

A
PASTORAL EPISTLE

Paul's **First** Letter to

Pastor Timothy

Let's go through your

Bible by Paragraphs
with Phil Myers

BibleByParagraphs.com

10 BLOGS found in II Timothy

in order of appearance in syllabus

Paul's Timeline
26 of Paul's Traveling Companions
7 Wonders of the Ancient World
Love God / Love Your Neighbor
Separation: from whom? & why?
Paul's Prayers for His Churches
211 Salvation Verses Using Believe or Faith
Elder, Please Step Down, Now
Elders' Duties
Remarriage
Elders' Duties
Laying on Hands
Separation: From whom? Why?

I Timothy: EXEGESIS

Drawing out what is in the text paragraph by paragraph

APPLICATIONS

Examples to follow
Sins to avoid
Praise & worship

Repeated words
Decisions to make
Seeking the lost
Cautions & warnings
Ways to pray

Attitudes to correct
Questions to answer
Promises to claim
A teaching to study
Praying better

INTRODUCTION

Session 1

I TIMOTHY


A Letter from Paul to a Fellow Church Planter
19 paragraphs

Upon successful completion of this course each you should be able to:

- apply truths from this Pastoral Epistle to your life, personally.
- understand the flow of the books and be able to explain it to others.
- write or say from memory 17 significant verses and be able to use them when witnessing, or encouraging other believers.
- discern and warn others of contemporary false teachings.
- identify church problems clearly from this book, and in local churches as they arise in the future
- know how to esteem the elders in your church.

Introduction

Brief chronology of Paul's life all dates are subjective

AD 10± ?	born		
AD 30±	rabid persecutor	Acts 8	
AD 34	trusted Christ as savior	Acts 9	
AD 34	visits Jerusalem, sent home to Tarsus	Acts 9.26-30	
	<i>over-the-wall-in-a-basket</i>		
AD 35,36	S.A.D., Seminary of the Arabian Desert, Gal 1.17,18	<i>taught by professor Jesus?</i>	<i>pjm</i>
AD 42	recruited by Jerusalem's first missionary, Barnabas, to be Christian Ed. Dir.	Acts 11.26	<i>K.O. Gangel</i>
AD 44-49	missionary trip #1	Acts 13,14,	<i>writes Galatians</i>
AD 50	Jerusalem Council [with Titus]	Acts 15,	Gal 2.3
AD 50-57	missionary trips #2,3	Acts 16-21	Luke joins team—permanently
	Tim joins crew in Turkey		
AD 54	left Tim in Ephesus on way to Macedonia	I Tim 1.3	
AD 58-62	embroiled in Roman court system [ship trip to Rome]	Acts 27,28	
AD 60-61	house arrest in Rome		
	expected release from prison [soon]	Phile 22	
	<i>writes 4 Prison Epistles</i>		
AD 64 ?	tried before Nero, released from prison,	Heb 13.23	I Tim 3.14,15
	visits Spain & Macedonia, <i>perhaps w/ Tim</i>		<i>pjm</i>
	<i>Clement records that Paul reached Spain, "the extreme limit of the west"</i>		
	<i>see also Cyril, Chrysostom, & Muratorian Fragment</i>		
	<i>wrote I Tim & Titus</i>		
	<i>see Acts 19.12</i>	I Tim 3.14	Phile 2
		II Tim 1.16	
AD 65	re-imprisoned, Mamertine dungeon in Rome		<i>pjm</i>
	<i>wrote II Tim</i>		
	<i>sent Titus to Ephesus [to replace Tim]</i>	II Tim 1.16	4.6-8, 12
AD 65?	beheaded, age 60? <i>Nero emperor 54-68 AD</i>		<i>pjm</i>
AD 70	Jerusalem & Temple destroyed by General Titus,		
	<i>later Titus becomes Emperor</i>	<i>see further, Unger's Bible Handbook,</i>	<i>p. 603</i>



Stoning Stephen, Acts 7.58



II Cor 11.33 Acts 9.25



2nd prison, Acts 28.30



Beheading Saul

Whenever you find my initials, *pjm*, I'm letting you know that this is my opinion. It may be an opinion widely held, or perhaps not, but I feel the Scripture is not explicit enough to say, "thus saith the Lord."

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The other Greek letters, lower case
θ ψ φ ϕ ζ ξ χ

These are 18 easiest-to-recognize letters in the 24-letter Greek alphabet.
α β δ ε γ ι κ λ μ ν ο ω π ρ σ τ υ ς
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OUTLINES OF I TIMOTHY

M A Copeland
Ch 1 Sound Doctrine
Ch 2,3 General Directions
Ch 3-6 Advice to Timothy

Anon
Ch 1.1-20 Sound Doctrine
Ch 2.1-3.13 General Instr. for Church
Ch 3.14-4.16 Advice to Timothy
Ch 5.1-6.19 Advice for Church Members
Ch 6.20,21 Charge to Timothy

J. Vernon McGee
Ch 1 Faith of the Church
Ch 2 Public Prayer & Women's Role
Ch 3 Officers in the Church
Ch 4 Apostasy in the Churches
Ch 5,6 Duties of Church Officers

Anon
Ch 1 Warnings: False Teachers & Thankfulness
Ch 2 Instructions on Worship
Ch 3 Qualifications for Church Leaders
Ch 4 An Approaching Apostasy
Ch 5 Instructions About Different Groups
Ch 6 Warnings Against False Teachers

Anon
Ch 1 Warnings Against False Teachers
Ch 2 Instructions on Worship
Ch 3 Choosing Overseers & Deacons Wisely
Ch 4 Advice for Timothy
Ch 5 Honor & Care for Widows
Ch 6 Paul's Final Charge for Timothy

Swindoll
Ch 1 Personal Encouragement & Exhortation
Ch 2,3 The Ministry
Ch 4-6 The Minister
or
Ch 1-3 Work of the Ministry
Ch 4-6 The One Who Ministers

Jeff Kranz
Ch 1 Sound Teaching: law & mercy
Ch 2,3 Godliness & Dignity
Ch 4 Discipline & Godliness
Ch 5,6 Overseeing the Church
Ch 6 .11-21 Charge to Timothy

Even before you jump into the book, let me encourage you to put a check mark next to the "style" of outline you like most.

These notes are basically the kind I use in the Bible college where I teach. For each session their homework is 9-fold:

- A. To read the upcoming passage of Scripture 3 times prior to class and be ready to discuss it.
- B. To read the next 2 pages of these notes thoroughly.
- C. Give titles to each paragraph.
- D. Make personal applications to their lives from ideas at the top of this page.
- E. Look up any interesting Bible references which I include in the notes.
- F. Weekly quizzes, of course, mid-term, and final,
- G. Memorize 2 verses each week from the list I've included as an appendix here.
- H. Write a research paper on one of a half dozen topics.
- I. Read all the blogs.
- J. Give an opinion [or *best guess*] when asked for about 7x.
- K. Raise questions in class and [*politely*] challenge anything I say if they have Bible verses to support their idea.

This would be a 2-hour course which meets 32 times in the semester.

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PAUL'S Biosketch: see PhilMyersBlog.com [Paul's Timeline](#)

- ⇒ “a man of small stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting [*unibrow*] and nose somewhat hooked.”
Onesiphorus of Iconium, Acts of Paul and Thecla [contemporary who met Paul]
- ⇒ “his bodily presence is weak and his speech contemptible.” *II Cor 10.10*
- ⇒ not the first missionary, Barnabas had already been sent out by the Jerusalem church as a church planter to Antioch Acts 11.22 **8Keys, #3, COMPARE**
- ⇒ recruited [*from Tarsus*] by Barnabas to come to Antioch [*150 miles west of Antioch*] Acts 11.25
- ⇒ Missionary [*Doc's definition*] = “an elder who is sent out by his church to plant churches” *pjm*
 - * no promise of financial support
 - * preach the Word of God without charge
 - * 3 missionary journeys, 15 years [*AD 44-58*]: 7,000 miles [*half by boat, most by commercial airlines or on foot*],
- ⇒ apostle = “someone sent [*on a mission*]”
5 requirements for all apostles:

Acts 1.22	met Jesus	knew Jesus personally	witnessed the rez
I Cor 9.1	eyewitness		
II Cor 12.12	signs		
- ⇒ chief of sinners became saint *I Tim 1.15*
- ⇒ least of the apostles became preacher *I Cor 15.9*
Nowhere does it imply Paul was the best Christian ever, or even the best missionary.
Beware the glorification of Paul.
- ⇒ persecutor of the Church became prime writer of NT doctrine of the Church, [35% of NT]
- ⇒ murderer became missionary
- ⇒ least of the saints became exhibit “A” Christian *Eph 3.8 I Tim 1.15*
- ⇒ tentmaker? - bah! hardly worth mentioning. Bi-vocational pastor for 3 very brief periods in 15 years.
Thessalonika, Corinth, Ephesus **8Keys, #3, COMPARE**
“Tentmaker” = [*definition today*] a missionary who supports himself with part-time employment
a. II Thes 3.8 made tents in Thessalonika AD 52
Paul starts [*Acts 18.3*] then quits tentmaking two verses later [*18.5*].
Phil 4.14-19 obviously Paul was in Thessalonika more than “Three Sabbaths”
* *The church at Philippi sent Paul relief money at least twice while he was in Thes.*
b. *I Cor 11.7 “preached. . .freely” (NAS “without charge”)*
Later apologizes to the Corinthians [*53 AD*] for not giving them an opportunity to support him. He tells them he treated them as “inferior to other churches. . .not burdensome to you . . .forgive me this wrong” *I Cor 4.12 AD 54*
c. Acts 20.34 again bi-vocational in Ephesus AD 60
- ⇒ significant cities Paul visits

Ephesus	I Tim 1.3, Acts 18,19	3 yrs	Corinth	Acts 18	1 1/2 yrs
Miletus	II Tim 4.20		Jerusalem	Acts 15,21	
Troas	II Tim 4.13		Philippi	Acts 16,20	
Crete	Acts 27.7		Athens	Acts 17	
Thessalonika	Acts 17		Rome	Acts 28	[<i>involuntarily</i>]

Prison Record—3 arrests [*plus “custodies”*], total 5 or 6 years

- 1st Acts 16 Philippian jail, overnight only
- 2nd Acts 21-28, arrested in Jerusalem AD 56 **8Keys, ROMAN HISTORY**
Includes:
 - 2 yr. stint in Caesarea
 - appeals to Nero
 - Mediterranean cruise to Rome, in chains
 - house arrest in Rome 2 yrs, Luke stays with him, *II Tim 4.11*
Timothy, Mark, Onesiphorus, others join him
 - trial before Nero, then released *pjm*
must have explained the gospel to Nero
- 3rd rearrested [*post-Acts*], wrote II Timothy, lonely, crusty old bachelor on death row, II Tim 4.6 1.16
[AD 65?] Mamertine dungeon? with Demas, Luke, Titus, Crescens **8Keys, ROMAN GEOGRAPHY**



Scripture which seems to support 3 imprisonments
Acts 19.12
I Tim 3.14
Philemon 22
II Tim 1.16

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I Timothy: EXEGESIS

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INTRODUCTION

Possible chronology of Paul's writings
Gospels = 45% of NT

14 books over 20 year period, AD 47-66

pjm

The canonical order seems to be a combination of size and importance with a sprinkling of chronology.

