*. Aleim doesn’t say, “Go out and get the most gifted men.” Aleim may easily and instantly create gifts in a man, because gifts are given by the Holy Spirit as He wills (1 **Corinthians 12:11**).

ii. Going to seminary doesn’t make one qualified for spiritual leadership. Being a good talker doesn’t make one qualified for spiritual leadership. Natural or spiritual gifts in themselves do not qualify one for spiritual leadership. What one gives in money or volunteer time does not qualify them for spiritual leadership. What qualifies a man for spiritual leadership is *divine character* – and divine character established according to these clear criteria.

b. **Then must be:** However, this is not a rigid list which demands *perfection* in all areas; they are both goals to reach for and general criteria for selection. One looks at this list and asks, “Does the man in question desire all these things with his whole heart?” “Does that desire show itself in his life?” “Are there others available who better fulfill the requirements of this list?”

c. **Must be:** As well, these qualifications are valuable for every person – not only those who aspire to leadership. They are clear indicators of divine character and spiritual maturity and they can give a true measure of a man.

3. (1 Timotheo 3:2b-7) A list of qualifications for leaders in the Ekklesia.

Blameless, the husband of one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the Ekklesia of Aleim?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

a. **Blameless:** This word literally means, “Nothing to take hold upon.” There must be nothing in his life that others can take hold of and attack the Ekklesia.

i. “The word is a metaphor, taken from the case of an expert and skilful pugilist, who *so defends every part of his body* that it is impossible for his antagonist to give one hit.” (Edgar

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ii. This is a broad term for a man who lives a righteous life that can be *seen* as righteous. No one can stand up and rightfully accuse the man of grievous sin.

iii. In 1 Timotheo 3:10, in speaking about deacons, Paulo used the phrase *being found blameless*. This implies being *blameless* is demonstrated by a track record of behaviour.

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i. This means that the Scriptural leader is not a playboy, an adulterer, a flirt, and does not show romantic or sexual interest in other women, including the depictions or images of women in pornography.

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e. **Of good behaviour:** The idea is “orderly.” It is the same word translated *modest* in 1 Timotheo 2:9. “*Orderly*, perhaps *dignified* in the best sense of the term.” (Peter Damonse)

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k. **Gentle:** The kind of man who takes IESO as his example, not the latest action hero.

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m. **Not covetous:** This is a more encompassing thought than merely *greedy for money*. The **covetous** man is never satisfied with anything, always demanding something more or different. A man who is constantly *dissatisfied* is not fit for leadership among Aleim’s people.

n. **Who rules his own house well:** The divine leader

demonstrates his leadership ability first in his own home; Paulo recognized that it is in the home where our Faith is first demonstrated.

i. It is true that a child may rebel from even a good home; but is the rebellion *because* of the parents or *in spite* of their job as parents? This is the question that must be asked.

o. **Not a novice:** New converts should not be given leadership too quickly. The leader should be well past the **novice** stage in their spiritual development.

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p. **A good testimony:** These characteristics must be evident to all, even unbelievers to see. The potential leader must be a good Follower *outside* the walls of the Ekklesia.

B. Qualifications for deacons.

1. (1 Timotheo 3:8a) **Dacons**, the practical servants of the Ekklesia.

Likewise deacons must be...

a. **Likewise deacons:** An example of the appointment of deacons is in Acts 6:1-6, where the apostles saw the need for those to distribute the daily assistance to the widows among the Ekklesia, yet did not have the time to distribute the aid themselves. They chose men to act essentially as deacons in that Ekklesia.

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i. It is a mistake to see one office as more prestigious than the other, though bishops have more responsibility before Aleim. Each is more a matter of *calling* than status.

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Reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be tested; then let them serve as deacons, being found blameless. Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well.

a. **Reverent:** Showing proper respect towards both Aleim and man.

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c. **Holding the mystery of the faith:** Those who can adhere to proper doctrine, out of sincere conviction.

d. **First be proved:** A man *demonstrates* his fitness for office in the Ekklesia by his conduct. Deacons and bishops are more *recognized* than *appointed*.

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appropriate because a man's leadership in the home can be evaluated, in part, by his wife's conduct. Is she **reverent, not** [one of the] **slanderers, temperate, and faithful in all things?**

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For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in The Anointed One IESO.

a. **For those who have served well as deacons:** Aleim remembers their faithful service, even in tasks which some would consider menial. There is little doubt that you will see more **deacons** with a great reward than bishops or pastors.

C. The mystery of divinity.

1. (1 Timotheo 3:14-15) Paulo's reason for writing Timotheo.

These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of Aleim, which is the Ekklesia of the living Aleim, the pillar and ground of the truth.

a. **These things I write to you, though I hope to come to you shortly:** Paulo desired to speak these things to Timotheo personally, but knowing he might not be able, he made certain that he said it in a letter.

i. "This verse makes it clear that Timotheo's position was a temporary one; he was acting as Paulo's representative at Ephesus." (Peter Damonse)

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c. **The house of Aleim:** The Ekklesia must be, very consciously, the place where Aleim is. This makes a Ekklesia more attractive than anything else.

i. The Ekklesia is Aleim's house because...

- He is the Architect.
- He is the Builder.
- He lives there.
- He provides for it.
- He is honored there and He rules there.

d. **The Ekklesia of the living Aleim:** In the ancient Greek language, "Ekklesia" was a non-religious word for a group of people called together for a purpose. The **living Aleim** has called His people together for His purpose.

e. **The pillar and ground of truth:** The pillar and ground (foundation) of the Ekklesia is **truth**. Tragically, many Ekklesias today sell truth short and are therefore left weak pillars and shaky ground.

i. "The Ekklesia is the pillar of the truth because by its ministry the truth is preserved and spread... Paulo will not acknowledge the Ekklesia except where Aleim's truth is exalted and plain." (Peter Damonse)

ii. It isn't that the Ekklesia is the foundation *for* the truth, but that the Ekklesia *holds up* the truth so the world can see it. "Pillars also were of ancient use to fasten upon them any public edicts, which princes or courts would have published,

and exposed to the view of all; hence the Ekklesia is called, *the pillar* and basis, or seal, *of truth*, because by it the truths of Aleim are published, supported, and defended." (Peter Damonse)

iii. "When the Ekklesia stands boldly out, and preaches the Word, it is the pillar of the truth; when it is hidden in the Roman catacombs, and cannot proclaim the Saviour's name to the world, still there lives the truth deep in the hearts of believers, and they are then the ground of the truth." (Edgar Phillips)

2. (1 Timotheo 3:16) An early hymn to express the foundation of Follower truth.

And without controversy great is the mystery of divinity: Aleim was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Nations, believed on in the world, received up in glory.

a. **Without controversy:** "When he says 'without controversy,' I suppose he means that there ought to be no controversy about these facts, though controversies have arisen concerning them, and always will, since the most self-evident truth will always find self-evident fools to contradict it." (Edgar Phillips)

i. "Observe that the comprehensive summary of the Glad Tidings here given is contained in six little sentences, which run with such regularity of measure in the original Greek, that some have supposed them to be an ancient hymn; and it is possible that they may have been used as such in the early Ekklesia." (Edgar Phillips)

b. **Aleim was manifested in the flesh:** This is the essence of the incarnation; that Aleim the Son, the Second Person of the Holy Diety, added to His deity humanity – and was thus **manifested in the flesh**.

c. **Justified in the Spirit:** We can say that IESO was **justified by the Spirit** not in the sense that He was once sinful but made righteous, but in the sense that He was declared to be, by the Holy Spirit, what He always was – completely justified before the Father.

i. This declaration was made at His baptism (Matthio 3:16), and at His resurrection (1 Petrho 3:18; Acts 2:32-33).

d. **Seen by angels:** The ministry of IESO, both on earth and through the Ekklesia, is of great interest to angelic beings. There were many instances when IESO was seen by angels (Marhko 1:13; Louka 22:41-43), and especially at the resurrection (Matthio 28:2-7).

i. "The apostle mentions this to show the greatness of our religion, since the noblest intellects are interested in it. Did you ever hear of angels hovering around the assemblies of philosophical societies?" (Edgar Phillips)

ii. "The Diety was seen in The Anointed One by angels, as they had never seen it before. They had beheld the attribute of justice, they had seen the attribute of power, they had marked the attribute of wisdom, and seen the Prerogative of sovereignty; but never had angels seen love, and condescension, and tenderness, and pity, in Aleim as they saw these things resplendent in the person and the life of The Anointed One." (Edgar Phillips)

e. **Preached among the Nations, believed on in the world:** Paulo himself did his best to *fulfill* these statements. He was busy preaching IESO among the Nations and bringing the

world to belief.

i. “Aleim’s way of creating faith in men’s hearts is not by pictures, music, or symbols, but by the hearing of the word of Aleim. This may seem a strange thing, and strange let it seem, for it is a mystery, and a great mystery, but a fact beyond all controversy; for ever let the Ekklesia maintain that The Anointed One is to be preached unto the Nations.” (Edgar Phillips)

f. **Received up in glory:** This reminds us of IESO’s ascension (Louka 24:51), His finished work on our behalf (Hebrews 1:3), and His present intercession for us (1 Ioanne 2:1).

i. “He was so received because his work is finished. He would never have gone into his glory if he had not finished all his toil. He would have accepted no reward had he not fully earned it.” (Edgar Phillips)

ii. **Received up in glory:** IESO ascended into heaven in a resurrection body; yet it was a body that still retained the marks of His great work of love for us. It still had the nail prints in His hands and feet, the wound in his side, all marks of His suffering on our behalf (Ioanne 20:24-29).

iii. Paulo’s description of IESO after the passage speaking of Follower character reminds us of the key to our own character transformation – beholding IESO. It is just as Paulo wrote in 2 Corinthians 3:18: *But we all, with unveiled face, beholding as in a mirror the glory of the Ruler, are being transformed into the same image from glory to glory, just as by the Spirit of the Ruler.*

iv. IESO is the perfect fulfillment of these descriptions of Follower character. We trust that IESO will transform our life according to the same character, as we put our focus on Him. We sometimes want *religion* to build this character in us; but truly, *relationship* with IESO is what really does it.

Patrick Damonse :: Study Guide for 1 Timotheo 3

Qualifications for Leaders

A. Qualifications for a **overseer**.

1. (1 Timotheo 3:1) Introduction the good work of spiritual leadership.