- Galatians
 - I, II Thessalonians
 - I,II Corinthians
 - Romans
 - Hebrews
 - Philemon
 - Colossians
 - Ephesians
 - Philippians
 - I Timothy
 - Titus
 - II Timothy, *from prison*
- } Travel epistles [during missionary 3 trips]
- } Prison Epistles
- } Pastoral Epistles

TIMOTHY'S bio-sketch

part based on Scripture, part based on Scripture [Acts, Col, Cor, Phil, Phile, Thes, Rev, Eph]
plus tradition [history] **8Keys.#3 COMPARE SCRIPTURE / SCRIPTURE**

Tim is co-writer of 6 books *while with P during 1st imprisonment in Rome, Heb 13.23*

- II Cor 1.1* *I Thes 1.1* *II Thes 1.1*
- Philemon 1* *Philippians 1.1* *Colossians 1.1*
- a. faithful *I Cor 4.17 1.1*
- dedicated worker *I Cor 16.10*
- cared deeply for people *Phil 2.19*
- b. saved at home and immersed in the Bible at mom & grandma's knees *II Tim 3.15*
- c. knew the Scriptures. . .unto salvation. *II Tim 3.15*
- d. grew up as a Gentile believer
* leaders in the church chose not to have him circumcised
- e. commended by church leaders before he met Paul *Acts 16.1,2 [already a "disciple"]*
not young in faith when he met Paul
- f. **Paul's 2nd Trip**, Tim met Paul in Lystra, *Acts 16.3, 51 AD*
- g. Tim joined at 3rd city [Tarsus, Derbe, **Lystra**] on Paul's 2nd trip, along with Luke, 51 AD *pjm*
Silas had joined in Antioch, *Acts 16.3*
Tim sent to Thessalonika *I Thes 3.1,2*
Tim left in Berea with Silas *Acts 17.14* later visits Thes and sends report to Paul
Paul to Athens [w/o Tim] *I Thes 3.1* Tim rejoins, stays for 18 months
Tim to Corinth [w/ Paul] *Acts 18.11*
- h. recruited by Paul
Paul wouldn't have taken a baby Christian after having been burned by John Mark a year ago on first trip w/ Barnabas, *Acts 13.13 15.36-40*
"son in the faith" is not term for new believer so he's **not** Paul's convert *I Tim 1.1* *pjm*
. . .as a son with the father, he hath served with me in the Gospel = *Phil 2.2*
This is the meaning of "son in the faith." Refers to Tim's service, not salvation. *pjm*
- i. circumcised by Paul, A SINFUL ACT, see my note at Acts 16.3 [Paul circumcised Tim, not in faith but, **because of unbelieving Jewish observers**] *pjm* **8Keys, MOSAIC LAW**
Do not exalt our biblical heroes beyond reasonable admiration, please, warts and all. Paul was wrong although most commentators do not hold Paul culpable. *I and many others do hold Paul at fault.*
- j. Timothy goes to Ephesus with Paul *Acts 19.22*
- k. later sent w/ Erastus to Macedonia & Corinth *Acts 19.22 I Cor 4.17*
- l. **3rd Trip** *Acts 19.22 [accompanies P. to Thes, Cor, Philippi, Berea, Eph - then Athens w/o Paul]*
P wants to send Tim to Philippi for a visit *Phil 2.19*
served with Paul in Eph 3 yrs *Acts 19.1-20.31* 55-57 AD
sent [or left] by Paul to be pastor in Ephesus, later sent to Corinth as pastor? 62 AD *I Cor 4.1*
- m. Tim becomes bishop [elder] of Ephesus *I Tim 1.3*
Ignatian type of bishops didn't start until 2nd century

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Write to me. Send names of unsaved friends & prayer requests [be succinct].

* I cannot promise to answer you, but I will pray that God will use you to bring your friends to faith in Christ. * I will pray for your requests.

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- n. I choose to believe he may have traveled with Paul to Spain. *pjm, [writings of Church fathers]*
8Keys, CLÉMENT, MURATORIAN FRAGMENT, CYRIL, & CHRYSOSTOM

It seems Paul made it to Spain on a 4th missionary trip after release from Roman prison, because. . . .

* Clement, writes in 95 AD "[Paul] had preached in the East and in the West. . . having reached the farthest limits of the West." *[I Clement 5.5-7],*

* To the Romans the "farthest reaches" would have meant Britain, Gaul [France], or Spain.

* This is also affirmed twice by:

* The Acts of Peter as well as the Muratorian Fragment [end of the 2nd century].

* Eusebius, 4th century church historian, supported Paul's release from jail, after Rome.

- o. Paul writes II Timothy from prison, 64 AD.
p. Paul's BFF—favorite friend & co-worker *pjm*
q. called by Paul to be with him in prison just before his death *II Tim 4.22*
r. Timothy in prison at some point, *see Heb 13.23*
s. death = beaten to death [97 AD?] during festival of Diana [Ephesus] while trying to stop a religious procession. **8Keys, EXTRABIBLICAL ACCOUNTS**

Ephesus, the city

Paul's 3 visits: Acts 18.19 [met Aquila], Acts 19.1-10 [3yrs, Diana riot, church planted],
Acts 20.17 [Paul met with elders at Miletus, knelt for prayer]

Paul, founding pastor, had been there 3 years [Tim prob there, too] *I Tim 1.3* 55 AD

Timothy's adopted home [perhaps until the apostle John took over as pastor]

Diana [Latin]/Artemis [Greek]: temple = one of 7 Wonders of the Ancient World *see p. 8*
a religion with magic arts *Acts 19.27*

Ephesian epistle sent there from Paul by way of Corinth *I Cor 16.10,11*

Ephesian elders [at Miletus] "see my [Paul's] face no more" *Acts 20.17,25*

church grew so large it became the center of Christendom by 150 AD

believers didn't begin to build church buildings often until 250 AD

hosted 3rd major Council in Ephesus 431 AD

[eventually there were 7 official and theologically profitable Councils held at Ephesus]

Paul wrote I Cor from Ephesus, *I Cor 16.8*

Ephesus eventually receives one of John's "letters to the 7 churches"

Rev 2.1-7 they "lost first love"

Paul's 26+ traveling companions

LONDON NEWSPAPER ADVERTISEMENT: MEN WANTED FOR HAZARDOUS JOURNEY. SMALL WAGES, BITTER COLD, LONG MONTHS OF COMPLETE DARKNESS, CONSTANT DANGER, SAFE RETURN DOUBTFUL, HONOR & RECOGNITION IN CASE OF SUCCESS.

Sir Earnest Shackleton

*for a polar exploration—
thousands responded*

Aqui_ & Pri_____	Acts 16.3,4		
Ari_____	Acts 20.1-5	19.29	
Bar_____	Acts 13.2,5		
Bar_____	Acts 15.22	[Judas]	
Cre_____	II Tim 4.10		
Dem_____	II Tim 4.9	Phlm 24	
Epa_____	Col 1.17	4.12	Phlm 3, 24
Epa_____	Phil 2.25	4.18	
Era_____	Acts 19.22	II Tim 4.20	
Gai_____	Acts 19.29	20.4	
Joh____M____	Acts 13.5		
Jus_____	Col 4.11		
Luk_____	Acts 20.5	II 4.11	
One_____	Col.4.9		
One_____	II Tim 4.19		
Sec_____	Acts 20.4		
Sil_____	Acts 15.22	15.40	
Silv_____	I Thes 1.1		
Sop_____	Acts 20.4		
Ter_____	Romans 16.22		
Tim_____	Acts 20.4		
Tit_____	II Tim 4.10	not mentioned in Acts	
Tro_____	Acts 20.4	II Tim 4.20	[Paul left Trophimus sick at Miletus]
Tyc_____	Acts 20.4		
Urb_____	Romans 16.9		
"and others" . . .	Acts 15.2		

There is absolutely no disagreement among scholars that the most effective way for you to master the Pastoral Epistles is for me to tell you to dig out 100% of this truckload of content with your own little shovel, with as little help from me as you can stand. The downside of that procedure is that it would perhaps take you longer than it took me [hundreds of hours], and cost you a lot of tuition. . . so . .

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“Moody, the world has [still] yet to see what God will do with a man fully consecrated to Him!”
Henry Varley, British revival preacher, to D.L. Moody, 1872

Two interesting lists

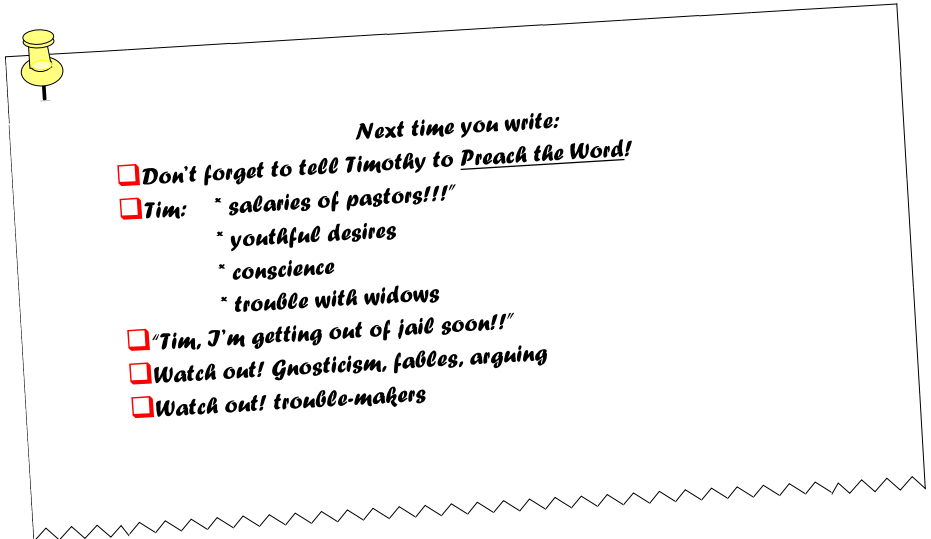
Nine more APOSTLES besides the 12 disciples/apostles

Acts 1.26	Matthias
Rom 16.7	Andronicus, Junia
I Cor 4.6,9	Apollos
I Cor 9.5,6	Barnabas
Galatians 1.19	James, Lord’s brother
I Thes 1.1 2.6	Sylvanus, Timothy
Phil 2.25	Aphroditus

Eight NT PROPHETS & Five Prophetesses

Luke 2.36	Anna
Acts 11.27,28	Agabus [and others]
Acts 15.32	Silas & Judas
Acts 21.9	Philip’s 4 virgin daughters
Acts 13.1	Barnabas, Simeon, Lucius, Manaen, Saul

I Timothy was probably written from a collection of Post-It notes Paul had on his refrigerator.
No tidy organization. *pjm*



You can learn 18 [of the 24] of the letters in the Greek alphabet!

Some imagination is required.

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Uniquenesses about the three Pastoral Epistles.

- ⇒ I think of these 3 books as reiterations of some of Paul’s campfire chats which he must have had with Timothy as they traveled thousands of miles by foot around Asia Minor. Paul doesn’t give much detail. It seems as though he expected Tim to be able to fill-in-the-blanks pretty easily. No topics are developed fully except perhaps elders and widows.
- ⇒ The structure of the book is somewhat like 15 the scattered topics Pastor James [Jesus’ brother] sent out one afternoon. James mailed copies of his notes to his former congregation members who had scattered after the persecution. Later James’ inspired notes were included in the canon of Scripture and called “The Epistle of James.”
- ⇒ The first readers from his diaspora congregation would remember sermons he preached on those topics. None of his 15 topics were developed like several of Paul’s were in Romans, Corinthians, and Galatians.

8Keys, #3, COMPARE

- ⇒ In the same way the I Timothy seems to be a collection of Paul’s succinct outlines and pithy advice which would remind Tim of his oft repeated chats with him. *pjm,*
- ⇒ There is no obvious order or conclusion in this letter. It almost ends mid-thought.
- ⇒ There aren’t any heavy, knotty doctrinal problems which the writer explains.
- ⇒ I Timothy was written after Paul was freed following his first stint in prison in Rome. Tim had now been pastor in Eph for 7 yrs.
- ⇒ II Tim was written during Paul’s second imprisonment. He mentions “chains” in 1.8. *pjm*
- ⇒ teach! 8x
- ⇒ conscience 4x [21x in all Pauline letters]
- ⇒ prayer I Tim 2.1 4.5

6 Greek nouns & verbs for prayer in NT

- proseukas* = by far the most common [127x in NT]: pray, desire, vow-like, intimate
- hiketeria* = supplication
- entugchano* = intercession
- eucharistia* = thanksgiving, rejoice, grace
- anthropon* = intercessions
- deesis* = petitions, pleas, needs

- ⇒ king was Nero 54-68 AD
- ⇒ salaries for pastors
- ⇒ mentions 30 people by name in his 3 Pastoral Epistles [18x positive, 12x negative]

8Keys, #3, COMPARE

positive Eve, Lois, Eunice, Onesiphorus, Luke, Mark, Tychicus, Aquila & Priscilla, Erastus, Trophimus, Eubulus, Pudens, Linus, & Apollos, Artemas, Zenas, & Apollos
negative Hymenaeus, Alexander, Adam, Phygellus, Hermogenes, Philetus, Jannes & Jambres, Demas, Crescens, Titus, & Alexander

- ⇒ God is the Savior [6x] I Tim 1.1 2.3 4.10 Tit 1.3 2.10 3.4
- ⇒ Paul mentions eight flavors of false teaching: 1.3 4.1-3 6.3-5

- ... but Paul doesn’t elaborate.
- apostasy doctrines of demons fables, vain janglings
- slander genealogies evil spirits quarrel about words

Other heresies not mentioned by name: lawlessness, asceticism, circumcision, esoteric revelations, dualism, Galatianism, legalism, antinomianism, allegoristic teachings, anti-grace

- ⇒ defend the faith! I Tim 1.18
- I Tim 1.3 don’t flinch at preaching the truth
- I Tim 4.1 expose, oppose
- I Tim 1.10 sound doctrine
- bad doctrine begins with bad conduct & secret sins
- Hymaneus & Philetus, I Tim 2.17,18 heresy = taught the resurrection is past
- Hymaneus & Alexander I Tim 1.20 result = delivered to Satan
- Excommunication prescribed I Cor 5.5
- ⇒ a few of Paul’s most colloquial “down home” colorful expressions:
- “busybodies” I Tim 5.213
- “of whom I am chief” I Tim 1.15

I teach directly from these 40 pp. of notes but I only cover about 75% of these 20 kinds of insights.

Maps
Cross-refs, 500+
Photos
Greek words
Dates
Opinions
H/W
13 kinds of applications
My own Applications
8 Keys, 46 x
10+ more Keys
Dozens of study tips
Further reading
My own parag. titles
Blogs
College level syllabus
Historical events
Cultural insights
Greek alphabet
Definitions of some words
Quotable quotes
Neat rabbit trails

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 DocMyers3@gmail.com [my e-mail]

The other Greek letters, lower case
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INTRODUCTION

I Timothy: EXEGESIS

Drawing out what is in the text paragraph by paragraph

APPLICATIONS
Examples to follow
Sins to avoid
Praise & worship

Repeated words
Decisions to make
Seeking the lost
Cautions & warnings
Ways to pray

Attitudes to correct
Questions to answer
Promises to claim
A teaching to study
Praying better



“concerning faith. . .have made shipwreck” *I Tim 1.19*
“old wives fables” [*AMP = grandmothers’ tales, ESV = silly myths, NASB = fit only for old women*] *I Tim 4.7*
“we brought nothing into this world and it is certain we can carry nothing out” *I Tim 6.2*
“heap to themselves teachers, having itching ears” *I Tim 4.3*

A little map study

Italy: Rome
Greece: Athens, Macedonia, Corinth, Philippi
Asia Minor: Galatia, Antioch, Israel, Troy, Ephesus



White dots are unmarked important cities.

Corinth, Philippi, Troy, Ephesus, Caesarea, Antioch

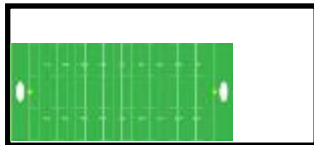


(3rd) Temple of Artemis [Diana] of the Ephesians
One of the 7 Wonders of the Ancient World
Destroyed 401 AD

450' x 225' [8Keys ROMAN HISTORY](#)
[see PhilMyersBlog.com 7 Wonders](#)



Diana's [Latin name] temple grounds today



Football field superimposed on footprint of Diana's Temple which is 70' [taller than the tallest soccer stadium in the world today.]

**We do not flip a coin or resort to logic when we face a difficult passage.
We diligently apply hermeneutic principles.**

“Don't you never preach nothin' that ain't been preached before!”

I am teaching how to dig for gold on your own.

I may be the greatest time saver you've got.
Certainly you can read a dozen of the same books I've read in preparation for this study in order to glean the same information.

You may even read the Pastoral Epistles 150 times as I have.
I've simply saved you hundreds of hours of research; however, you are required to TRUST but VERIFY.

Make all of this your own by comparing Scripture with Scripture.

If all you know is what I tell you I've found,
you have cheated yourself out of the pleasure of finding truths for yourself.

You can expect to meet these 14 words in our study of I Timothy.

- agonidzo** = agonize, fight
- charis** = grace
- diablos** = Satan
- diakonos** = deacon, server
- diamonion** = demon
- didaskoloi** = teach, doctrine
- doxa** = glorify, glory
- ekklesia** = Church
- ethnos** = people, tribe
- episkopos** = overseer
- gnosko** = knowledge
- gunaikos** = wife, woman
- hesychia** = silence, quietness
- parakletos** = helper, comforter called alongside
- pneuma** = spirit, breath, air
- poimenas** = pastor
- presbuteros** = elder
- proistamenois** = ruler
- proseukas** = prayer
- satanos** = Satan

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These are 18 in the 24
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The 1st Epistle to Timothy

Exposition of the text

“Church Order, Doctrinal Soundness, & Discipline”

Remember Einstein’s mother’s interrogation each day when Albert came home, “Albert, did you ask any good questions, today?”

“letters in bold, italics, underlined, in “quotes” = quotations from I Timothy.

- Phil's Homespun Paragraph Titles for I Timothy,
- 1.1 Grace
 - 1.8 Warning about false teachers
 - 1.12 I'm the worst sinner I know
 - 2.1 Pray for the salvation of all men
 - 2.8 Women, practice submission
 - 3.1 Qualifications for elders
 - 3.8 Qualifications for deacons' . . . even so must their wives
 - 4.1 Some believers will become legalists
 - 4.6 Take pains to be godly while you're young
 - 5.1 Take care of the widows and the young widows
 - 5.11 and the young widows
 - 5.17 More about elders, hard work = good pay
 - 6.1 Slaves and masters
 - 6.3 Avoid friction
 - 6.7 Be content
 - 6.11 Pursue holiness
 - 6.15 An ancient doxology
 - 6.17 Be rich in good works
 - 6.20 Grace



Amphitheater in Timothy’s city of Ephesus where Demetrius may have started the riot after Paul preached and the people burned books worth 50,000 pieces of silver equal to \$4 to \$5 million today.

Paul is not in jail. It seems he has been released and later will be re-imprisoned.

65 AD

pjm

1.1-7 write your paragraph title here

GRACE

1.1 “God our Savior”
Lk 2.11 “unto you a child is born. . . a Savior”
Tit 1.4 “the Lord Jesus Christ, our Savior”

1.2 “by the commandment” = divine ordination
“faith” [19x] “The faith” [7X] refers to everything we believe.
“grace. . . mercy. . . peace” triple blessing
I Pet 5.5 “God opposes the proud but gives grace to the humble”

Write your own paragraph titles on these red lines. Capture the main idea of these verses in 3-7 words. I give my own homespun titles at the beginning of each paragraph.

SING: *He giveth more grace*

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase,
To added afflictions He addeth His mercy
To multiplied sorrows, His multiplied peace.



For His love hath no limits, His grace has no measure .
His power has no boundary known unto men.
For out of His infinite riches in Jesus,
He giveth, and giveth, and giveth again.

When we have exhausted our store of endurance,
When our strength hath failed ere the day is half done,
when we’ve reached the end of our hoarded resources,
Our Father’s full giving is only begun.
Annie Johnson Flint

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“mercy” is in all three Pastoral Epistles (*Timothy & Titus*) [*“mercy” often not used in Paul’s greetings*]
“mercy” is forgiveness beyond reason

Lam 3.22,23 “His mercies are new every morning”
“Grace is getting what we don’t deserve.”
Mercy is not getting what we do deserve.”

Although seemingly quaint, this is a quite accurate definition.

pjm

“come boldly. . .obtain mercy” *Heb 4.16*

1.3-5 stay at the task

“fables”, such as: Jesus’ childhood miracles? immaculate conception of Mary, apocryphal writings, Talmud, Mishna, Kabbalah, rules made by rabbis [*mentioned in the Gospels, e.g. washing hands*] fables, etc.

Titus 1.14 fables. . .commandments of men
II Pet 1.16 cunningly devised fables

questions (foolish)

II Tim 2.23 foolish & unlearned questions. . .breed quarrels
Titus 3.9 questions and genealogies

“geneALogies”—proofs of Jewish pedigree, perhaps designed to discredit Jesus’ birth, perhaps it would include rabbinical subtleties, and slavish adherence to Moses

Solution to picayune things is: **“pure heart, good conscience, truth, sincere faith”**

“faith unfeigned” = not fake, not hypocritical

reasons for faking the faith: *applause, pride, fame, low self esteem, ignorance of the Lord and His Word*

1.3 **“teach”** 8x

1.6 **“swerved”** first mention of false doctrine

[*and the desire they had that swerved them was*]. . .recognition as a teacher
Aaron [peer pressure, Deut 9.16], Ananias & Sapphira [admiration, Acts 5], Samuel’s sons [money, I Sam 8.3], seared conscience [I Tim 4.2]

Acts 17.21 to tell or hear something new

I Tim 6.21 “some professing have erred from the faith”

II Tim 2.18 “overthrown the faith of some”

1.7 they were wishing to be **“teachers of the [Mosaic] Law”**

Matt 15.14 blind leaders of the blind

Jas 3.1 “be not many masters” **διδασκελοι, didaskeloi** = teachers

“Teach” and “doctrine” in *I Tim* a major theme = 12x

8Keys, #3, COMPARE

1.3,7,10
2.12
3.2
4.6,11,13,16
5.17
6.1,3

Eight bad reasons that many preachers avoid preaching about doctrine and only talk about application:

- Many pastors feel doctrine may confuse congregation
- Today’s issues are more popular to an audience. They draw people.
- Stories “preach” better
- People with “itchy ears” might leave and go to another church
- Doctrine divides! True.
- Sin is a less popular topic.
- [*Slightly*] false doctrine is easier to preach and usually sounds pretty close to Scripture, anyway.
- Demons always vote for spreading false doctrine. It is their #1 job. Demons want pew-sitters to feel comfortable when they come to church. Focusing on other sins comes in a distant 2nd.

1.7 GRASPING AFTER POWER as a Bible teacher, “the mouthpiece of God”

- arrogance
- authoritarianism
- resistance to criticism
- self-centeredness

Alexander	Mao
Clinton	Moses
Constantine	Napoleon
David	Rehoboam
FDR	L. Ron Hubbard
Hitler	
Gandhi	
Herod	
Julius	

pjm

My paragraph title

An APPLICATION I can use:

1.1-7 Grace

Lord, help me not to seek the praise of men. Let me be content with Your approval alone. And thank You for putting me into a teaching ministry.

BibleByParagraphs.com [*video sessions*]
PhilMyersBlog.com [*blog topics*]
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Session
2

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1.8-11
1.8

[write your own paragraph title on this line]

"Law is good"

Sometimes the Law gets a bad rap. Here are some plusses.

Rom 3.31 we uphold the Law
Rom 6.23 Law condemns sin
Rom 3.23 Law condemns sinners

"Law is not":

Law unable to justify Gal 2.16
able to save Gal 3.11 no flesh justified by the law
able to create spirituality Gal 5.16 walk in the Spirit. . . shall not fulfill lust of flesh
able to pay for sin Rom 8.3 law could not do

OPINION, PLEASE

Check which portions of the Law would it be bad [wrong] for 21st century Jewish believers to honor?

sacrifices sabbath keeping tithe prayers killing Palestinians
 pilgrimage to Jerusalem moral law cleanliness circumcise new bel.

Circle which portions it would be good [right] to keep?

Should we keep all the laws of the OT except sacrificial rules? burnt, sin, guilt, atonement, scapegoat? What about tithes [Levitical salaries, & Temple upkeep], gleaning, feast days, Sabbath day employment, pilgrimage?

see PhilMyersBlog.com [Love God, Love Your Neighbor](#), 600 laws in the New Testament

1.9,10 14 Foul Deeds breaking the Decalogue [5 of the 10 Commandments #5,#6,#7,#8, & #9]

Paul knew some of the deeds personally as a persecutor of the Church, causing believers "to blaspheme"

Mk 7.20-23 The Awful 13
Rom 1.18-32 The Terrible 21
Gal 5.19-21 15 Filthy Sins
Pro 6.16-19 Sordid 7
II Tim 3.1-5 Awful 18
Exodus 20.1-19 8 Don'ts / 2 Dos
II Cor 12.20,12 8 Christian Crimes
I Pet 4.3 6 Serious Sins

[8Keys](#), #3, COMPARE OTHER LISTS

Evil Women in Proverbs
2.16-19 7.5-27
5.3-23 9.13-18
6.23-29, 32 23.26-28



Every once in a while we need to read the 14 above passages and make a list of all the sins which we have ever committed. It is always a humbling exercise.