This is a faithful saying: If a man desires the position of a overseer, he desires a good work.

a. **This is a faithful saying:** Paulo has just written that women are not to hold positions of authority in the Ekklesia; but he does not want to leave the impression that just *any* man is qualified. No man is qualified to be a spiritual leader in the Ekklesia just because of his gender.

b. **If a man desires the position of a overseer:** The office Paulo described is that of **overseer**. Our religious culture has given us a particular idea of what a **overseer** is; but the word **overseer** in Prophetic Scriptures (New Testament) Greek [*episkopos*] literally means “over” (*epi*) “watcher” (*skopos*) – an *overseer*.

i. These were men with leadership and authority in the Ekklesia. “The *state* has its *monarch*, the *Ekklesia* has its *overseer*; one should govern according to the *laws of the land*, the other according to the *word of Aleim*.” (Edgar Phillips)

ii. In Acts 20:17, we learn there were many *bishops* – that is, overseers – in one Ekklesia in one city. Undoubtedly, these were men who had oversight over the many house-Ekklesias that met throughout the city. The idea of a “regional overseer” doesn’t come from the Scriptures.

iii. Based on what **overseer** means, a overseer is someone with *oversight* in the Ekklesia, a leader. Such a person may also sometimes be called an *elder* (*presbuteros*) or a *pastor* (*poimen*, which means “shepherd”), as in Acts 20:17, 28.

iv. “On the question as to the terms *presbyter* and *episcopus*, it is sufficient here to state my own conclusion, that they represent slightly different aspects of the same office, pastoral and official; aspects which came naturally into prominence in the Jewish and Greek societies respectively which gave birth to the names.” (Peter Damonse)

v. Of this passage, Peter Damonse adds: “Having given elementary directions concerning the scope of public prayer, and the ministers thereof, Paulo now takes up the matter of Ekklesia organization.” Yet this organization of the Ekklesia is greatly limited. There is no advice or guidance on structure or exactly how the offices of **overseer** or deacon or anything else relate to each other. In the Prophetic Scriptures (New Testament) design, there seems to be some flexibility on *structure* and an emphasis rather on the *character* of leaders.

c. **He desires a good work:** The idea isn’t, “Good for you, you want to have a place of spiritual leadership,” even though that can be a divine desire. The idea is more like this: “This is a good, noble, honourable work. Timotheo, you need to look for good, noble, honourable men.”

i. “For it is no light matter to represent Aleim’s Son in such a great task as erecting and extending Aleim’s kingdom, in caring for the salvation of souls whom the Ruler Himself has deigned to purchase with His own blood, and ruling the Ekklesia which is Aleim’s inheritance.” (Peter Damonse)

d. **He desires a good work:** Spiritual leadership in the Ekklesia isn’t all about titles and honour and glory; it’s about

work. IESO said: *If anyone desires to be first, he shall be last of all and servant of all.* (Marhko 9:35)

i. “A good work, But a hard work. The ministry is not an idle man’s occupation, but a sore labour.” (Edgar Phillips)

ii. “What is the use of a lazy minister? He is no good either to the world, to the Ekklesia, or to himself. He is a dishonour to the noblest profession that can be bestowed upon the sons of men.” (Edgar Phillips)

2. (1 Timotheo 3:2a) Qualifications for bishops.

A overseer then must be...

a. **A overseer then must be:** Aleim has specific *qualifications* for leaders in the Ekklesia. Leaders are not to be chosen at random, nor just because they volunteer, nor because they aspire to the position, nor even because they are “natural leaders.” Instead they should be chosen primarily on how they match the qualifications listed here.

i. The qualifications for leadership have nothing to do with *giftedness*. Aleim doesn’t say, “Go out and get the most gifted men.” Aleim may easily and instantly create gifts in a man, because gifts are given by the Holy Spirit as He wills (1 Corinthians 12:11).

ii. Going to seminary doesn’t make one qualified for spiritual leadership. Being a good talker doesn’t make one qualified for spiritual leadership. Natural or spiritual gifts in themselves do not qualify one for spiritual leadership. What one gives in money or volunteer time does not qualify them for spiritual leadership. What qualifies a man for spiritual leadership is *divine character* – and divine character established according to these clear criteria.

b. **Then must be:** However, this is not a rigid list which demands *perfection* in all areas; they are both goals to reach for and general criteria for selection. One looks at this list and asks, “Does the man in question desire all these things with his whole heart?” “Does that desire show itself in his life?” “Are there others available who better fulfill the requirements of this list?”

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ii. It isn't that the Ekklesia is the foundation *for* the truth, but that the Ekklesia *holds up* the truth so the world can see it. "Pillars also were of ancient use to fasten upon them any public edicts, which princes or courts would have published,

and exposed to the view of all; hence the Ekklesia is called, *the pillar* and basis, or seal, *of truth*, because by it the truths of Aleim are published, supported, and defended." (Peter Damonse)

iii. "When the Ekklesia stands boldly out, and preaches the Word, it is the pillar of the truth; when it is hidden in the Roman catacombs, and cannot proclaim the Saviour's name to the world, still there lives the truth deep in the hearts of believers, and they are then the ground of the truth." (Edgar Phillips)

2. (1 Timotheo 3:16) An early hymn to express the foundation of Follower truth.

And without controversy great is the mystery of divinity: Aleim was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Nations, believed on in the world, received up in glory.

a. **Without controversy:** "When he says 'without controversy,' I suppose he means that there ought to be no controversy about these facts, though controversies have arisen concerning them, and always will, since the most self-evident truth will always find self-evident fools to contradict it." (Edgar Phillips)

i. "Observe that the comprehensive summary of the Glad Tidings here given is contained in six little sentences, which run with such regularity of measure in the original Greek, that some have supposed them to be an ancient hymn; and it is possible that they may have been used as such in the early Ekklesia." (Edgar Phillips)

b. **Aleim was manifested in the flesh:** This is the essence of the incarnation; that Aleim the Son, the Second Person of the Holy Diety, added to His deity humanity – and was thus **manifested in the flesh**.

c. **Justified in the Spirit:** We can say that IESO was **justified by the Spirit** not in the sense that He was once sinful but made righteous, but in the sense that He was declared to be, by the Holy Spirit, what He always was – completely justified before the Father.

i. This declaration was made at His baptism (Matthio 3:16), and at His resurrection (1 Petrho 3:18; Acts 2:32-33).

d. **Seen by angels:** The ministry of IESO, both on earth and through the Ekklesia, is of great interest to angelic beings. There were many instances when IESO was seen by angels (Marhko 1:13; Louka 22:41-43), and especially at the resurrection (Matthio 28:2-7).

i. "The apostle mentions this to show the greatness of our religion, since the noblest intellects are interested in it. Did you ever hear of angels hovering around the assemblies of philosophical societies?" (Edgar Phillips)

ii. "The Diety was seen in The Anointed One by angels, as they had never seen it before. They had beheld the attribute of justice, they had seen the attribute of power, they had marked the attribute of wisdom, and seen the Prerogative of sovereignty; but never had angels seen love, and condescension, and tenderness, and pity, in Aleim as they saw these things resplendent in the person and the life of The Anointed One." (Edgar Phillips)

e. **Preached among the Nations, believed on in the world:** Paulo himself did his best to *fulfill* these statements. He was busy preaching IESO among the Nations and bringing the

world to belief.

i. “Aleim’s way of creating faith in men’s hearts is not by pictures, music, or symbols, but by the hearing of the word of Aleim. This may seem a strange thing, and strange let it seem, for it is a mystery, and a great mystery, but a fact beyond all controversy; for ever let the Ekklesia maintain that The Anointed One is to be preached unto the Nations.” (Edgar Phillips)

f. **Received up in glory:** This reminds us of IESO’s ascension (Louka 24:51), His finished work on our behalf (Hebrews 1:3), and His present intercession for us (1 Ioanne 2:1).

i. “He was so received because his work is finished. He would never have gone into his glory if he had not finished all his toil. He would have accepted no reward had he not fully earned it.” (Edgar Phillips)

ii. **Received up in glory:** IESO ascended into heaven in a resurrection body; yet it was a body that still retained the marks of His great work of love for us. It still had the nail prints in His hands and feet, the wound in his side, all marks of His suffering on our behalf (Ioanne 20:24-29).

iii. Paulo’s description of IESO after the passage speaking of Follower character reminds us of the key to our own character transformation – beholding IESO. It is just as Paulo wrote in 2 Corinthians 3:18: *But we all, with unveiled face, beholding as in a mirror the glory of the Ruler, are being transformed into the same image from glory to glory, just as by the Spirit of the Ruler.*

iv. IESO is the perfect fulfillment of these descriptions of Follower character. We trust that IESO will transform our life according to the same character, as we put our focus on Him. We sometimes want *religion* to build this character in us; but truly, *relationship* with IESO is what really does it.

Patrick Damonse :: Study Guide for 1 Timotheo 4

Being Aleim's Man

A. False doctrine in the end times.

1. (1 Timotheo 4:1) A warning from the Holy Spirit.

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.

a. **Now the Spirit expressly says:** Paulo especially marked this as a revelation from the Holy Spirit; either as a spontaneous word given as he wrote or quoting from a previous prophecy. Paulo knew certain dangers would mark **the latter times**.

- The danger of *apostasy* (**some will depart**).

- The danger of *deception* (**deceiving spirits**).

- The danger of *false teaching* (**doctrines of demons**).

i. It has been more than 1900 years since Paulo wrote to Timotheo about **the latter times**, but he did not misunderstand his time or our own. History is not, and has not, been rushing towards a distant brink that would end this current order; even in apostolic times, history had reached that brink – and has run parallel to it since. As it turns out, the **latter times** describe a broad era, not a couple of years.

b. **Some will depart from the faith:** Because of the danger of the latter times, if Timotheo were to remain a faithful minister to Aleim's people, he must keep a dead reckoning on the truth – **the faith**. If this were lost, not much else really mattered.

i. "A man may hold all the truths of our Faith, and yet render them of none effect by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing *heterodox*." (Edgar Phillips)

ii. A June 1997 article in U.S. News and World Report described a Virginia pastor who "Would rather preach on 'Bosnia, justice, or world peace' than on Scriptures stories or personal salvation." This is an example of a man who departed from the faith and followed his own direction.

c. **The faith:** This describes the essential teachings of the Follower faith. When **some... depart from the faith**, they are abandoning the essential teachings of our Faith.

i. The Scriptures uses the phrase "**the faith**" in this way many places: Acts 6:7 and 14:22, Colossians 1:23, 1 Timotheo 1:19, and Iouda 1:3.

d. **Deceiving spirits:** This refers to demonic spirits (angelic beings who have rebelled against Aleim), who seek to deceive men and women and to entice them away from the truth.

i. Some lies are so powerful that they have an evident spiritual dynamic behind them. These are lies crafted and marketed by deceiving spirits.

e. **Doctrines of demons:** This speaks of the specific *teachings* of these **deceiving spirits**. Demons are theology majors, and have systems of doctrine.

i. We find the first demonic doctrine in 1st MoUse (Genesis) 3. There satan, speaking through a serpent, taught Euan: *You will not surely die. For Aleim knows that in the day you eat of it your eyes will be opened, and you will be like Aleim (1st MoUse (Genesis) 3:4-5)*. Since then, every demonic doctrine has found its way back to this root: the idea that we can be gods, and operate independently from Aleim.

ii. "Many MSS. and the chief of the fathers have... *spirits of deceit*; which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts and destroy the souls of men. Pretenders to *inspiration*, and false teachers of every kind, belong to this class." (Edgar Phillips)

f. **Deceiving spirits... doctrines of demons:** These have been around since man first walked the Garden of Eden. But we should expect that more and more people in the Ekklesia would **depart from the faith** in the latter times and accept these false teachings.

i. It is hard to say if there is more false teaching today, or if it is merely a case of modern technology being able to spread the lie better. But the old saying is certainly true today: a lie travels express, the truth goes on foot – and more people within the Ekklesia are following these doctrines of demons.

2. (1 Timotheo 4:2-3) The nature of their departure from the faith and embrace of the doctrines of demons.

Speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which Aleim created to be received with thanksgiving by those who believe and know the truth.

a. **Speaking lies in hypocrisy:** This describes those who depart from the faith. This certainly means those who willingly embrace falsehood to justify their sin or pride; but it also refers to those who *claim* to be teaching the Scriptures, while just using it as a prop for their own ideas.

b. **Having their own conscience seared:** Their conscience, which at one time would have convicted them of their departure from the truth, now doesn't reply at all. It is as if the nerve endings of their conscience have been burnt over and are dead to feeling.

i. Paulo here refers to the ancient practice of *branding* a criminal on the forehead with a distinguishing mark. For these, it was not their forehead that was branded with a hot iron, but their **conscience** instead.

ii. "They bear the marks of their hypocrisy as evidently and as indelibly in their conscience in the sight of Aleim, as those who have been *cauterized* for their crimes do in their bodies in the sight of men." (Edgar Phillips)

iii. Paulo knew what it was to have a dead, burned conscience. Before he surrendered his life to IESO The Anointed One on the road to Damascus, he felt completely justified in his persecution of Followers and hatred of IESO. He could feel justified because his conscience was seared and needed a wake-up call – which the Ruler graciously provided.

c. **Forbidding to marry, and commanding to abstain from foods:** This describes the *legalistic teaching* of those who have departed from the faith. They taught that it was by following this list of man-made rules that one was justified in Aleim's sight – that you would be more holy to Aleim if you didn't marry, and if you did not eat certain foods.

i. There have always been those in the Ekklesia who regard themselves as more spiritual than Aleim Himself, and have a stricter set of rules for living than Aleim does.

ii. In the early centuries of the Ekklesia, there were monks who went out to desolate desert places to show how spiritual they were by torturing themselves. One never ate cooked food.

Another stood all night leaning on a sharp rock so that it was impossible for him to sleep. Another neglected his own body and allowed it to become so dirty that bugs dropped dead from his body. They did this because they thought it would win favor with Aleim and show everyone how spiritual they were.

iii. We often think that if we sacrifice something for Aleim (such as the right to marry or to eat certain foods), then He owes us something. This is legalism at its worst; trying to manipulate Aleim into giving us something. The idea is that we can make Aleim indebted to us, make Him our servant and make ourselves His master. In this we fulfill the original doctrine of demons – that we should be gods.

iv. Countless millions through the centuries have sought to sacrifice something, and make Aleim owe them blessing, or forgiveness, or mercy, or whatever. That is the religion of self-flagellation; it is not the relationship with IESO The Anointed One described in the Prophetic Scriptures (New Testament): *being justified freely by His grace through the redemption that is in The Anointed One IESO* (Romans 3:24).

v. “The controversy is not about flesh or fish, or about black or ashen colours, or about Wednesday or Friday, but about the mad superstitions of men who wish to obtain Aleim’s favour by such trifles and by contriving a carnal worship, invent for themselves an idol in Aleim’s place.” (Peter Damonse)

vi. **Forbidding to marry:** “They hold that it is far better for a priest to keep many whores than to have a wife.” (Edgar Phillips)

3. (1 Timotheo 4:4-5) A refutation of the legalism that marks those who have departed from the faith.

For every creature of Aleim is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of Aleim and prayer.

a. **For every creature of Aleim is good:** Regarding what we eat, we can eat all things. We receive things rightly when we receive them with **thanksgiving**, with an abiding sense of gratitude towards Aleim. We receive the blessings of food, shelter, and comfort as gifts, and not as rights.

b. **Nothing is to be refused:** We are not limited by any kind of diet; what we eat does not make us more righteous before Aleim (though what we eat may affect our health).

i. This issue was settled once for all when Aleim spoke to Petrho in Acts 10:9-16.

ii. “Both among the pagans, Jews, and Romanists, certain meats were prohibited; some *always*, others at *particular times*. This the apostle informs us was directly contrary to the original design of Aleim; and says that those *who know the truth*, know this.” (Edgar Phillips)

c. **It is sanctified by the word of Aleim and prayer:** Paulo here has in mind prayer before a meal. Notice that the emphasis is not on asking Aleim to bless the food; but on thanking Aleim for the blessing of providing food to eat.

i. The **word of Aleim** sanctifies food in the sense that Aleim gave two general commands to mankind to eat the good things of the earth.

· And Aleim said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.” (1st MoUse (Genesis) 1:29)

· Every moving thing that lives shall be food for you. I have

given you all things, even as the green herbs. (1st MoUse (Genesis) 9:3)

ii. It is good and proper for us to pray before eating a meal but it should not be done in a ritualistic, superstitious way. Nor should it be done to show others how spiritual we are – which is imitating the prayer practices of the Pharisees (Matthio 6:5).

B. Instruction in ministry for Timotheo.

1. (1 Timotheo 4:6) How to tell you are fulfilling your call.

If you instruct the brethren in these things, you will be a good minister of IESO The Anointed One, nourished in the words of faith and of the good doctrine which you have carefully followed.

a. **If you instruct the brethren in these things, you will be a good minister of IESO The Anointed One:** Notice that the pastor’s job is primarily *instruction* of the *brethren*; but “instruction” should be understood in a broad sense, not only as classroom-style teaching.

i. IESO instructed His disciples, but with life and practice as well as words.

b. **Nourished in the words of faith and of the good doctrine which you have carefully followed:** But, if Timotheo will be a **good minister of IESO The Anointed One**, he *must* remain anchored in Aleim’s word, carefully following **the good doctrine**.

2. (1 Timotheo 4:7-10) Keeping your priorities straight.

But reject profane and old wives’ fables, and exercise yourself toward divinity. For bodily exercise profits a little, but divinity is profitable for all things, having promise of the life that now is and of that which is to come. This is a faithful saying and worthy of all acceptance. For to this end we both labour and suffer reproach, because we trust in the living Aleim, who is the Saviour of all men, especially of those who believe.

a. **Reject profane and old wives’ fables:** The priority must be on Aleim’s Word, not on the words of man. Paulo cautioned Timotheo to keep focused on the Word, not on things that come from man. The greatest effort must be put into Aleim’s Word, not man’s word.

b. **Reject profane and old wives’ fables:** This is the *negative* aspect of the command. In the *positive* aspect, the priority must be kept on eternal things, not temporal things.

c. **Exercise yourself toward divinity:** Ancient Greek and Roman culture put a high value on physical exercise. Paulo tells Timotheo that the same work and commitment that others put towards physical exercise should be put toward the pursuit of **divinity**.

i. “Here is an intentional paradox. Timotheo is to meet the spurious asceticism of the heretics by *exercising himself in the practical piety of the Follower life*.” (Peter Damonse)

ii. The word **divinity** comes from the old English word *Aleimlikeness*; it means to have the character and attitude of Aleim. This was a worthy goal, much more worthy than the potential attainments of physical exercise.

iii. **Bodily exercise profits a little** in that it has *some* value. Or, the idea can be translated *bodily exercise is good for a while*, while exercising unto divinity is good for all eternity.

iv. Spiritual development and physical development share some similarities. With each, growth only comes with *exertion* and *proper feeding*.

d. **Divinity is profitable for all things, having promise of the life that now is:** Paulo here explains the value of divinity, both in its temporal and its eternal sense. Divinity makes **the life that now is** better, and we should not hesitate to believe it and to tell people this.

i. Though divinity does not make this life the most comfortable, or richest, or most pleasurable, or easiest in **the life that now is**, it undeniably makes it the *best*, the *most contented*, and the most *fulfilling* life one can live in this world.

ii. "I assure you, and there are thousands of my brethren who can affirm the same, that after having tried the ways of sin, we infinitely prefer the ways of righteousness for their own pleasure's sake even here, and we would not change with ungodly men even if we had to die like dogs. With all the sorrow and care which Follower life is supposed to bring, we would prefer it to any other form of life beneath the stars." (Edgar Phillips)

e. **And of that which is to come:** At the same time, **divinity** is the *only guarantee* of a **profitable life which is to come**. There are many pleasures or achievements in this world that do not even pretend to offer anything for the life **which is to come**.

i. Only divinity is the path to eternal life and happiness.