1.10 "contrary to sound doctrine"

"doctrine" = in non-Pauline epistles 3x

Paul mentions "doctrine" 26x

Other Pauline 9x	{	Romans 6.17 16.17	I Cor 14.6, 26
		Ephesians 4.14	Colossians 2.22
		Hebrews 6.1,2 13.9	
Pastoral Epistles 17x	{	I Tim 1.3,10	
		4.1,6,13,16	
		5.17	
		6.1,3	
		II Tim 3.10,16	
		4.2,3	
		Titus 1.9	
		2.1,7,10	

1.11 "glorious Gospel" glory always points to Christ

glorify, Doc's definition of magnifying Him = "make God look good"

pjm

I Thes 2.4 as we were allowed of God to be put in trust with the gospel

My paragraph title, Warning about false teachers
An APPLICATION I can use: Lord, help me loving Your Word. Help me to spot persuasive false teachers.

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Session 3

1.12-20

[write your own paragraph title on this line]

1.12 **“putting me into the ministry”** *διακονιαν, diakonian* = service

Almost nobody in 4,000 years of biblical history was visited by God when “called” into ministry [not most Judges, not most kings, not most prophets, not most disciples, not most church leaders]. Is a “call” the norm or a necessity for today? What makes today’s pastors and missionaries think they’re so special that they will be visited by God in the same way as the following 5 giants?

How unique was Paul’s appointment? Paul’s “call” = no salary or support from sending church, no clear direction [geographically], no job description, no oversight, non-accountability, no termination date.

*Ahem, but there was an audible “call” and special tutoring in the desert. **pjm***

- First* - “standing on holy ground” *Ex 3.5 Moses*
- Second* - “Speak for Thy servant heareth.” *I Sam 3.9 Samuel*
- Third* - “before I formed you in the womb, I knew you” *Jer 1.5 Jeremiah*
- Fourth* - “Here am I, send me.” *Isa 6.8 Isaiah*
- Fifth* - “putting me into the ministry” *Acts 13.1 Paul*

*Possibly Noah, Abraham, Joshua & David could be added to this list, but not many more. **pjm***

1.12

“no higher purpose”

EX—
Armour
Star Meats

Paul’s selection process seems to be quite different than the others in that his “call” was a result of his faithfulness, then he was **put into the ministry**.

Briefly stated, I don’t believe the Bible teaches the necessity of a missionary call, or a call to preach. A call to be a Sunday School teacher, church pianist, choir director, AWANA leader, or evangelist is nothing more than a strong feeling of one’s yieldedness to the Holy Spirit and prompted by a desire to use one’s gift. And that, dear friends, is a wonderful thing!

Sadly, I’ve heard too many self-proclaiming men flaunt their “call” and always as though it will make others think that they are more humble and godly, and therefore have greater authority. Oh, yes, I agree that not all are attempting one-uppance.

When I realized that I might be just a tiny bit useful to God [age 22], my very first thought was that God must be pretty hard up if He had to use a dull tool like me. I actually had a visual image that God must have been looking for His best wrench at the bottom of His resource barrel and, alas, He only found me available. A pair of pliers.

I had no unique abilities, was not very sharp, had scant knowledge of the Word, had no experience, and was exceedingly reluctant besides. I knew if He wanted to use me He would have to tamper with my personality, alter my habits, rearrange my priorities, change my direction, squash my pride, and I just wasn’t at that level yet. And I wasn’t yet willing for Him to do major surgery on my life.

I loved Him dearly and had made several firm once-in-a-lifetime commitments to Him at the ages of 10, 13, 16, and as a freshman in college.

I had never reneged on those decisions, but I knew I was hardly out of spiritual childhood in my growth. I knew I had not cultivated my relationship with the Father. I did not pray. I had not read my Bible. I did not witness. And although I always went to church and I had not engaged in all the “bad” stuff during the tumultuous 60s, I puzzled over the phrase “knowing God.”

Well, I discovered that He could use anybody. Actually, ministries started asking me to use my spiritual gift of teaching with them on their paid staffs before long.

It is true I’ve become used to seeing God use me, but I’ve never gotten over my initial astonishment that He might use me. I am still awed. It has regularly and often given me a conscious fascination of His blessings on my ministry.



SING: Spirit of the living God

Spirit of the living God, fall fresh on me.
Spirit of the living God, fall fresh on me.
Melt me. Mold me. Fill me. Use me.
Spirit of the living God, fall fresh on me.

Daniel Iverson

[father of a friend of mine]



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Barnabas hired Saul [Acts 11.25,26] as his DCE [Director of Christian Education or else a Bible study leader] a couple years prior. Paul was put on paid staff in Antioch as an elder. . . and for “a whole year. . . taught much people.”

Acts 11.26

Then the Holy Spirit selected **elders**, B & P to be missionaries.

pjm

Every believer should be able to say, “I am what I am by the grace of God, and He is pleased to allow me to serve Him as I am doing in my local church!”

Is there a “Pastor’s Heart”?

Is it a spiritual gift?]

pjm,
yes & yes

Saved and called to serve

Eph 2.10 “created. . .unto good works”

Spiritual Gifts

5 lists of gifts, **χαρις, charis** = gift or grace

Rom 12.6-8

I Cor 12.8-10

I Cor 12.28-30

Eph 4.7-13

I Pet 4.9-11

In my Bible I have all of these chapters listed in the margin of Romans 12.6 so I could find all 5 passages quickly.



freedom to become a *voluntary* slave

Gal 5.13 freedom. . .serve one another

I Cor 15.10

labored abundantly

Col 4.17 “Say to Archippus, take heed to the ministry thou hast received in the Lord” *pjm, my “life verse”*

Write my name in your Bible near Col 4.17 then email me your favorite verse and I’ll write your name in my Bible—and pray for you..

* greatest opportunity to serve, minister = servant [foot washer, domestic servant]

No higher goal—never neglect this. Everyone’s **greatest purpose in life** is to use his/her spiritual gift in his/her local church!

* to be a weapon in the hands of the Holy Spirit

* to be a doorkeeper in the house of the Lord

* to know that the king of the universe remembers our middle name

* to be a full-time witness and ambassador for Jesus Christ

* greatest temptations **OPINION, PLEASE**

If you were famous in ministry, which of these might you have to watch out for most in your own life?

• pride

• exclusivism—your church is correct on everything *your opinions are best*

• greed—money, beauty of the church bldg., your technology, pedigrees, degrees, staff salaries, books written

• non-accountability

• indiscretion

• abuse of power

you are the source of knowledge

you are impeccable

you become irreprouchable and unapproachable

* greatest character traits What do you think people are looking for in a servant?

• transparency? _____?

• honesty? _____? others?

• humility? _____?

“Love God, and live as you please!” Augustine AD 500 *from his sermon on I Jn 4.4-12*

1.13 **“blasphemer”** Paul abused & mocked Jesus and His followers hostility toward His Name.

1.15 **“of whom I am chief”**

Mk 10.45

“give His life a ransom for many”

I Jn 2.1,2,8

“if any man sins. . .if we say we have no sin”

Rom 5.6,8

“while we were yet sinners, Christ died for the ungodly”

Paul knew how wicked he was. How wicked were you?

I was an ungodly enemy of Jesus at age 5!

Rom 5.20 6.8

Incredible sins covered by incredible grace

I know more about my sins than about those of any other person in the world.

1.15

EX- huge bearded Hell’s Angels motorcyclist

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Paul doesn't necessarily feel he had committed more sins than others, but he knew he blasphemed with his eyes wide open *[although in ignorance of the truth]* and he grasped the wickedness of his sins. Eph 3.8 "[Paul] the least of all saints"

I Cor 15.9 "I am the least of the apostles"

More light shows more dirt.

With knowledge comes responsibility. Godly people understand the depth of their sin better than the formerly wicked, godless new believer, in the same way a professional athlete knows all the mistakes he made during a game better than the crowd or even the coach.

It's interesting that we can only identify a few times Paul did something wrong:

☑circumcise Timothy, ☑take a vow, ☑disobey the HS's prohibition to go to Jerusalem

SING: *Search me, O God*

Search me, O God, and know my heart today.
Try me, O Savior, know my thoughts, I pray.
See if there be some wicked way in me.
Cleanse me from every sin, and set me free.

Edwin Orr

1.17 **"eternal, immortal, invisible, . . . wise"**

a beautiful doxology *δοξα, doxa* = praise see also I Tim 6.15,16

SING: *Immortal, invisible*

Immortal, invisible, God only wise,
In light inaccessible, hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty victorious, Thy great Name we praise.

Walter Smith

30 DOXOLOGIES: Rom **8.38,39 / 11.33,36 / 15.5,6**, 13/16.27/I Cor 15.50/II Cor 13.11,14/
Gal 6.18/Eph 3.17-19/3.20-21/6.23-24/Phil 4.7/Col 3.15-17/I Thes 3.12-13/5.23-24/
II Thes 2.16-17/I Tim 1.17/I Tim 6.15,16/Phile 25/Heb 13.20-21/II Pet 3.18/II Jn 3/Jude 24-25/
Rev 1.5b-6/4.12/5.12-13 7.12/22.20-21 **8Keys**, DIFFERENT GENRE

1.18 **"according to the prophecies" [4.14] "gift. . . given thee by prophecies. . . hands of the presbytery"**

"war a good warfare" = faith & faithfulness

scrupulously obey

They may question your theology, but they should never be able to question your lifestyle.

1.19,20 **"good conscience,"** sometimes called the Umpire of the Soul

We're in trouble when sin doesn't feel in our hearts like the whip on Jesus' back.

"put away. . . shipwreck" *[thrust away]* I Cor 9.27 "lest I become a castaway" *not loss of salv*

Hymenaeus & Alexander, "learn not to blaspheme"

II Tim 2.17,18 Hymenaeus & Philetus "say the Rez is past"

II Tim 4.14 Alexander the Coppersmith, riot at Ephesus

Heb 12.11 "no chastening seems joyous"

Pro 3.12 "for whom the Lord loveth, He chasteneth"

* Take care of little sins in your life.

1.20 **"delivered unto Satan"** implies excommunication, shunning, I Cor 5.11, "not to eat with" Matt 18.15-17

how to confront a sinning sister

Go to her/him privately.

Gal 6.1, meekly "restore such an one" *the purpose is remedial, not punitive*

Eph 5.11 "reprove them"

II Thes 3.14,15 "admonish him as a brother" *keep the end result in view*

Go with 2 or 3 others

Go to the church

Put him out of the church in Corinth! I Cor 5.1,5

A year or so later Paul wrote Corinth a second letter. The man was to be re-instated back into the fellowship of the church. The excommunication had worked!!

He was fully restored. II Cor 2.5-11

1.19,20
EX - Pastor
A.R.S. my first
castaway friend

He didn't "fall
into sin", he
marched into
sin.

1.19 EX. I'm
sure my father
must have loved
me more than
my brother &
sister com-
bined, because
he. . . Pro 3.12

I Timothy: EXEGESIS
Drawing out what is in the text paragraph by paragraph

APPLICATIONS	Repeated words Decisions to make Seeking the lost Cautions & warnings Ways to pray	Attitudes to correct Questions to answer Promises to claim A teaching to study Praying better
Examples to follow Sins to avoid Praise & worship		

- 3 reasons for excommunication
1. Prov 22.10 disunity
 2. Rom 16.16-18 bad doctrine
 3. I Cor 5.2,7 bad testimony

see PhilMyersBlog.com **Separation: from whom? And why?**

6 sins in the Corinthian church: boasting, porneio, incest, pride, unconfessed sin, tolerance of sin in the church, compromise *Actually you could find 14.*
"learn not to blaspheme" purpose of discipline is restoration death is not the intent

My paragraph title, **I'm the worst sinner I know**
An APPLICATION I can use: Lord, I have some shipwrecked friends. Help me not to embarrass You by any decisions I make.