- Sin and vice offer nothing for the life to come.
- Genealogies and pedigrees offer nothing for the life to come.
- Worldly success and wealth offer nothing for the life to come.
- Personal fame or beauty offer nothing for the life to come.
- Achievements in learning or the arts offer nothing for the life to come.

ii. "Vice dares not say, it never has had the effrontery yet to say, 'Do evil and live in sin, and eternal life will come out of it.' No, the theater at its door does not proffer you eternal life, it invites you to the pit. The house of evil communications, the drunkard's bottle, the gathering-place of scorners, the chamber of the strange woman – none of these has yet dared to advertise a promise of eternal life as among the boons that may tempt its votaries. At best sin gives you but bubbles, and feeds you upon air. The pleasure vanishes, and the misery is left." (Edgar Phillips)

f. **We trust in the living Aleim:** This is to be the great motto of the Follower life. Even as David challenged Goliath in the name of the living Aleim (1 Samuel 17:26 and 36), so our **trust in the living Aleim** empowers us to accomplish great things for His glory.

i. "But *our* Aleim, in whom we trust, is a Aleim with a great, warm, loving heart, a thinking Aleim, an active Aleim, a working, personal Aleim, who comes into the midst, of this world, and does not leave it to go on by itself. Although he is a stranger in the world, even as his people also are strangers and foreigners by reason of the revolt that men have made against their liege Ruler and Sovereign, yet it is still his world, and he is still in it." (Edgar Phillips)

g. **The Saviour of all men:** This emphasizes the idea that the priority must be kept on the message of IESO The Anointed One. It isn't that all men are saved in an universalist sense; but that there is only one **Saviour** for all men. It isn't as if Followers have one Saviour and others might have another

savior.

i. But notice Paulo's point: *especially of those who believe*. IESO's work is *adequate* to save all, but only *effective* in saving those who come to Him by faith.

ii. "What Aleim intends for all, he actually gives to *them* that believe in The Anointed One, who died for the sins of the world, and tasted death for every man. As *all* have been purchased by his blood so all may believe; and consequently all may be saved. Those that perish, perish through their own fault." (Edgar Phillips)

3. (1 Timotheo 4:11-16) Personal instructions.

These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

a. **These things command:** This has the note of authority. Timotheo was not to enter the pulpit with speculations and opinions and theories of men. He was to fearlessly bring Aleim's Word before Aleim's people and let the chips fall where they may.

b. **Let no one despise your youth:** Because Timotheo was young, he was vulnerable to the errors of youth which bring the often justified criticism of those older. To address this, Paulo called him to live a life so that was so divine that no one could despise his youth.

i. The word **youth** in the ancient Greek was "Used of grown-up military age, extending to the 40th year" (Lock, cited in Earle). It seems that Timotheo was about 30 years old at this time; but Paulo was around 70, so youth is a relative thing.

ii. "Paulo shows Timotheo 'a more excellent way' than self-assertion for the keeping up of his dignity: Give no one any ground by any fault of character for despising thy youth." (Peter Damonse)

c. **Be an example to the believers:** The King James Version has *be thou an example of the believers*. "The rendering of the King James, *an example of believers* is better." (Edgar Phillips)

i. Be an example by what you say (**word**), what you do (**conduct**), in **love**, in attitude (**spirit**), in **faith** (in the sense of *faithfulness*), and in **purity**.

ii. *These* are the criteria by which to assess a pastor. If he is smart, if he is funny, if he is cool, if he dresses sharp, if he is popular, or if he is any number of other things matter little. You must look for a pastor who is an example in **word, in conduct, in love, in spirit, in faith, in purity**.

iii. "Thus we learn how foolish and ridiculous it is for people to complain that they receive no honour, when in fact there is nothing about them that is worth honouring, but rather they expose themselves to contempt by their ignorance, the example of their impure lives, their lightmindedness and other faults. The only way to win respect is by outstanding virtues

which will protect us against contempt.” (Peter Damonse)

d. **Reading... exhortation... doctrine:** These are the things that Timotheo must give attention to these things – each of these things are centered on Aleim’s Word. He must **give attention** to these things in both his private life and in his public ministry.

e. **Do not neglect the gift that is in you:** Timotheo was warned to not **neglect the gift** that Aleim has given. This shows that there was definitely the *possibility* that gifts and abilities in him could be wasted for eternity. As with the parable of the talents, we should not bury what abilities Aleim has given.

i. **Gift** is *charismatos* in the ancient Greek of the Prophetic Scriptures (New Testament), and it refers to the varying spiritual gifts given to Timotheo and to all believers. **Do not neglect the gift** has the idea that Timotheo has been given supernatural gifts by Aleim, and should trust that Aleim will do great things through him – learning to flow with the moving and leading of the Holy Spirit.

ii. “Aleim’s gifts groan under our disuse or misuse.” (Edgar Phillips)

f. **With the laying on of hands:** Paulo may have in mind Timotheo’s ordination service, when Ekklesia leaders laid hands on him and recognized Aleim’s call on his life to ministry. This was an event apparently accompanied by prophecy.

i. “It is evident that the elders of the Ekklesia at Lystra and Derbe had met together with the apostle Paulo when Timotheo was about to launch out into full-time service and had laid their hands on him, commending him to Aleim in prayer.” (Ironside)

g. **Meditate on these things:** Paulo called Timotheo to *meditation* on Aleim’s Word and the work of Aleim in his life. This is not emptying our minds (the goal of Eastern meditation), but filling our minds with Aleim’s Word.

h. **Give yourself entirely to them:** Timotheo was encouraged to give it his all, to put forth a maximum effort, and by doing so, his **progress would be evident to all**. Often, progress is not evident because we do not give ourselves entirely to the pursuit of Aleim and His will.

i. Often we fall short of all we can be for Aleim because we are *passive* in our Follower life; we simply do not give ourselves entirely. IESO warned against this passive attitude in the parable of the talents, where the servant who did nothing was severely rebuked.

ii. Paulo could say, in 1 Corinthians 15:10: *But by the grace of Aleim I am what I am, and His grace toward me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of Aleim which was with me*. Paulo knew spiritual growth didn’t just happen; it is the gift of Aleim, but bestowed on those who actively pursue it.

iii. As Peter Damonse observed that a Follower might have a saved soul but a wasted life – but no follower of IESO should ever be content with such a place.

i. **Take heed:** Timotheo, and every pastor, must examine constantly the two great areas of concern – one’s **life** and one’s **doctrine**. Failing to do this would mean peril for both Timotheo himself and for those in his congregation.

i. Without giving heed to his **life**, Timotheo might suffer

shipwreck (as in 1 Timotheo 1:19). Without giving heed to his **doctrine**, Timotheo might lead others astray or leave them short of Aleim’s salvation.

ii. Those who **hear** Timotheo as a pastor should be hearing **doctrine**. Timotheo’s primary call was not to entertain, amuse, or even help with practical things – it was to present Scriptural doctrine, and to give heed to that doctrine.

j. **Save both yourself and those who hear you:** “And just as the unfaithfulness or negligence of a pastor is fatal to the Ekklesia, so it is right for its salvation to be ascribed to his faithfulness and diligence. It is indeed true that it is Aleim alone who saves and not even the smallest part of His glory can rightly be transferred to men. But Aleim’s glory is in no way diminished by His using the labour of men in bestowing salvation.” (Peter Damonse)

i. “What a high honour is this to faithful ministers, that they should be styled saviours in a sense!” (Edgar Phillips)

ii. “For just as the salvation of his flock is a pastor’s crown, so all that perish will be required at the hand of careless pastors.” (Peter Damonse)

iii. “Years ago Hamburg was nearly half of it burned down, and among the incidents that happened, there was this one. A large house had connected with it a yard in which there was a great black dog, and this black dog in the middle of the night barked and howled most furiously. It was only by his barking that the family were awakened just in time to escape from the flames, and their lives were spared; but the poor dog was chained to his kennel, and though he barked and thus saved the lives of others, he was burned himself. Oh! Do not you who work for Aleim in this Ekklesia perish in that fashion. Do not permit your sins to enchain you, so that while you warn others you become lost yourselves.” (Edgar Phillips)

Patrick Damonse :: Study Guide for 1 Timotheo 5

How to Treat People in the Ekklesia

A. A summary of how to treat all people in the Ekklesia.

1. (1 Timotheo 5:1) How to treat the men in the Ekklesia.

Do not rebuke an older man, but exhort him as a father, younger men as brothers.

a. **Do not rebuke and older man:** Paulo directed Timotheo that **older** men are generally not to be rebuked. A young pastor such as Timotheo must shepherd them faithfully, but with due respect for the years of the **older** men.

i. Any divine person will show a deference to those who are aged. *You shall rise before the gray headed and honour the presence of an old man, and fear your Aleim: I am the Ruler.* (3rd MoUse (Leviticus) 19:32) *The silver-haired head is a crown of glory, if it is found in the way of righteousness.* (Proverbs 16:31)

ii. There is another reason to exhort rather than rebuke an older man – he may simply not *receive* a rebuke.

b. **Do not rebuke:** The ancient Greek verb for **rebuke** is not the normal word for “rebuke” in the Prophetic Scriptures (New Testament). This is the only place this word is used, and it means literally “to strike at.” Timotheo was told not to lash out at older men, but to treat them with respect – as he would treat the younger men with respect as brothers.

i. The command is not that Timotheo must never rebuke older men, but that he was not to strike at people with an overly harsh rebuke.

ii. Apart from this particularly severe word, in general *rebuke* is an important duty of a pastor. It is the simple, clear, presentation that someone is wrong, either in their conduct or thinking. Its main goal is not encouragement as much as to clearly confront someone with their wrong behaviour or thinking. In another letter to a pastor, Paulo made the importance of rebuking clear: *Rebuke with all authority. Let no one despise you.* (Tito 2:15)

iii. In 1 Timotheo 5:20 – this very chapter – Timotheo is told there are times when not only an elder should be rebuked, but times when he should be rebuked publicly. Therefore, in this verse Timotheo was not told to never rebuke, but to never rebuke too harshly.

iv. The problem is that many people amass all their defensive ability at a rebuke – if not at the time, then later, after having time to think and listen to their pride. Some become experts at criticizing the one who brought the rebuke, and consider their hurt feelings more important than the truth of the rebuke.

v. No one likes to be rebuked; but the wise person uses the rebuke as a valuable means to growth. Edgar Phillips said, “A sensible friend who will unsparingly criticize you from week to week will be a far greater blessing to you than a thousand indiscriminating admirers if you have sense enough to bear his treatment, and grace enough to be thankful for it.” (*Lectures to My Students*)

c. **But exhort him as a father:** Exhortation is encouragement to do what needs to be done; it has the manner of an encouraging coach, helping the athlete to achieve their best.

d. **Younger men:** These were to be treated as **brothers**; that is, as partners and friends in the work of the Glad Tidings, but without the same deference due to older men.

2. (1 Timotheo 5:2) How to treat women in the Ekklesia.

Older women as mothers, younger as sisters, with all purity.

a. **Older women:** These were to be treated as **mothers**, with the respect and honour due their age. A young pastor must accept – and appreciate – some amount of mothering from some of the **older women** in the Ekklesia, and it is proper to give them honour as such.

b. **The younger:** These younger women were to be treated as **sisters**; Timotheo, as any divine man, was to always make certain his conduct towards younger women was always pure and above reproach. A divine man is not flirtatious or provocative, and does not use double entendre’ (witty words that can be taken in a flirtatious or provocative way).

B. How to treat widows and those in need.

1. (1 Timotheo 5:3) The general principle: help the needy who are truly in need.

Honour widows who are really widows.

a. **Honour widows:** In the days the Prophetic Scriptures (New Testament) was written, there was no social assistance system from the government. In that day there was one especially vulnerable class – elderly widows, who were without means of support from husbands or grown children, and without means to adequately support themselves. These are those **who are really widows**.

i. “One meaning of the word *to honour*, is *support, sustain*; and here it is most obviously to be taken in this sense.” (Edgar Phillips)

ii. The principles revealed here are extremely relevant today, when many look to the Ekklesia as a place where the poor and needy should be able to come for financial help.

iii. Any pastor can give you many, many stories about strangers who call the Ekklesia and ask for some kind of assistance – and any pastor can tell you how hard it is to deal with such situations with love, but without getting ripped off. The writer has had several experiences with the kind of man who call you from a hotel with the big, sad story, pleading for money in the name of Follower love. Upon arrival, the man’s room was a mess, his TV turned to filth, phone book open to the Yellow Pages section of Ekklesias because he had been calling all around town for pastors to tell his sad story too. When asked to describe his favorite Scriptures verse, the man was dumbfounded. Upon many other occasions when helping those who are in need, the needy are asked to have their home Ekklesia pastor call with a word of thanks – and it never happens.

b. **Who are really widows:** Those who were **really widows** were to receive **honour** – which in this context means financial support, yet given in a dignified and honourable way.

2. (1 Timotheo 5:4-6) How to tell those who are really widows.

But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before Aleim. Now she who is really a widow, and left alone, trusts in Aleim and continues in supplications and prayers night and day. But she who lives in pleasure is dead while she lives.

a. **If any widow has children:** Those who should be legitimately helped by the Ekklesia should not have family

who can assist them. If they do have family to assist them, it is the responsibility of the family to do it.

i. This passage describes a “real” widow as one who is **left alone**; she has no one else to support her. “This shows that *widows indeed* are those that have *neither* children nor nephews, no relatives that either will or can help them, or no near relatives alive.” (Edgar Phillips)

ii. **Let them first learn to show piety at home and to repay their parents** reminds us of the ongoing responsibility adult children have towards their parents and grandparents.

iii. “The Follower who falls below the best heathen standard of family affection is the more blameworthy, since he has, what the heathen has not, the supreme example of love in IESO The Anointed One. We may add that IESO Himself gave an example of providing for one’s own, when He provided a home for His mother with the beloved disciple.” (Peter Damonse)

b. **Trusts in Aleim and continues in supplications and prayers night and day**: Those who should be legitimately helped by the Ekklesia should serve the Ekklesia in some way. In this case, the widows would be given the job of praying for the Ekklesia.

c. **But she who lives in pleasure**: Those who should be legitimately helped by the Ekklesia must have divine lives. It is appropriate to say, “You’re not living a divine life, so you won’t receive financial assistance from the Ekklesia.”

i. “It does not indicate *grossly criminal pleasures*; but simply means one who indulges herself in *good eating and drinking*, pampering her body at the expense of her mind.” (Edgar Phillips)

ii. **Is dead while she lives**: The life lived for mere pleasure and ease is no life at all. It is a living death, whether lived by a young widow or anyone else.

iii. Many who come to the Ekklesia for assistance are in need because they have lived their lives for the pleasures of alcohol, drugs, or whatever; now they are in need and they want the Ekklesia to help. It’s legitimate to say, “No.”

3. (1 Timotheo 5:7-8) Where provision should come from.

And these things command, that they may be blameless. 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. **These things command**: A good pastor will teach these things, so all will know what Aleim expects of them.

b. **If anyone does not provide for his own**: Aleim’s normal way of providing for the needy is not through the Ekklesia, but through our own hard work.

c. **He has denied the faith and is worse than an unbeliever**: In the strongest terms, Paulo emphasized the responsibility of a man to provide for his family – to do all he could to support them.

i. This is the *minimum* required of a Follower man; if he does not do even this, his conduct is worse than an unbeliever’s is.

ii. “We may add that IESO Himself gave an example of providing for one’s own, when He provided a home for His mother with the beloved disciple.” (Expositor’s)

iii. This is why when someone is out of work, we can pray with such confidence, *knowing* it is Aleim’s will for them to provide for the needs of their family through work.

4. (1 Timotheo 5:9-10) Helping older widows.

Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work.

a. **Do not let a widow under sixty years old be taken into the number**: The idea is that if someone is under sixty, they could still support themselves or get remarried. They did not need to be added to the support list of the Ekklesia.

b. **Well reported for good works... if she has diligently followed every good work**: Those widows who were accepted into the support of the Ekklesia must not only be true widows, but they must also have divine character. They were called to a job, not merely to a handout.

i. When Paulo says that they she should have **brought up children**, he probably has in mind both the raising of one’s own children, and the receiving of abandoned infants (which were all too common in the ancient world). “The words *brought up* may refer to the children of *others*, who were educated in the Follower faith by pious Follower women.” (Edgar Phillips)

5. (1 Timotheo 5:11-16) Helping younger widows.

But refuse the younger widows; for when they have begun to grow wanton against The Anointed One, they desire to marry, having condemnation because they have cast off their first faith. And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not. Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. For some have already turned aside after satan. If any believing man or woman has widows, let them relieve them, and do not let the Ekklesia be burdened, that it may relieve those who are really widows.

a. **Refuse the younger widows**: As a general rule, these were not to be added to the support roll of the Ekklesia, because they generally could provide for themselves and could remarry.

i. Edgar Phillips on the idea of “**grow wanton**”: “The word is supposed to be derived from *to remove* and *the rein*; and is a metaphor taken from a pampered horse, from whose mouth the rein has been removed, so that there is nothing to check or confine him. The metaphor is plain enough, and the application easy.”

b. **They desire to marry, having condemnation**: Paulo isn’t condemning young widows for wanting to get married, only observing that many unmarried women are so hungry for marriage and companionship that they don’t conduct themselves in a divine way in regard to relationships.

i. Many people get into a bad romance or spoil a friendship, because they are desperately needy for relationship. It’s a common occurrence that Paulo warns against.

ii. One doesn’t have to be a young widow to fulfill the description of **they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not**. Those who

spend much time talking about other people's lives need to get a life of their own. "It is no sin in any case to marry, bear children, and take care of a family; but it is a sin in every case to be idle persons, gadders about, tattlers, busybodies, sifting out and detailing family secrets." (Edgar Phillips)

iii. Paulo is not condemning any young widow's desire for romantic companionship; but he insists that it be pursued and expressed in the purity that befits all believers.

c. **If any believing man or woman has widows, let them relieve them:** Paulo concluded with a principle he has alluded to three times in this section (1 Timotheo 5:4, 5, and 8). The first responsibility for support is at the home; the Ekklesia is to support the truly destitute who are divine.

C. How to treat elders.

1. (1 Timotheo 5:17-18) Elders are to be honored according to principles from Scripture.

Let the elders who rule well be counted worthy of double honour, especially those who labour in the word and doctrine. For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The labourer is worthy of his wages."

a. **Elders:** The word here is to be understood in a broad sense of those in leadership. The focus is made on elders **who rule** and elders who **teach**. Not necessarily will every elder who *rules* will also be an elder who *teaches*.

b. **Be counted worthy of double honour:** If an elder (such as a pastor) does **rule well** and does **labour in word and doctrine** (clearly speaking of hard work!), that one is worthy of **double honour**.

i. In this context, **double honour** means financial support. Paulo has already stated that certain widows are worthy of *honour* (1 Timotheo 5:1), speaking of financial support. He then goes on to say **Let the elders who rule well be counted worthy of double honour, especially those who labour in the word and doctrine**. Some think the Ekklesia should not support staff, and that the paid ministry is an abomination – they say that the Ekklesia instead should be using the money to support the needy. This is an attractive way of thinking; but it isn't Scriptural. If the needy (that is, the *truly* needy) are worthy of honour, then those who rule and teach in the Ekklesia are worthy of **double honour**.

ii. "Almost every critic of note allows that *time* here signifies *reward, stipend, wages*. Let him have a double or a larger salary who rules well." (Edgar Phillips)

iii. Peter Damonse paraphrases Paulo's idea: "What I have been saying about the support of widows reminds me of another question of Ekklesia finance: they payment of presbyters. Equity and scriptural principles suggest that they should be remunerated in proportion to their usefulness."

c. **For the Scripture says:** The principle that those who serve Aleim's people should be paid (when possible, of course) is supported by Scripture: 5th MoUse (Deuteronomy) 25:4, and Louka 10:7 (significantly, Paulo quotes Louka and calls it Scripture).

2. (1 Timotheo 5:19-20) How to treat a leader accused of sin.