2.1-7 ----- /write your own paragraph title on this line/

2.1 best one verse primer on prayer in the Bible
first job of the elders = Acts 6.4 PRAY!
 * highest **priority**, not just first in a series of things to do
See my list of elders 11 priorities @ I Tim 3.7 [p. 23]

Session 4

SING: Sweet hour of prayer
 Sweet hour of prayer, sweet hour of prayer that calls me from a world of care,
 And bids me at my Father's throne, make all my wants and wishes known.
 In seasons of distress and grief, my soul has often found relief,
 And oft escaped the Tempter's snare by thy return, sweet hour of prayer.
 William Bradbury



see PhilMyersBlog.com **Paul's Prayers for His Churches**

"[by prayer] Christians can strengthen & sweeten the life and the nation in which we live."
 Oliver B. Green

"Supplications"

- I Tim 2.1,8 "pray everywhere"
 4.5 "sanctified by the Word and prayer"
 II Tim 1.3 "without ceasing, night and day"
 Lk 11.4 "pray for fewer temptations"
 Three ways God answer prayers:—Yes, No, Not yet [Wait]

8Keys, DEFINITIONS

"Prayers"

- a spiritual barometer
 Acts 6.4 . . .devote ourselves to prayer and ministry of the Word. . .

"Intercessions, [petitions]"

- see 2.3,4 [the Savior] will have all men to be saved. . .so pray!
 Rom 9.1 great heaviness. . .sorrow in my heart. . .relatives will be saved
 Rom 10.1 heart's desire and prayer for [unsaved] Israel
 Lk 10.2 Jesus came to seek and save that which was lost

"Giving of thanks"

- if you pray **almost only** for things = you're materialistic
 if you **almost only** pray for health & better circumstances = you're earthly minded
 if you **almost only** pray for blessings and rewards = you're self-centered
 if you **regularly** seek God Himself = most blessed

Not just a scheduled moment, substitute for action or last resort.

[“There's nothing left to do but pray,” is like saying, “There's nothing left to eat but food”]
 Make praying a firm habit.

Would making a list help? *Lists help us remember things we're likely to forget.*
 Col 1.9ff do not cease to pray for you: knowledge of His will, wisdom,
 understanding, truthfulness, and knowledge

I have surmised that prayer may be an unnamed spiritual gift. *pjm*
 2.2 **"for Kings"** pray for your king **at least as often** as you criticize him [and again after you criticize him,
 not condescendingly, but as if he were someone you knew growing up.]

"all that are in authority"

Write the initials of 5 people who are in authority over you _____, _____, _____, _____, _____
 I've written mine: RDDRA **OPINION, PLEASE**

2.1 EX—"These young men have already spent many days alone in prayer and fasting." Nelson Guerra, Lake Yajoa, Honduras

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The other Greek letters, lower case
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“quiet and peaceable life” politically, Nero The biblical way to avoid war is to pray.
I Pet 2.13-15 “submit. . . to every ordinance of man. . . put to silence”
Almost every pastor I have had in the last 40 years has chuckled from the pulpit that he is not resolute in keeping speed laws [my present pastor is a exception]. God is therefore obliged to withhold blessings from their ministries.

Rom 13.2 “be subject unto the higher powers. . . whosoever therefore resisteth the power, resisteth. . . God”
“We cannot sow wild oats and pray for a crop failure.”

I first heard this from my Pastor S who was sowing his wild oats.
Praying is obeying. See the list of requirements we must meet to be sure of answered prayer, @ 2.8

2.4,5

“one mediator”

Gr παρακλητος [parakletos] = go between, I Jn 2.1 advocate, [verb form] to call near

“All men to be saved” Gr pas = all

“Salvation is not limited by His [God’s] willingness, but by the reluctance and unbelief of men.”

Erdman
SING VERSE 2.5!

I John 2.1 an advocate with the father

II Cor 5.21 our substitute. . . Who knew no sin

Isa 53.6

Gen 22.2-8

I Pet 2.24

This is one doctrine which sets Christianity apart. Son is the Mediator to the Father.

The closest thing the world can find is a priest or medium who is simply a message carrier:
witch, seer, oracle, necromancer, astrologer, shaman, channeler

II Cor 5.19 “reconciling the world to Himself”

Heb 9.22 “w/o shedding of blood there is no remission of sin”

Jn 14.6 “no man cometh to the Father but by Me”

Jn 10.1 “. . . entereth not by the Door. . . I AM the Door”

Gnosticism was growing in Tim’s day. Reached height in 2nd century, with many “mediators.”

Gnosticism also a theme in Col, II & III John **γνωση, gnosis** = knowledge,

Science

God’s will is not always done. All men are not saved.

Why pray “Thy will be done on earth”? Matt 6.9-13.

Puny man has been given, by God’s own choice, the free [an extremely strong anti-Calvinistic statement] will to disobey almighty God, and the necessity to accept the consequences. **8Keys**, #4, LITERAL

SING: Rescue the Perishing

Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave.
Weep o’er the erring one, lift up the fallen,
Tell them of Jesus, the mighty to save.

Rescue the perishing, care for the dying,
Jesus is merciful, Jesus will save.

Though they are slighting Him, still He is waiting,
Waiting the penitent child to receive,
Plead with them earnestly, plead with them gently,
He will forgive if they only believe.

Warren Shiver

2.6

“ransom” Mark 10.45 a payment of blood

denarii = a day’s wage

up to 800,000 denarii to ransom at least one slave and set him free [teacher? politician? CEO?]

2,500 denarii = manual laborer

500 = wench, child, feeble-minded

6,000 = pretty girl

8Keys, ROMAN CULTURE

Jn 10.18 “I have power to lay it down”

Rom 5.6,8 “for the ungodly. . . while we were yet sinners”

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"a ransom for all" = for all

8Keys, #4 LITERAL

Mark 10.45 gave His life a ransom for all
John 3.16 whosoever
John 1.29 sin of the world
I John 2.2 the propitiation for our sins [i.e. satisfying the penalty of death on our behalf]

see PhilMyersBlog.com **211 Verses, Salvation by Faith, 8Keys, SOMETIMES JUST THE VOLUME**

OF VERSES IS ENOUGH OF AN ARGUMENT

2.7 **"preacher/apostle, teacher"** public herald [OT prophet's job] closest thing to a missionary
"apostle" = one who is sent [on a mission]

My paragraph title,

Pray for the salvation of all men

An APPLICATION I can use:

Thank You for being my mediator to the Father. Increase my prayer ministry.

2.8-15

2.8 **"men"** [Gr, **aner**, males] men are to be models of prayer for the family
This seems to be gender specific.

Are the following male tendencies? **OPINION, PLEASE** Yes No

Some say this is gender specific in context though applicable to all [see 2.9].

"lifting holy hands"

Muslims will tell you they lift their hands to God as they pray as a sign that they are ready for a blessing to drop. Are you that sure that God will answer your prayer?

emphasis on holy, not hands

I Pet 3.7-9 straighten it out before you pray
Jas 1.5,6 without doubting
Ps 66.18 if I regard [hold] iniquity in my heart. . . **the Lord will not hear me!**
Jn 15.7 ask what you wish
I Sam 12.23 ceasing to pray is sin

Why is prayer not answered?

Prayer has at least **10 requirements & conditions:**

1. according to His will, I John 5.14,15
2. according to His Word John 15.7
3. according to His Name John 14.13

Rapha The Healer
Tsidkenu our righteousness
Yahweh self-existent One
Jireh our provider
Adonai master, lord
Abba Father
Sabaoth lord of hosts

Which is your favorite, or most common name to pray in?

also metaphors: bread, light, peace, love, wisdom,

4. according to His riches in Christ Jesus
5. according to your needs Phil 4.19
6. according to your own righteousness Jas 5.16
7. **not** with a mantra or formula like "injesusnameamen"
8. stay 'fessed up
9. ask in faith Jas 1.6 Matt 21.22
10. ask with thankfulness Phil 4.6

No guarantee of answered prayer if all 10 conditions are not met.

2.9 **"modest, shamefacedness [discreetly, NASB], & sobriety"**

Write an explanation of "modesty" as though you were the parent of a 13-year old girl. What effect does or doesn't modesty have on boys?

You ladies dress for other women to notice, but men think you ladies dress for them.

You are responsible, in part, for the general feeling you create in most men.

- * positive
- * not sensual
- * not imitating godlessness
- * not distracting
- * not flaunting
- * drawing attention to face not body

- Curves entice. Females, don't excuse your clothing choices by saying, "I can't help the way someone else thinks." **Yes, you can, ladies.**

2.9 EX -"Did you notice the boys pay more attention to us the more skin we show." 14 year old in mall

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“Everybody knows what male sexual assault is. Female sexual assault occurs faster and is more prevalent but just as harmful. As a Christian male, I often feel as though I am being sexually assaulted by women when I go out in public [yes, sometimes even in church by naïve women].

I feel that often “date rape” must have been the result of the unintentional sexual arousal in a boy caused by the unintentional seduction of a girl’s clothing. Guys become aroused much quicker and much more intensely through the eye-gate than girls do.”

Spoken by a husband and father who was once a Christian teenage boy with normal hormones

A woman’s body is God’s gift to her. Her body is her gift to her husband, but I suppose we have to admit, it can also attract a godly boyfriend. A much deeper attraction should be her personality, smile, her inner beauty, and godliness.

Women with a public platform [TV, church, music, athletics, teaching, etc.] give the world permission to stare at them. And guys, we have to learn to guide our eyes and guard our hearts.

Read about the “strange woman,” “adulterous woman.”

Prov 7.5-2 This lady’s evening of wickedness started as she picked out her clothes [v.10].

It actually probably started in the mall picking out clothes. see p.11 @ I Tim 1.9,10

“adorning. . .modest. . .modesty, shamefacedness [discretion], sobriety”

I Pet 3.1-4 win husband by testimony, subjection [obedience], chastity, [good] heart, meekness, quiet Spirit, not hair, gold, pearls, clothes

2.11 **“learn in silence”** = peaceable [v.2], same word, **ἡσυχία hesychia** = silence, in quietness [in contrast to, **σιγᾶο, sigao** = silence, say nothing at all]

8Keys, #3, COMPARE

A command was necessary because of experience in the church.

*I Cor 14.34 **σιγᾶο, sigao** “let your women keep silence, **sigao**, in church”*

8Keys, #3, CONTEXT, TONGUES

“learn in silence” - quiet learning

“subjection” [submission, NAS] organizational structure, not value or ability, decision making, chain-of-command, **subjection** [submissiveness, NAS]

I Cor 11.1-10 v.3 head of married woman is her man

v.5 woman to cover her head

v.7 a woman is the glory of her man

v.8 woman is “of” the man [rib]

v.9 man was created first [intentionally]

v.15 long hair is a woman’s glory [a study of historical sociology

supports long hair for women all around the world, for thousands of societies and thousands of years]

II Cor 11.3 God’s total explanation = Eve was easily deceived when the serpent beguiled her. Gen 3.1ff

Women are not 2nd class but they are 2nd in command [rank]

If some women feel Scripture makes them 2nd class Christians because God put them in “second place,” they’d also have to notice that businesses, governments, and armies have a chain of command of some kind. Second or third or tenth in the chain doesn’t mean inferior, it just requires a different level of responsibility.

equal in dignity different responsibilities

*Eph 5.21.22 * submit to each other*

** wives submit to husbands for final decision*

remember: God wrote both of these statements.

NO gender tags on any spiritual gift [but church offices are gender specific]

Everyone submits to someone. Even the president submits to the voters every 4 years.

2.12 **“woman [not] to teach [exercise authority—NAS]. . .over the man”**

8Keys, #4, LITERAL

What is a women’s ministry to men? *Multi-faceted:*

choir, writing, Priscilla-style mentoring, missionary motherhood, testimonies, reading Scripture publicly, testimonies, witnessing, mother, wife, employment

pjm

Session
5

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She must minister under the permission & authority of males.

In a marriage, each must submit to the other. Eph 5.21

Titus 2.3,4 women **commanded** to teach young women to keep house, to guide their children

Tim's mom & g-mom obviously were Bible teachers

II Tim 1.5 faith of Lois and Eunice
3.15 from a child. . .salvation

Priscilla, co-teacher to Apollos, who was already "MIGHTY" in the Scriptures. Acts 18.24

[women may not] **"teach or usurp [exercise] authority over the man"**

Teaching doctrine to men publicly in the assembly seems to be the only teaching prohibition.

I Cor 14.34,35 silence of women in Church

[note context in the next verse referring to husbands]

8Keys, #2, CONTEXT, LEARNING IN SUBMISSION

Refers to the **use** of women's teaching ministry.