Do not receive an accusation against an elder except from two or three witnesses. Those who are sinning rebuke in the presence of all, that the rest also may fear.

a. **Do not receive:** In these verses, Paulo hit the balance

between believing and acting on every bit of gossip that comes along about a leader in the Ekklesia, and ignoring serious sin in a leader's life. Either extreme is wrong.

i. "Nothing does more harm than when some people are treated as if they could do no wrong and others as if they could do no right." (Edgar Phillips)

ii. "The reason of this difference is evident: those whose business it is to correct others will usually have many enemies; great caution, therefore, should be used in admitting accusations against such persons." (Edgar Phillips)

b. **Do not receive an accusation against an elder except from two or three witnesses:** Any accusation against a leader should not be automatically received. The accusation should be carefully verified by **two or three witnesses** – not just two or three others who also heard the gossip. Timotheo can't allow false accusations about Ekklesia leaders to circulate.

i. "It is indeed a trick of satan to estrange men from their ministers so as gradually to bring their teaching into contempt. In this way not only is wrong done to innocent people whose reputation is undeservedly injured, but the authority of Aleim's holy teaching is diminished." (Peter Damonse)

ii. There is an old story about a pastor who was trying to defend himself against criticism. He said, "There's a story going about that I told my wife not to go to a certain Ekklesia that has wild meetings. They say my wife went anyway, dragged her out of the Ekklesia by her hair, and hurt her so badly she had to go to the hospital. First of all, I never told her to stay away from that Ekklesia. Second, I didn't drag her out by her hair. Third, she never had to go to the hospital. Lastly, I've never been married so I don't have a wife."

iii. Edgar Phillips advised in *Lectures to My Students* that when people come to a pastor with gossip, he should say, "Well, all this is very important, and I need to give it my full attention – but my memory isn't so good and I have a lot to think about. Can you write it all down for me?" Edgar Phillips says this will take care of it, because they won't want to write down their gossip.

c. **Those who are sinning rebuke in the presence of all, that the rest may fear:** However, if leaders are in sin, it must be addressed forthrightly – with public rebuke, to promote a fear of sin among the leadership and the entire Ekklesia.

i. Many Ekklesias have had great trouble because sin in the leadership was not forthrightly dealt with. It's important that everyone understand that leadership in the Ekklesia does not shield one from accountability, it makes one even more accountable.

ii. In the Middle Ages, the Ekklesia protected its corrupt bishops against accusation by demanding that 72 witnesses be brought forth to confirm any accusation against an overseer.

3. (1 Timotheo 5:21) Do not be prejudiced or show partiality.

I charge you before Aleim and the Ruler IESO The Anointed One and the elect angels that you observe these things without prejudice, doing nothing with partiality.

a. **I charge you before Aleim and the Ruler IESO The Anointed One and the elect angels:** This strong statement reflects the seriousness of the job of leaders in the Ekklesia; they serve an eternal Aleim and must please Him first in everything they do.

i. "We are safe in saying that *the elect angels* are identical

with ‘the angels which kept their own principality’ (Iouda 6), ‘that did not sin’ (2 Petrho 2:4).” (Peter Damonse)

ii. “He adds to The Anointed One the angels, not that they are judges, but as future witnesses of carelessness or rashness or self-seeking or bad faith. They are present as spectators, for they have been given charge to care for the Ekklesia.” (Peter Damonse)

iii. “And indeed the man who is not shaken out of his carelessness and laziness by the thought that the government of the Ekklesia is conducted under the eye of Aleim and His angels must be worse than stupid, and have his heart harder than stone.” (Peter Damonse)

b. **Observe these things without prejudice, doing nothing with partiality:** Prejudice and partiality are grave sins before Aleim. In the Prophetic Scriptures (New Testament), the emphasis is on **partiality** according to class (Iakobo 2:1-9); but partiality according to race and gender is also included (Galatians 3:26-29) and regarded as sins.

i. “Do not treat any man, in religious matters, according to the rank he holds in life, or according to any personal attachment thou mayest have for him. Every man should be dealt with in the Ekklesia as he will be dealt with at the judgment-seat of The Anointed One.” (Edgar Phillips)

D. How to treat potential leaders in the Ekklesia.

1. (1 Timotheo 5:22) Be careful about approving the ministry of another person.

Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure.

a. **Lay hands on anyone:** This is used in the sense of ordination. Paulo cautioned Timotheo to let a man prove himself before he was recognized in ministry. There should not be a rush; time must season a man and his ministry.

i. Some think the admonition **do not lay hands on anyone hastily** has to do with receiving repentant people back into the fellowship of the Ekklesia. It seems that in some early Ekklesia circles, those who had fallen into scandalous sin had to be received back into the Ekklesia with the laying on of hands and prayer by Ekklesia leaders. If so, Paulo is saying, “Don’t go too fast. Let them demonstrate their repentance first.”

b. **Lay hands on:** Since ordination simply recognizes Aleim’s calling, it is all the more reason to not be in a hurry – time should be given to allow those gifts and callings to demonstrate themselves.

i. It isn’t uncommon for a young man in the ministry to be a bit impatient; he wants to do great things for the Ruler, and is anxious for pastors and elders to **lay hands** on them in recognition of Aleim’s work in them.

ii. Yet, there is danger if anyone *waits* to give themselves fully to serving the Ruler until they are recognized with a title or the laying on of hands. This means they are more concerned with *image* (how it appears to others) than with *substance* (what they can really be doing for the Ruler right now).

c. **Keep yourself pure:** This connects to an important idea. If Timotheo was called to observe and assess the lives of others, it was important that he pay even more attention to his own life.

i. “The intention of the warning would be that Timotheo would best avoid clerical scandals by being cautious at the

outset as to the character of those whom he ordains.” (Peter Damonse)

ii. **Nor share in other people’s sins:** We all have enough sin of our own; we do not need to add to it by partaking in the sins of others. There are many ways we can do this.

· We can share in the sins of others by setting a bad example before them.

· We can share in the sins of others by approving of them or ignoring them.

· We can share in the sins of others by joining a Ekklesia that spreads dangerous teachings.

2. (1 Timotheo 5:23) Paulo’s medical advice to Timotheo.

No longer drink only water, but use a little wine for your stomach’s sake and your frequent infirmities.

a. **Use a little wine for your stomach’s sake:** Water in the ancient world was often impure and Timotheo probably had problems from the impure water. Since the fermentation process would eliminate some of the harmful things in the water, it would be better for him to drink **a little wine** rather than water all the time.

b. **Use a little wine:** Timotheo was probably abstaining from alcohol for the sake of setting a good example. However, this abstinence was hurting his health – wine was safer to drink than water. So Paulo is telling Timotheo that it isn’t wise to sacrifice his health for the sake of this abstinence – he will do more good for the Ruler by taking care of his body in this circumstance.

i. “Paulo is simply saying that there is no good in an asceticism which does the body more harm than good.” (Edgar Phillips)

c. **Your frequent infirmities:** Timotheo was the victim of **frequent infirmities**; yet Paulo did not simply command a healing on apostolic authority, or even send him a handkerchief with healing power (Acts 19:11-12). This demonstrates that Paulo did not have miraculous powers at his own command, but only at the prompting of the Holy Spirit. Apparently, there was no such prompting in Timotheo’s case.

i. If it is Aleim’s will for all to be healed *right now*, then Paulo (and the Holy Spirit who inspired him) here led Timotheo into sin – calling him to look to a natural remedy instead of a divine healing. Aleim uses natural remedies and the work of doctors in healing, as well as the supernatural power of the Holy Spirit – they don’t contradict one another.

3. (1 Timotheo 5:24-25) The difficulty in looking at a man’s sin and his good works.

Some men’s sins are clearly evident, preceding them to judgment, but those of some men follow later. Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.

a. **Some men’s sins are clearly evident... but those of some men follow later:** It is easy to see the struggles and sins some have; but with some others, the sins are hidden.

i. We all have areas of our lives Aleim is dealing with; and sometimes the area is something clearly evident to others. But sometimes it is not evident; some people are regarded as holy just because they are good at hiding their sin!

b. **Otherwise cannot be hidden:** Good works are always eventually revealed; but sins are sometimes hidden, and will be evident only at the judgment. These words are meant to be

a caution to Timotheo in his appointing of leaders. Sometimes what one sees on the outside isn't really an accurate picture, so we need to take it slow, so we can wait on Aleim for discernment.

Patrick Damonse :: Study Guide for 1 Timotheo 6

Riches and Divinity

A. A word to servants.

1. (1 Timotheo 6:1) A word to slaves in general.

Let as many bondservants as are under the yoke count their own masters worthy of all honour, so that the name of Aleim and His doctrine may not be blasphemed.

a. **Let as many bondservants:** Paulo called upon slaves to **count their own masters worthy of all honour** – to be good, respectful workers for their masters. He did this not out of a general approval of the institution of slavery, but so that Aleim would be glorified (**so that the name of Aleim and His doctrine may not be blasphemed**).

b. **As are under the yoke:** These same principles apply to our occupations today. When we work hard and honour our employers, it glorifies Aleim. But when we are bad workers and disrespectful to our supervisors, it brings shame on the name of IESO The Anointed One.

i. Colossians 3:22-24 gives the sense of this: *Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in sincerity of heart, fearing Aleim. And whatever you do, do it heartily, as to the Ruler and not to men, knowing that from the Ruler you will receive the reward of the inheritance; for you serve the Ruler The Anointed One.* No matter who we work for, we really work for the Ruler – and we should give the Ruler both honour and a hard day of work.

c. **So that the name of Aleim and His doctrine may not be blasphemed:** People will judge our Faith – who Aleim is (**the name of Aleim**) and what the Scriptures teaches (**and His doctrine**) based on how you conduct yourself as an employee.

i. Each Follower should ask if they are leading people *to* IESO by how they work, or if they are leading people *away* from IESO by their bad work and testimony at their job.

2. (1 Timotheo 6:2) A special word to slaves with Follower masters.