Does not prevent a woman's giving her testimony from behind the pulpit.

God's plan is for males to lead both the church & the home [and by implication: the world—supported intrinsically by the overwhelming preponderance of governments, tribes, villages, ruling bodies comprised significantly or entirely of men throughout all of history, on all continents, in almost all societies we know, even for those who have no connection whatsoever to biblical teachings].

Matriarchal societies do not seem to have the political force of the patriarchal, worldwide.

Male leadership is not a conspiracy. Most women prefer it. They support it and they feel comfortable in it whether or not they have the right to vote; and where they have the opportunity to vote, most women even vote for men. This is not chauvinism. It is what it is.

The Bible simply recognizes it as the way God programmed men and women. This doesn't limit or prohibit a woman's opportunity to train future pastors in her home, her children.

"The hand that rocks the cradle rules the world."

Wm. Ross Wallace

Male leadership is prevalent regardless of the culture, continent, nation, or race—with few exceptions for all of written history [no worldwide conspiracy].

8Keys, OBSERVATION W/ NON-SEXIST BIAS

- * presidents: kings, dictators, congressmen, generals, international figures
- * entertainers, TV and movie actors, musicians, athletes, rock stars
- * thinkers: religious leaders, theologians, philosophers, founders of religions
- * politicians, activists, writers, poets, professors, artists, composers
- * CEOs: architects, financial leaders, economists, inventors, business owners, executives, explorers, scientists. . .even Bible heroes are mostly male

2.13,14 **"for [because] the woman being deceived"**

- God gives His whole rationale in 5 words, "**because** the woman being deceived."
* Eve sinned being [NAS adds "quite"] deceived **8Keys, #4, LITERAL**
* Like it or not, this is God's **only** commentary on the **reason** for women's silence in the church.
- If this brief Bible explanation is not a good enough answer for you, take it up with God—not me.
T.B.D.S.A.M *The Bible Doesn't Say Anything More.*
- God's plan to preach His Word publicly is male.

2.12
Both Linda Cressy & Kay, my wife, mentored and taught me.

2.13,14
Satan may have been the smartest being God ever created.

pjm

Prominence of women in the NT—"the magnificent sex"

- Lk 8.3 *Joanna & Suzanna provided \$\$ to the disciples out of their cash*
- Jn 20.11-16 *Mary Magdalene*
- Lk 10.38,39 *Mary & Martha*
- Acts 12.12 *Mary the mother of Mark*
- Acts 21.9 *Philip's 4 virgin daughters, prophetesses*
- Acts 16.13 *Lydia*
- Acts 9.36ff *Dorcas*
- Romans 16.1,2 *Phoebe*
- II Tim 1.5 *Tim's mom*
- Acts 18.26 *Priscilla*
- Luke 2 *Jesus' mom*

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“...because of her great trustfulness, [the woman] is more easily misled into false beliefs, and so is less qualified to be a public teacher of Christian truth.” *Erdman*

I agree in principle, but not as an absolute fact.

...and she makes an absolutely terrific disciple of Jesus when she follows.

1 Pet 2.13-20 everyone submit...to every ordinance of man [laws]

Romans 13.1 everyone be subject to higher powers [govt]

2.15 **“she [singular] shall be saved [preserved, NASB], if they [pl] continue”** **8Keys, #7, UNCLEAR**

UNDERSTOOD THRU CLEARER VERSES

“This is one of the most difficult verses to translate [let alone interpret] in the NT.”

Duane Litfin, Bible Knowledge Commentary

“she” = Mary

some apply this specifically and only to all mothers

“they” = [all] mothers *moms or kids or couples?* *pjm, idunno*

plural form of pronoun

“saved in childbearing” possibly all below *Nobody who speaks clearly also speaks emphatically.* *pjm ?*

n.b. the context is Eve’s deception **8Keys, #2, CONTEXT**

Christian women have same pain as unsaved during childbirth.

σθησαταλ [soqhsetal] = birth, always refers to spiritual salvation when used by Paul

How does it apply to childless-by-choice women?

GotQuestions.org

“saved in childbearing” is viewed several ways by pastors:

OPINION, please *You must check one*

- A. Perhaps because a woman bore THE child, Jesus
[most prevalent understanding [in my theological circle]
- B. Women can have a significant place when she has kids and trains them in the Word.
- C. She can have spiritual children [who are not her own] even if she is single or barren.
- D. She can have a greater effect in the home than a pastor has simply because she influences them 24/7 and the pastor only gets them 1 hour/week.
- E. The above statement does not mean:
 - * she won’t die in childbirth
 - * motherhood guarantees salvation [eternal life]
 - * she is saved because she is married to a saved man? *Is this the basis for Mormon belief that women are saved only if they are married?*
- F. saved from insignificance because of kids *pjm*
BKC, Robert Saucy [Talbot Sem], Judy TenElshof,
an extremely strong argument, in my opinion
- G. saved because of Mary’s motherhood, THE Christ Child *pjm, leans this way*
Eh? But the virgin birth had already taken place 50 years before Paul wrote this verse. Seems like a strange place to insert this factoid of doctrine
- H. kept from corruption of society
- I. mothers probably lead more people [children] to Christ
- J. noteworthy -
 - * women write most of the checks to Christian ministries
 - * many pastors have observed that women create a higher percent of petty dissension in the local church *Phil 4.2*
- K. false statement, “Women have come a long way in the last century.”

Prior to: Feminist Revolution, 60s & 70s

- *men didn’t swear in women’s presence
- *far fewer illegitimate babies, 42% 2020
- *fewer desertions
- *less rape, incest
- *fewer “single moms”
- *less crime of almost every kind
- *longer marriages
- *fewer lesbians
- *fewer runaway kids
- *prostitution less common than today
- *less domestic violence
- *less divorce
- *less adultery, fornication
- *fewer abortions [universally frowned on thru history, unwed mothers & divorcees]
- *lower % women in prison
- *fewer latchkey kids
- *lower suicide rate

2.15 “saved in childbearing”
context
I Timothy 2
2.9 adorn
2.10 good works
2.11 become instructors
2.12 not teach men
be quiet
Eve deceived
2.15 preserved faith
love, sanctity.

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My paragraph title,

An APPLICATION I can use:

Women, practice submission

a. Thank You for faithful women in our church.

B. Keep me in Your Word so that I won't be deceived as Eve was.

3.1-7

Why did God wait until the Church's 35th birthday [64 AD] to write I Timothy and clarify the responsibilities and qualifications of its leadership?

pjm?

3.1-7 "desires [aspires, NASB] the office" = covets, yearns, reach after Titus 1.5-9

8Keys, #2, CONTEXT, NOT GIFTS

context is not spiritual gift of pastor/teacher Eph 4.11

context = officer of church, I Tim 5.17 – elders who rule well

English: elder, bishop, pastor, overseer

[used interchangeably: episkopos, presbuteros, poimenas]

bishop: [verb form] oversee, look over, inspect, look, see to, take care of

I Tim 4.14 don't neglect your spiritual gift. . . [confirmed] by laying on hands

"bishop [also rendered elder]" in I Tim Gr = επισκοπος, episkopos, overseer, verb = watch over

3.1-7 A quality control list of mandates [not suggestions or goals]

5.1 don't rebuke

5.17 pay them well

5.19 don't accuse

5.22 don't ordain hastily

see PhilMyersBlog.com Elder, Please Step Down, Now!

requirements for office of "elder" every adjective is male

πρεσβυτεσ [presbutes] = elder, older man, bishop [3.1] by far the most common designation to describe church leaders

προισταμενοι [proistameno] = ruler

ποιμενας [poimenas] = pastor

Eph 4.11 pastors and teachers [one group? or two?]

Acts 20.28 shepherd the flock which the Holy Spirit has made you oversee

I Pet 5.2 feed the flock. . . oversight

Verses 1-7

Ten positive qualities: blameless, one wife, vigilant, sober, good behavior, hospitable, teacher, patient, good father, good report

Six negative qualities: NOT wine, striker, greedy, brawler, covetous, novice

Which 3 qualities have an explanation attached or reason why the quality might be required.

A. I Pet 5.1-3 5 biblical duties from Peter

1. feed, hard for the "people-person" pastor

2. oversight, not by constraint [feeling of duty]

3. willingly, not for money

4. ready mind, not lording it over the flock, harder for young pastors

5. be an example, hard for teacher and administrator pastors

OPINION, PLEASE check which of the above 5 duties is hardest for your pastor to fulfill?

B. Acts 11.30 example: when the church at Antioch took up an offering for the Jerusalem church, they sent it to Jerus by the hands of the elders [n.b. not deacons.]

C. Acts 13.1 example: elders were sent as missionaries

D. Acts 6.4 wearing the mantle of prayer and ministry of teaching the Word

Selection process, examples for choosing leaders

* four good biblical methods:

1. Jesus picked the apostles, Himself

2. Matthias: nomination by elders, chosen with the lot Acts 1.26 pjm

3. Tit 1.5, Titus is to appoint elders in every city [no elections]

a self-perpetuating elder board or appointment by bishops is Paul's system [i.e. elders pick elders] and I assume God's system to follow. pjm

4. individuals may put their own names forward, then are examined by the present eldership pjm

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The other Greek letters, lower case
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I Timothy: EXEGESIS

Drawing out what is in the text paragraph by paragraph

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*Bad methods of choosing leadership

- former successful leadership [*business or administration*]
- Seniority, i.e. charter member, et al
- wealth as a sign of wisdom in decision making
- personal wisdom, shrewdness, astuteness, sagacity
- churchwide vote: *in 29AD no Jewish woman would have participated in an open discussion of church leadership selection, nor been invited to vote [Acts 1]*
- eloquence

Three observations

1. married men [*single not specifically excluded, e.g., Paul was single*], one wife, good kids [*are kids a requirement?*]
2. open to any man who: aspires, believes he has gifts and strengths to bring to the table
3. meet 16 qualifications [*Titus lists 13 or 14 qualifications*]
 - blameless #1
 - inner life #2,3
 - home life #4,5
 - spiritual life #6
 - testimony in community #7-16
 - regardless of age, spiritual gift, or prosperity

“must” [*already*] meet the standard [*these are not goals to achieve after appointment, but traits already present*]

“BLAMELESS”: Is this ONE requirement, “blameless” followed by 15 characteristics? Or is it a list of 16 different characteristics? *pjm, one requirement described in 15 ways*

Titus 1.7 also lists blameless first.

I Thes 5.22 avoid “the appearance of evil” / no cause for slander

“one wife”

8Keys, #4, LITERAL [see PhilMyersBlog.com](http://PhilMyersBlog.com) **Remarriage**

Strong suggestion to be married [*celibacy not encouraged, but not forbidden*]

Polygamy is not at all the issue here. In Ephesus, major Roman city, neither Romans nor Jews practiced polygamy.

5.9 **“one husband”** This verse uses same grammatical construct as “one wife” *mandate for 60+ widows to receive church’s Soc. Sec. check*

Widowed elders may remarry *I Cor 7.39 [by implication, since context is widows remarrying]*

But for a hundred plus years it was not uncommon for a widower to voluntarily remove himself from the office of a bishop if he remarried. **8Keys**, THE PRACTICE OF THE CHURCH

FOR HUNDREDS OF YEARS = HISTORICAL ORTHODOXY

n.b. OT Law Ezek 44.22 priests may not marry widow, or divorcee, only virgin or widow of a priest

n.b. No priest could serve if he remarried, Lev 21.113-15

Exclusion from eldership was not a punishment, simply a consequence.

I presume, so as not to bring reproach against the churches.

Not one Christian writer allowed remarriage for **any** reason **for hundreds of years** in the early Church, except for the death of a mate. They knew the Greek better than any scholar today.

“one wife” commonly has meant. . .one wife. Throughout the past 2,000 years churches have overwhelmingly understood “one wife” to exclude divorcees. *pjm*

8Keys, #4, LITERAL, GRAMMATICAL

Single men probably permitted to serve as elders [*since Paul seemed to be an elder*]

It is not just the act of divorce which disqualifies:

Here are 8 factors which might summarily disqualify a divorcee from leading the congregation.

#1 breaking of a vow made before God & 100 people

Eccl 5.4,5 “when thou vowest a vow. . .defer not to pay. . . God has no delight in fools.” Vow breakers are fools before God.

“ . . forsaking all others, I will be true to one woman, forever!”

This doesn’t pertain just to believers. Any man who makes any vow to God [especially in front of a crowd of his best friends] is bound by his own solemn oath to uphold that vow. The Bible calls him a fool if he doesn’t keep it. “My word is my bond.” Honesty is at stake here.

Session
6

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- #2 allowing a human judge to “put asunder” a vow made before God *Matt 19.6 “What God hath joined together let no [courtroom judge]. . .”*
- #3 damage to the reputation of Body of Christ as well as the local church
- #4 unkindness that wasn’t resolved which led to a stubborn heart [*Mark 10.5*]
- #5 unwillingness to persevere and rebuild trust
- #6 lack of humility which is the glue to any marriage
- #7 failing to esteem mate, love, forgive, & be gentle
Eph 5.21 “submit to one another”
- #8 cessation of loving AS Christ loved
Eph 5.23 “husbands. . .love. . .AS Christ loved. . .”
Matt 5.3,4 “let your yes [absolutely] mean yes”

* However, every godly divorcee in the church should find a place to serve.

“I ask every couple I marry if they are still virgins. In 20 years as a pastor, when they both say, “Yes,” not one couple has divorced.”

Pastor Doug Winne, church of 700

[see PhilMyersBlog.com](http://PhilMyersBlog.com) [Remarriage](#) (it’s not okay)

Notes & Questions:

- For the divorcee, would his former wife root for him to be an elder in her new church?
- In my opinion, very few churches [*who allow divorced elders*] are willing to ask all the questions of a divorcee, aspiring to the office of elder, to determine whether he was the “innocent” party.
- Did he state, during the divorce proceedings, that he was acceding to the divorce on the basis of his wife’s adultery? *Some feel this is biblical grounds for divorce.*

Seven biases we must set aside when we consider theological issues as important as this.

8Keys, PERSONAL PRESUPPOSITION BASED ON OBSERVATION

1. Compassion does not overrule Scripture.
2. There is a myth of the “innocent party”
Please don’t shift all blame to the [more] “guilty party”
3. The foolishness of “youthful vow” *Ecc 5.4,5*
“A hasty decision to get married” in youth doesn’t negate a “vow” made before God & 50 friends who came to the wedding.
4. Circumstances do not change clear teaching.
5. Logic does not replace Bible verses.
6. Consequences are to follow. Removal from eldership, of course.
7. Look only through the lens of holy theology. Use only Scripture and good hermeneutic principles.

“apt [able] to teach” [*teaching well is implied*]

* Titus 1.9-15: seven verses used to explain why he *must* be able to teach

This verse seems to imply that one of the roles of the elders is to be the primary instructors of the Word in our churches today: for adults, children, youth, women, everybody. *pjm*

* *Acts 6.4 [at appointment of deacons] “. . .we will give ourselves continually to prayer, and the ministry of the Word.”*

* *Eph 4.11* - spiritual gifts “; . . .and some pastors and teachers,” one person—two gifts *pjm*, possibly, one person—two jobs?

* *Jude 3 earnestly contend*

“hospitality” this has nothing to do with “entertaining” it is radical heart warmth, an open door. contact with both a.] unbelievers and

b.] new converts, is priceless *pjm*

unbelievers must know his reputation from his involvement in the community

“not given to wine” total abstinence not required, but “sitting over wine” is prohibited *Prov 23.30-32* not an injunction for social drinking, but not a prohibition

Teetotalers are blessed *pjm* is a teetotaler

vss. 1-7
EX Village Missions, requires their pastors to immerse themselves in the neighborhood where they serve = Hospitality. Pastors spend 20 hrs / wk with people throughout the community. *I’ve preached in about 20 of these churches.*

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Session
7

“no striker” not a brawler or pugnacious [NASB]
by implication = not an arguer, name caller, contentious, or “feisty”
Ps 19.14 “let the words of my mouth”
Jas 3.5-8 “tongue is a fire. . .and set on fire by. . .”
Rom 12.18 “live peaceably”
Titus 1.7 “not soon angry” **8Keys, #3, COMPARE**

“not greedy of filthy lucre” *Ps 84.1* “no good thing will He withhold from. . .”
Phil 4.19 “my God shall supply all your needs”
Lk 10.7 “laborer is worthy of his hire”
I Tim 5.17 “[pastor] is worthy of double honor [salary]”

“ruleth his own house well” implies no divorce, implies godly children are expected, implies full quivers
Titus 1.6 “having faithful children” KJV “children who believe” NAS
“children are believers” ESV

3.5 **“how shall he take care of the church?”**

He’ll rule with good old American zeal, savvy, verve, sincerity, manipulation, experience [and Scripture], but not with the confidence that he has passed the test of leadership at home.

“Family, the most reliable means of determining his qualifications” *anon*
Every godly man [and woman] is permitted to use his/her gift in the local church, but the office of elder is as sacred as the OT priesthood. Omission from this office is not a punishment, simply a consequence. *Remember, a Levite with a skin rash was prohibited from serving as a priest. God lowered the disease bar for elders, yet some are still not satisfied.*

It is my guess that “rules his own house” refers to children who are at home and does not include adult children. *pjm*

Three of the above requirements include explanatory reasons for the mandate. Fill-in-the-blanks

- v.5 family _____
 v.6 novice _____
 v.7 good report in the community _____

Comments:

n.b. some churches might use a different title than elder, but they should serve the same purpose and meet the same standard.

Elders— 4 common views

1. One elder who is [salaried] pastor-shepherd, with many deacons who run the church, serve the people, relieve the pastor of pressure *common to many Baptist churches*
2. Elders = pastoral staff [salaried] several administrative positions, with multiple deacons who care for the church, serve the people, relieve the pastors, handle finances *common for megachurches and many churches over 250 people*
3. Elders = plural pastors who shepherd the flock, no salaried senior pastor, with deacons who serve *common practice in Plymouth Brethren churches*
4. Elders = plural pastors who shepherd the flock, often only one salaried elder = senior pastor *perhaps salaried assistant pastor(s)*, as well as deacons who serve. *common to most of the 10 churches where Kay and I have worshipped.*

2 kinds of biblical elders **8Keys, #4 LITERAL**

A. teaching elders—*Eph 4.12*, “pastors and teachers”

B. ruling elders—*see my note at I Tim 5.17*

Unspecified non-biblical titles: trustees, councilmen, committee members, stewards. . .

Shepherd = pastor *I Pet 5.2*

Bishops = overseeing many congregations

Cardinals = overseeing many bishoprics

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- The Pastor's Jobs? -

The 6 most important responsibilities of the office of eldership. pjm
[others not prioritized]

- 1. pray *Acts 6.4*
- 2. preach the Word *Acts 6.4*
- 3. shepherd, feed the flock *I Pet 5.2*
- A 4. lay hands on, i.e. ordain *I Tim 4.14 II Tim 1.6 Tit 1.5*
- 5. rule, oversee *Tit 1.9 I Pet 5.2 I Tim 5.17*
rulers are also teachers
- 6. evangelism *II Tim 4.5*

Myers' "Top 6"

- warn *Titus 1.9*
- rebuke error publicly *Titus 1.13*
- B preside at meetings *Acts 15*
- read Bible publicly *I Tim 4.13*
- care for, watch out for, and protect your sheep *Heb 13.17*
- be example *I Pet 5.3*
- visit sick & fatherless *Jas 1.27*

additional biblical jobs

- comfort & counsel
- communion
- funerals
- C community mediator, when called upon
- weddings
- baptism & baby dedication
- represent *speak for the local assembly*

commonly performed, but not in Scripture
[observation, pj m]

"Don't forget to love your people."

advice from a seasoned pastor

[see PhilMyersBlog.com](http://PhilMyersBlog.com)

Elders' Duties

My paragraph title,

An APPLICATION I can use:

Qualifications for elders

Lord, You've given me a wonderful opportunity to teach the children in our church. Teach me to pray for them since I am like a pastor to them.

3.8-16

3.8 requirements for office of deacon
"deacon", *διακονος [diakonos]* = server

8Keys, #3, LITERAL

Acts 6.3 requirements: "[Hellenistic = Grecian, Greek-like] men of honest report, full of the Holy Ghost & wisdom"

My brother's name is Steve, pj m

We've both been elders, but not deacons.

- 1 blameless
- 2 one wife
- 3 sober, serious
- 4 wine
- 5 money
- 6 kids

Which of the 6 mandates are the same as elders? *pj m* _____

Which 4 traits for deacons are added to those mentioned for the elders?

- Not double-tongued
- Mystery of the faith
- Pure conscience
- Proven as servants

Acts 6.1-7 2 layers of official leadership

Deacons are accountable to elders. "Whom we may appoint over this business."

Meals-on-Wheels *[a natural job for deaconesses?]*

deacon-ing = the only specific task for the deacons.

3.8 EX -"We appoint men as deacons when we see they are already doing the work of deacons." Nap Clark, pastor, Emmanuel Baptist Church, Starkville, MS

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Acts 6 seems to be full-time employment for 7 men *pjm*
size of Jerus. Congregation = 10,000?
Among the millions of Jews living in Israel in Jesus' day I presume there were tens of thousands of the "Remnant" who were waiting for the Kingdom. No, I don't believe the Church started with only 120. other thousands may have come to faith under Jesus' ministry.

Acts 6.9 doctrinal soundness first, for cooks & delivery boys probably kitchen administrators *pjm*
Deacons must understand even the "mysteries" [NT uniquenesses of theology]
Acts 6.10 entrance exam—show proof by "deacon-ing"

3.9

"mystery of faith", perhaps better translated as "wonderful" or "unique" *pjm, yes*
What conclusions can we draw from the usual meaning of "mystery" as it pertains to this usage?
What's new or unique? **8Keys, #7, UNCLEAR MADE CLEAR BY CLEARER VERSES**

How many of the mysteries in the following verses fulfill the definition of adding "new truth" to the church doctrine?

definition of "mystery" as pertaining to the Church
A mystery is: A truth revealed for the first time and/or
A truth not revealed until the proper time

Mysteries were unknown in the Old Testament.
Dr. Mark Cambron, VP, FBC

Two biblical definitions of a mystery: **8Keys, #7, USING A BIBLICAL DEFINITION**

Eph 3.9 "from the beginning of the World had been hid in God"
Rom 16.25 "mystery which was kept secret since the world began"

15 "mysteries" in epistles: **8Keys, #7, UNCLEAR MADE CLEAR BY CLEARER VERSES**

Rom 11.25, 16.25
I Cor 2.7 4.1, 13.2 14.2 15.51
Eph 1.9 3.3,4,9 5.32 6.19
Col 1.26,27 2.2 4.3
II Thes 2.7

* The usage of "mystery" does not seem to be in the same category as *Eph 5.32 or Eph 3.3-6 [which were accompanied by an explanation by Paul].*
Jesus' "mysteries" were different from Paul's in that they were mysteries of the Kingdom, not the Church universal.

* see also 3.16 the mystery of godliness

"pure conscience" = "clear" a Greek student's observation

context: deacons' requirements

3.16 behavior in the church of the living God

DEACONS:

3.10 "BLAMELESS" = "above reproach" NAS, defined by the following

3.11 "so must their wives" 14 words total *γυναικος [gunaikos]*, wives = women [NASB]

* There is no distinct Greek word for "wife."

*[wives] A very important subpoint about **deacons** in the middle of a paragraph.

These 14 words are not establishing a deaconess ministry to be required in every church.

A Deaconess' Board in a church is not anti-biblical. It is as appropriate as the Sunday School, youth group, VBS, food pantry, choir, etc.

Deaconesses have existed for a long time, but have never been a firm fixture in the local church for 2,000 years. 8Keys, #3, CHURCH HISTORY RECORDED BY WRITERS

God could have used the female form of deacon—but He didn't.

Women are natural servers, although few have great aspirations of recognition. **Let them serve!**
But 14 words do not an office make.

Why no footnote on elders' wives?

If God ever established a board of deaconesses, Acts 6 seems like the most obvious place to inaugurate a deaconess "office," but it didn't happen. It would fit this task which seems implicitly suited to women. [This is not intended as a sexist or demeaning statement, it is simply based on women's propensities. Just my personal observation about the predisposition of women caring for other women.] *pjm*

God intentionally omitted the word "deaconess"

Deaconesses were never widely recognized as an office in the early Church.