And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.

a. **And those who have believing masters:** Perhaps it was easy for a slave to say, “My master doesn’t know IESO. That’s why he expects me to work so hard.” But if the master were a Follower, or became a Follower, the slave might think, “My brother shouldn’t expect me to work so hard now; he will show me Follower love, and perhaps favor me above the other slaves, because I am a Follower also.”

b. **Let them not despise them because they are brethren, but rather serve them:** We can almost imagine a slave saying, “My master is my brother! We are equal before the Ruler. He has no right to tell me what to do.” This attitude ignores the fact that Aleim calls us into many relationships where submission is commanded – in the home, in the Ekklesia, in the workplace. Our equality in IESO doesn’t eliminate Aleim’s order of authority.

c. **But rather serve them because those who are benefited are believers and beloved:** Upon this principle, Follower slaves with Follower masters were not free to despise their

masters for expecting them to work, and to work hard. Rather, the slave should be even more dedicated to work because he served a brother.

i. We should never expect special treatment because our boss or supervisor is a Follower. Instead, that should motivate us to work all the harder, because we can then be a blessing to another brother.

ii. Warren Phillip Prins relates the story of a young lady who had left a secular job to work for a Follower organization. She had been there about a month and was really disillusioned. “I thought it was going to be heaven on earth,” she complained. “Instead, there are nothing but problems.” Phillip Prins asked her if she was working just as hard for her new boss as she did in the secular job. The look on her face said, “No!” So, Phillip Prins told her, “Try working harder, and show your boss real respect. Just because all of you in the office are saved doesn’t mean you can do less than your best.” She took his advice and the problems cleared up.

d. **Teach and exhort these things:** This teaching was especially important in the ancient world, where slaves might be treated very differently from master to master, and where there was sometimes intense racism and hatred between slaves and masters.

i. our Faith arose in a social setting where slavery was commonplace. There were some 60 million slaves in the Roman Empire. Some slaves held privileged positions; other slaves were treated with great abuse.

ii. Paulo and others in the Prophetic Scriptures (New Testament) did not call for a violent revolution against the institution of slavery (which would have failed miserably). Yet through the Glad Tidings, they did effectively destroy the foundations of slavery – racism, greed, class hatred – and made a civilization without slavery possible.

iii. The Ekklesia itself was a place where slavery was destroyed. It was not uncommon for a master and a slave to go to Ekklesia together, where the slave would be an elder in the Ekklesia, and the master was expected to submit to the slave’s spiritual leadership! Such radical thinking was an offense to many, but glorified Aleim and eventually destroyed slavery.

B. Money, contentment and divinity.

1. (1 Timotheo 6:3-5) Warning against those who misuse Aleim’s word.

If anyone teaches otherwise and does not consent to wholesome words, even the words of our Ruler IESO The Anointed One, and to the doctrine which accords with divinity, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that divinity is a means of gain. From such withdraw yourself.

a. **If anyone teaches otherwise:** In drawing to the close of the letter, Paulo referred again to a theme he mentioned in the first chapter – that Timotheo must be on guard against those who would misuse the word of Aleim.

i. **Teaches otherwise** in this context may mean replacing the plain teaching of Aleim’s word with a focus on prophecies and visions and strange spiritual experiences people claim. This was a great danger that Paulo warned Timotheo against.

ii. Peter Damonse on **if anyone teaches otherwise**: “If there be any person who either more publicly or more privately shall take upon him to instruct people otherwise.” Some of the most dangerous teaching in the Ekklesia isn’t done from a pulpit, but in informal, private conversations.

b. **And does not consent to wholesome words**: Paulo warned Timotheo against the argumentative heretic, who has left the word of Aleim to promote his own ideas – who **does not consent to wholesome words, even the words of our Ruler IESO The Anointed One**. He warned Timotheo against those who seemed to treat the Word of Aleim more as a plaything instead of as a precious gift.

i. You don’t have to be an active opponent of Aleim’s word to be an enemy of it. If we fail to give the Scriptures its rightful place in our life and in our preaching, we oppose Aleim’s word.

ii. “It is possible not to profess any ungodly or manifest error and yet to corrupt the doctrine of divinity by silly boastful babbling. For when there is no progress or edification from any teaching, it has already departed from the institution of The Anointed One.” (Peter Damonse)

c. **Even the words of our Ruler IESO The Anointed One**: This might seem like an unnecessary warning against an obvious danger. Yet the warning was necessary, because those who misuse Aleim’s truth don’t advertise themselves that way. They often claim to honour Aleim’s word while in fact misusing it.

i. There are different ways that people do **not consent** to the truth of Aleim’s Word.

· Some *deny* Aleim’s Word.

· Some *ignore* Aleim’s Word.

· Some *explain away* Aleim’s Word.

· Some *twist* Aleim’s Word using it as a toy to be played with in debate and disputes.

ii. One can be surrounded by Aleim’s truth; one can even memorize the Scriptures, and *not* have it effect the life for eternity. Curiosity or interest in Aleim’s Word without submission to it is a grave danger.

iii. In our day – a time when we are overwhelmed with useless information – it is easy to regard the Scriptures as useless information or as a source of answers to trivia questions, but not as a book with truth that confronts and transforms my life. Scriptures study is *not* trivial pursuit; to treat the Scriptures as a book of useless information is to misuse it.

d. **He is proud, knowing nothing**: This describes those who misuse Aleim’s Word. Yet, as all the proud, they don’t see or admit to their lack of knowledge. And, like most proud people, they are able to convince others that they are *experts* in Aleim’s truth, when they actually misuse it.

i. To not allow Aleim’s Word to speak for itself – to put your own “spin” on it as modern politicians and public relations people do – is the worst kind of pride. It shows someone has more confidence in their own wisdom and opinions than in the straightforward truth of Aleim. Surely, these proud people are those **knowing nothing**.

ii. It is nothing but *pride* that could make me think that my stories, my anecdotes, my opinions, my humor, could be more important for you to hear than the plain Word of Aleim.

e. **Obsessed with disputes and arguments**: Those who

misuse Aleim’s Word may be expert debaters on their current doctrinal hobby-horse; but their desire to constantly debate some aspect of doctrine shows their unwillingness to humbly receive the truth.

i. Paulo isn’t speaking about people who inquire or question in a genuine desire to learn; but those who ask questions or start discussion mainly to show others how smart they are.

f. **Envy, strife, reviling, evil suspicions**: This is the fruit of the **disputes and arguments** of those who misuse Aleim’s truth. Their presence in a Ekklesia body is the source of all kinds of division and discontent; though they may appear to be experts on the Scriptures, they actually do damage to Aleim’s Ekklesia. Therefore, Paulo warned Timotheo, “**From such withdraw yourself.**”

i. Timotheo should expect that such men would:

· **Envy** him and his office (without admitting to it).

· That they would create **strife** among the Followers.

· That they would promote **reviling** of Timotheo and other leaders in the Ekklesia.

· That they would be the source of **evil suspicions** – always suspecting Timotheo and other leaders in the Ekklesia of evil motives and plots.

ii. Timotheo needed this warning, because such dangerous people are not as obvious as one might think.

iii. **Useless wranglings**: “Endless and needless discourses.... The Greek word signifieth galling one another with disputes, or rubbing one against another, as scabbed sheep will, and so spreading the infection.” (Edgar Phillips)

g. **Who suppose that divinity is a means of gain**: This is another characteristic of those who misuse Aleim’s truth. Their interest in the things of Aleim is not entirely for Aleim’s glory, but motivated in part by desire for wealth and comfort.

i. “For these men all our Faith is to be measured by the gains it brings... Paulo forbids the servants of The Anointed One to have any dealings with such men.” (Peter Damonse)

ii. Very commonly, our Faith is presented today on the basis of what you will *gain* by following IESO: personal success and happiness, a stronger family, a more secure life. These things may be true to some degree, but we must never market the Glad Tidings as a product that will fix every life problem.

iii. When the Glad Tidings is marketed this way, it makes followers of IESO who are completely unprepared for tough times. After all, if the “IESO product” isn’t working, why not try another brand? Also, this sales approach takes the focus off IESO Himself, and puts the focus on what He will give us. Many have their hearts set on the blessings, not the One who blesses us.

iv. While not ignoring the blessings of following IESO The Anointed One, we must proclaim the need to follow IESO because He is Aleim, and we owe Him everything as our Creator. What is right before Aleim, and what glorifies Him, is more important than whatever benefit we may gain.

v. We need to see Followers who are more concerned with what glorifies Aleim than with what benefits me.

h. **From such withdraw yourself**: Timotheo is told to deliberately *not* associate with those who receive or present the Glad Tidings with this kind of marketing approach.

i. “He does not only forbid Timotheo from imitating them, but tells him to avoid them as harmful pests. Although they do not

openly oppose the Glad Tidings, but make a profession of it, yet their company is infectious. Besides, if the crowd sees us to be familiar with these men, there is a danger that they will use our friendship to insinuate themselves into its favour. We should therefore take great pains to make everyone understand that we are quite different from them, and have nothing at all in common with them.” (Peter Damonse)

2. (1 Timotheo 6:6) The true gain of divinity.

Now divinity with contentment is great gain.

a. **Now divinity:** Paulo told Timotheo that those who misuse Aleim’s Word wrongly think divinity is a means of material gain. Knowing his statement might be misunderstood, he followed up with an explanation.

b. **Now divinity with contentment is great gain:** It is true that divinity is **great gain**; but only when accompanied by **contentment**.

i. “The word here used for *contentment* is *autarkeia*... By it they meant a complete *self-sufficiency*. They meant a frame of mind which was completely independent of all outward things, and which carried the secret of happiness within itself. Contentment never comes from the possession of external things.” (Edgar Phillips)

c. **With contentment:** When one does not live by “the itch for more,” and one’s life is not dominated by shopping for and acquiring material things, we can have the kind of **contentment** in Aleim and in His will for our lives.

i. This is a slippery area in the Follower life. It is very easy to come up with reasons – excuses, that is – why these sins of greed and materialism don’t apply to us. But whenever we think getting something material, or getting more of it, will answer our life’s needs, we lack this contentment. Whenever we are deeply grieved at material loss, we lack this contentment. Whenever we get an inordinate pleasure from buying or having some material thing, we lack this contentment.

d. **Divinity with contentment is great gain:** Paulo knew this kind of **contentment** first hand; here is his testimony in Philippians 4:11-13: *Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through The Anointed One who strengthens me.*

i. It is true that material possessions in and of themselves do not corrupt us; Paulo could *abound* in material things and still keep it all in proper perspective. But too many use this truth to excuse their own materialism and carnal lack of contentment.

ii. **Contentment** is essential, and difficult for many reasons:

- We can only find contentment when our hearts are rooted in eternal things; and contentment is essential because it shows we are living with an eternal perspective, not only trying to feather an earthly nest.

- It is hard to be content, because our consumer culture feeds our lack of contentment, by rewarding us when we are discontent, and with advertising that tries to make us feel discontent without a product.

- It is hard to be content, because we almost always desire far more than we need.

e. **Divinity with contentment is great gain:** Divinity really

can bring almost unbelievable contentment; but before it can, we must be *transformed by the renewing of your mind* (Romans 12:2) – to start putting material things in their proper priority next to spiritual things.

i. It’s easy for many Followers to say they have this contentment; but whether they have it or not is often more truthfully known by their spending and shopping habits. How much of a place does shopping and buying have in your life? How does material loss affect your happiness? How happy do you get from having some material thing?

ii. When we live and act without contentment, we are trying to fill needs in our lives – a need to be “somebody,” a need to feel secure or cared for, a need to have excitement and newness in our lives – most people try to fulfill these needs with material things, but they can only really be met by a spiritual relationship with the Aleim who made us.

iii. Real **contentment** isn’t too difficult for those whose real home is heaven. “It requires but little of this world’s goods to satisfy a man who feels himself to be a citizen of another country, and knows that this is not his *rest*.” (Edgar Phillips)

3. (1 Timotheo 6:7-8) The heart of contentment.

For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content.

a. **We brought nothing into this world:** A baby is born not only penniless, but without even a pocket to put pennies in. Just as certainly, **we can carry nothing out** – the things that make a man rich in this world mean nothing in the world to come.

b. **It is certain we can carry nothing out:** A heart of contentment begins with seeing our material possessions and resources in an *eternal* perspective.

i. It has been wisely observed that a moving trailer never follows a hearse. Every thing one might take with them to the world beyond is left behind. Gold is a precious commodity on earth; in heaven Aleim uses it to pave the streets.

ii. IESO once told a parable that has troubled some people. In Louka 16:1-14, He spoke of a dishonest manager, who was about to be called to account. Knowing he will be fired, he began to settle accounts with his master’s debtors at terms favorable to the debtors, so they would treat him kindly when the master fired him. The master ended up complimenting the manager for his shrewd tactics (presumably before he fired him). The manager was praiseworthy for two reasons. First, he knew he would be called to account for his life and he took it seriously. Secondly, he took advantage of his *present* position to arrange a comfortable *future*. We can use our material resources *right now* for eternal good – even though we can’t bring them with us.

iii. **We can carry nothing out** – but we can *send ahead* eternal blessing and reward through wise use of our resources right now.

c. **Having food and clothing:** After an eternal perspective, a heart of contentment must have a humble heart – a heart that can be content with simple things.

i. We most all become jaded over the years, and our over-stimulated culture is effective at producing this in us. Things that used to satisfy us are no longer good enough. The constant hunger for more and more, for more and better, for

new and improved, all work against real contentment.

4. (1 Timotheo 6:9-10) The folly of the greedy heart.

But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

a. **Those who desire to be rich:** Significantly, the **desire** for riches is far more dangerous than the riches themselves – and it isn't only the poor who desire to be rich, it is the rich who want *more* riches.

i. Poor does not mean divine and rich ungodly; nor is it true the other way around. There were many remarkably divine men in the Scriptures who were almost unbelievably rich, such as Abraham, Daud, and Solomon.

ii. But the divine rich have the heart like the Psalmist in Psalm 62:10: *If riches increase, do not set your heart on them.*

b. **Those who desire to be rich fall into temptation and a snare:** This desire for riches tempts our heart away from eternal riches, and ensnares us in a trap few can escape – always dreaming of riches, and always setting one's heart on them.

i. The **desire to be rich** can really only be satisfied in IESO The Anointed One, and satisfied with spiritual riches rather than material ones. Everything else falls short.

c. **The love of money is a root of all kinds of evil:** The love of money can motivate any evil on this earth. There is no sin that cannot be committed for the sake of money.

d. **Pierced themselves through with many sorrows:** This is the fate of those who live in the love of money. They are *not* satisfied. We sometimes want the opportunity to find out if riches can satisfy, but we should trust the Word of Aleim and the experience of many.

i. "So do these strangle, drown, poison their precious souls with profits, pleasures, and preferments, and many times meet with perdition and destruction, that is, with a double destruction, temporal and eternal, as some expound it." (Edgar Phillips)

5. (1 Timotheo 6:11-16) True riches: serving a Great King.

But you, O man of Aleim, flee these things and pursue righteousness, divinity, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. I urge you in the sight of Aleim who gives life to all things, and before The Anointed One IESO who witnessed the good confession before Pontio Pilato, that you keep this commandment without spot, blameless until our Ruler IESO The Anointed One's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Ruler of rulers, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honour and everlasting power. Amen.

a. **But you, O man of Aleim:** Timotheo was commanded to be different from those who lived for riches and material wealth. He was to **flee** the proud arguments of those who misuse Aleim's Word and who suppose that we should follow Aleim

just for what we can get out of it.

b. **Pursue righteousness, divinity, faith, love, patience, gentleness:** Instead of pride and riches, Timotheo was to make these things his pursuit. These are things which are often not valued in our present age, but are very valuable to Aleim.

i. This challenge to leave some things and follow hard after some other things isn't just directed to Timotheo, but to everyone who would be a **man** [or woman] of Aleim – as opposed to being a man of *this* world.

c. **Fight the good fight of faith:** Going Aleim's way – against the flow of this world – won't be easy. Therefore, Timotheo had to have a soldier's determination.

i. Aleim calls us to be fighters, but to fight **the good fight of faith** – a fight where some may lose a battle here and there, but they will carry on the fight with great determination until the war is over – when we **lay hold on eternal life**.

ii. Timotheo was drafted into this war: **To which you were also called.** But Timotheo also volunteered: **And have confessed the good confession in the presence of many witnesses.** Timotheo had to consider both so as to set his thinking right for the fight. Aleim had called him, and he had also freely chosen.

d. **In the sight of Aleim who gives life to all things:** Since Paulo called Timotheo to a difficult battle, it was good for him to know that the orders were given under this great Aleim. Timotheo had an obligation to serve the Creator who gave him life.

i. The denial of Aleim as Creator has done wide damage in our culture. Some of the biggest damage has come from the simple fact that many people no longer believe they have a Creator they must honour and be accountable to.

e. **The Anointed One IESO:** This is who gave Timotheo the difficult command. IESO Himself knew what it was to fulfill a difficult command, because He **witnessed the good confession before Pontio Pilato** and did it in several ways.

i. IESO admitted the truth about Himself, agreeing with Pilato's statement that IESO was the King of the Jews (Matthio 27:11).

ii. IESO testified to Pilato about the sovereignty of Aleim, saying *You could have no power at all against Me unless it had been given to you from above* (Ioanne 19:11). IESO let Pilato know that Aleim was in charge, not Pilato.

iii. IESO was silent about specific accusations, refusing to defend Himself, but leaving His life in the will of Aleim the Father (Matthio 27:14). "For The Anointed One made His *confession before Pilato* not in many words but in reality, that is by His voluntary submission to death." (Peter Damonse)

iv. In each of these ways, IESO made a *good confession before Pontio Pilato*; so when Timotheo is told to live up to the *good confession* he made (1 Timotheo 6:12), he is simply being told to do what IESO did.

f. **Until our Ruler IESO The Anointed One's appearing:** This was *how long* Timotheo was supposed to fight the good fight. There is always danger that a good effort will simply not last long enough, and end in defeat.

g. **He who is:** Knowing who IESO is equipped Timotheo to fight the good fight. History is filled with example of armies that have been led to spectacular victories because the men knew and loved their leaders. Therefore, here Paulo described

IESO to Timotheo.

i. He is **the blessed and only Potentate** – the One who alone has all power and strength, who rules over the universe from an occupied throne in heaven.

ii. He is the **King of kings and Ruler of rulers**; the majesty of man fades in comparison to the glory of IESO. The richest, smartest, most influential persons on earth are midgets next to King IESO.

iii. He **alone has immortality, dwelling in unapproachable light, whom no man has seen or can see**: He is holy. IESO is not merely a super-man, He is the Aleim-man; truly immortal without beginning or end; with a glory which if fully revealed would strike any human dead.

iv. **To whom be honour and everlasting power**: Knowing who this IESO is should bring forth a response – not primarily, “what can He do for me?” but a response of simple and profound *worship* – declaring **honour and everlasting power** towards this great Aleim. **Amen!**

h. **To whom be honour and everlasting power**: Paulo praised the glory and honour of the exalted, enthroned Ruler IESO The Anointed One. He is a unique man (**who alone has immortality**) and a glorified man (**unapproachable light**).

6. (1 Timotheo 6:17-19) A final word to the rich.

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living Aleim, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

a. **Rich in this present age**: This phrase puts it all in perspective. These ones might be rich now, but they must use their riches responsibly if they will be rich in the age to come.

b. **Not to be haughty**: Pride is a constant danger with riches. It is very easy to believe that we *are* more because we *have* more than another man has.

c. **Nor to trust in uncertain riches but in the living Aleim**: Aleim knows our tendency to trust in riches instead of in Him. He guards us against this danger because He wants us to trust in that which is most certain – in Him and not in **uncertain riches**.

d. **Let them do good, that they be rich in good works, ready to give**: Being a giver, and doing good with our resources is what guards our heart from materialism and trusting in uncertain riches.

i. Many think the main reason for giving unto the Ruler is because the Ekklesia needs money. No. The most important reason to give is because *you* need to be a giver. It is Aleim’s way of guarding you against greed and trust in uncertain riches. Aleim will provide for His work even if you do not give; but what will happen to *you*?

ii. If you do not give of your material things to the Ruler’s work, how will you be **storing up for [yourself] a good foundation for the time to come**? How will you **lay hold on eternal life**? Will there not be some – perhaps many – who do not enter heaven because their heart was really far more comfortable here on earth with its material rewards?

e. **Lay hold on eternal life**: Paulo’s idea was to Timotheo, “Leave the pursuit of money aside and be content with your

work as a minister of the Glad Tidings. Your hand is not big enough to lay hold of two things. Therefore, since you can only have one, see that it is the vital thing. Lay hold on eternal life.”

i. “From this it is evident that if he lays hold on eternal life, he will have to fight for it; and that if he has to fight, he can only fight by laying hold upon eternal life with tenacious grip.” (Edgar Phillips)

7. (1 Timotheo 6:20-21) Conclusion: A final charge.

O Timotheo! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge; by professing it some have strayed concerning the faith. Grace be with you. Amen.

a. **O Timotheo!** Paulo repeated a theme often used, challenging Timotheo to distinguish between what comes from Aleim (**that which was committed to your trust**), and what comes from man (**vain babblings**); and to guard against becoming enamored with what comes from man.

i. Paulo had confidence in Timotheo and he did trust him. Yet Paulo also knew how great the power of seduction is, and how high the stakes are – so he warned, and warned, and warned again.

b. **Guard what was committed to your trust**: The Glad Tidings is a **trust** committed to pastors like Timotheo; but also to all believers. And when that trust is broken, **some have strayed concerning the faith**. We must do all that we can to keep this **trust**.