Session 8

3.11 EX the Indonesian word for mother is ibu. But it is the same word for woman or nanny.

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4-point female checklist [3.11]: **“grave, not slanderers, sober, faithful”**

Do women [*deacons' wives*] have a propensity for: **OPINION, PLEASE**

- a) silliness
- b) slander, gossip
- c) lack of seriousness
- d) unfaithfulness?

What else might today's churches add? grasping for power?

3.12 This **“one wife”** thing is obviously a big thing in God's mind, v. 2.

No divorcee could cook pizza for widows? Yup! [Acts 6.2] 8Keys, #4, LITERAL

They were official representatives of the church. **8Keys, #8, T.B.D.D. THE BIBLE DOESN'T DENY...**

... divorcees access to helping in the kitchen.

3.13 **“great boldness in the faith”**. I expect this may include their being soul winners as a characteristic

3.14 **“hoping to come unto thee shortly”** i.e. expecting to stop by now that he's out of prison

3.15 **“house of God... Church of the living God”**. = household/brethren/family

“The church does not grow by addition, but by nutrition.” *Wiersbe*

ἐκκλησία *ekklesia* = group, gathering

assembly = 100x the nickname for local church]

“pillar and ground of the truth”

The Church is also called: Building, Body [*of Christ*], Bride of Christ

3.16 some see rhythmic pattern – perhaps this is an early hymn, certainly a doxology

“God was manifest in the flesh” = proof of Jesus' deity & incarnation, *a difficult grammatical construction*

“justified in the Spirit” more the sense of vindication [*not in salvific sense*]

“seen of angels”

“preached unto the Gentiles” = **ἔθνος [*ethnos*]**, nations [*ethnic groups*]

Rev 22.17

“whosoever will, let him take of the water of life freely”

II Pet 3.9

“all come to repentance”

Rom 10.13

“whoever shall call”

“believed on in the world”

“received up into glory”

My paragraph title,

An APPLICATION I can use:

Qualifications for deacons'... even so must their wives [*and elders' wives*]

Lord, thank You so much for the men and women who serve others in so many ways in our church. Remind me to pray more often for them.

4.1-5

4.1 **“depart from the faith”**, *fall away [NASB]*

see PhilMyersBlog.com Separation, from whom, and why

This blog contains every NT example as well as every clear statement pertaining to biblical separation from both believers and unbelievers.

“in the latter times” = later on [*to be distinguished from “the last days”*]

8Keys, #3, COMPARE

“last days”

Acts 2.17 “last days... will pour out of My Spirit”

II Tim 3.1 “last days perilous times shall come”

five reasons [or results] for departing from the faith:

1. seducing spirits **πνευμα *pneuma***, mind, spirit, air, breath

2. doctrines of devils **δαμονιον *daimonion*** speaking lies

*Lk 4.3 “Devil” διαβλος *diablos**, Satan himself

*II Cor 11.14 “Satan” σατανοσ, *satanos**, Satan

3. seared conscience

4. forbidding to marry

5. abstaining from meat (on Fridays)

II Cor 11.11-15 “false apostles transforming themselves into angels of light”

Satan “angel of light”

ministers = servants of righteousness

3.12
EX
His eczema,
skin rash
would have
disqualified
PJM if he
were a
Levite.

Lev 21.20,
“scabbed”
NAS

Session
9

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OPINION, PLEASE: “Do you think there is unity of spirit as well as organization among demons, or is there a lot of squabbling?”

Check all that apply

- constant bickering
- envy & jealousy
- arguments
- fellowship like piranhas
- pride & fault-finding

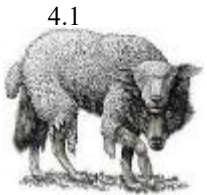
“doctrines of demons”, context = food and celibacy

8Keys, #4, LITERAL

*celibacy RC 1074 AD *not ex cathedra*
Knowledgeable Roman Catholics know, in-house, that some Bible students refer to the RC doctrine of celibacy as a “doctrine of demons”

*vegetarianism SDA 1880s
Gen 9.3 “every moving thing that liveth shall be meat for you”
Rom 14.2,3 “eateth not and giveth God thanks” Can you reconcile this passage with “doctrines of demons” [vegetarianism & celibacy I Tim 4.3]

* brought in by outsiders: [*Jude 4 Acts 20.29*], outside speakers, authors, TV, radio, music groups, complainers, independent Bible studies, alumni
• they sneak in *Matt 7.15* “wolves in sheep’s clothing”



4.1

Matt 7.15

21 reasons believers “depart from the faith”: alluded to in the Bible

8Keys, #3, COMPARE W/ SCRIPTURE AND DEDUCE BY OBSERVATION

- apostasy
- evil spirits
- false teachers
- hypocrisy
- seared conscience
- succumb to persecution
- deny faith
- loved this present world
- pleasures of sin
- minds taken
- captive, doctrines of Satan
- Judaizer influence
- Gnosticism
- asceticism
- sensuality
- laziness
- apathy
- discouragement
- friends
- money
- and busyness

OPINION, PLEASE

Check the 2 above which would be most likely to distract you, or pull at your heart or affect you briefly if you are not careful to stay close to the Lord. [I checked 4]

Safeguards against false doctrine = a person, Jesus, not a list of Bible verses
stick to plain teaching

I Cor 2.13 take the time to compare Scripture w/ Scripture **8Keys**, #3, COMPARE
expect distortion [*even from very nice people*] especially on minor doctrines

Eve *Genesis 3*
Man of God *I Kg 13.18* “I, too, am a prophet,” later he lied
Micaiah *I Kg 22* “what the Lord saith unto me, that will I speak.”
Peter *Gal 2.11,12* “I withstood him to the face”

D.L. Moody: “Read your Bible more than you pray.” *“Yup, listen more than you talk.” pjm*
We are to hunger to obey the obvious.

Beware of those who have made dramatic changes in their lives in the last two years. They may be prone to the “quick fix.” Have they been prone to fads before?
Beware of strong emotional teaching of any kind.

Ask for discernment *Ps 119.125* “give me understanding that I may know”
Ask for wisdom *James 1.4,5* “let him ask [*wisdom*] of God”

Don’t argue others’ viewpoint. Just explain Scripture. Just say, “This is not my opinion. It is what the Bible seems to teach clearly.”

Love your enemy. *Matt 5.44* “do good to them that hate you”

Don’t denigrate your adversary. He is not our enemy. He is the victim of our enemy.

Remember, goodness trumps brains.

Some grasp after public praise for being the mouthpiece of God.

- * arrogance
- * self-centeredness
- * resistance to criticism
- * command of authority

Many pastors simply enjoy the opportunity to guide others into obedience and the truth. They take full advantage of the authority they receive with their position. All of the pastors I’ve sat under have loved the responsibility far more than the kudos.

I Timothy: EXEGESIS

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4.2 "hypocrites...seared conscience"

Don't think you can spot apostasy without **hard study**. Paul didn't think Tim could spot it. Apostasy always sounds [mostly] good.

- Heresy often sounds orthodox
- False doctrine is spoken by an "angel of light"
- **Cults start with over-emphasis on one truth or central idea.** *pjm*
- Satan uses Bible words
- The liar makes it sound as if it is a personal benefit to the hearer
- There is only 5/1,000% poison in rat poison
- Satan's demons are agreed by 99.995% - They lie!
- Apostasy doesn't look like a snake, sound like a snake, or feel like a snake.
- Demons build on the subtle argument of reason, "If A is true, doesn't it make sense that B [*a false teaching*] is also true?"
This kind of thinking depends on bad logic to create new theology.

Col 2.18 "let no man beguile you." It's poison.



4.2



SING: I have decided to follow Jesus

I have decided to follow Jesus.
I have decided to follow Jesus.
I have decided to follow Jesus.
No turning back, no turning back.



Though none go with me, still I will follow.
Though none go with me, still I will follow.
Though none go with me, still I will follow.
No turning back, no turning back.

4.3 Asceticism is opposed to physical pleasure [*even intimacy in marriage*]
Hedonism is asceticism's cousin but the opposite swing of the pendulum.
Do whatever feels good at the moment.

"Reject every teaching for which you cannot exuberantly thank God."

The context is [v.1] "depart from the faith" **8Keys, #2, CONTEXT**

pjm

4.4,5 "sanctified by Word of God & prayer" Acts 6.1-7 **8Keys, #2, CONTEXT**

- Jn 17.17* "sanctify through truth"
- Jn 14.6* "I AM the truth"
- Jn 8.32* "truth shall make you free"



Simon of Stylites 4.3

My paragraph title,

An APPLICATION I can use:

Some believers will become legalists

As I see some whom I know well departing from the faith, I know I need to be careful that I too, don't get distracted by wolves in sheep's skins.

4.6-16

4.6 "put them in remembrance" you'll be a good pastor

SING: Thy Word have I hid in mine heart

Thy Word have I hid in mine heart,
that I might not sin against Thee,
That I might not sin, that I might not sin,
Thy Word have I hid in mine heart.
Psalm 119.11

Session 10



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The other Greek letters, lower case

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4.7 **“refuse”** and refute, remind your congregation about the Word, often, Timothy.
“wives fables” [perhaps] *see my notes at I Tim 1.4* pjm
 * profane, irreverent legends * “cunningly devised fables” *II Pet 1.6*
 * impure [bathroom humor?] * stories designed to compromise clear bib. truth
 * godless fiction * emotional tales told mostly to evoke sympathy
 * good luck omens * silly myths
 * superstitious habits

Satan is an active liar. He knows the truth. He invents lies whenever necessary. But he doesn't always lie. Satan has at least nine other effective distraction-tools: **OPINION, PLEASE**

Check those which might snag you.

- busyness = perhaps Satan's most effective weapon against 21st century Gen X & Millennials
- apathy
- addiction to change
- leisure
- circumstances
- personal opinion
- trusted friend's advice
- superficial Bible study
- rationalism, and logic = perhaps his most effective tool
- discouragement = last generation's ruinous undoing

4.8 **“bodily exercise”** = discipline, not exercise
 [not referring to 21st century fitness programs & gym memberships]
 context [vss.2,3] abstaining from sex & meat = subduing natural appetites **8Keys, #2, CONTEXT**

SING: I surrender all

All to Jesus I surrender, all to Him I freely give.
 I will ever love and trust Him, in His presence daily live.



I surrender all. I surrender all.
 All to Thee my blessed Savior, I surrender all.

All to Jesus I surrender, make me Savior wholly Thine.
 May Thy Holy Spirit fill me, may I know Thy power divine.

4.13 **“godliness”** is always our goal, not activity or obedience
“give attendance [attention] to reading” public reading [NASB]

[Wiersbe: better to have public reading of the Word than to have “special music” if you have to drop something]

In some cultures the congregation only has to hear the Scripture read aloud several times and they have it memorized. *I've preached in several inner city churches where the entire church bulletin was read aloud. Why? Many illiterate adults.*

The vast majority of believers [since AD 29] have not owned a Bible. Illiteracy among believers has been common. Family Bibles have been available in many places ONLY since 1776. The Bible has been the best selling book in the world since the printing press [Gutenberg, 1469 AD, only 180 copies printed].

Cost of personal Bibles has been widely prohibitive until the 20th century, but it was probably still the most copied book in the world prior to the printing press. pjm

- Acts 13.15 15.21* taught in synagogue
- Luke 4.16,17* taught in synagogue
- Col 4.16* read this in church
- I Thes 5.27* read this in church
- Acts 15.21* taught in the synagogue

“give attendance” [attention] to exhortation = preaching
II Tim 4.2 “preach the Word”

The Bible seems to makes reference to the importance of God's words more than to any other doctrine, except deity.

- “forever, O Lord, Thy Word. . .”
- “O how I love Thy Law”
- “Thy Word have I hid”
- “take heed”
- “obey”



4.13 Mary Jones' actual Bible

Session 11

4.13
 Acts 8.35
 burned into the cover of my Bibles

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- “thus saith the Lord”
“by inspiration”
- “doctrine”** 22x in Pastoral Epistles [*Timothy & Titus*]
- “till I come”** I’m on my way, baby! *traveling freely between prison terms? This verse is the primary reason I believe Paul was released from prison after witnessing to Nero. see 3.14*
- 4.14 **“neglect not”** = aorist means, stop neglecting
“gifts,” spiritual graces *χαρις [charis]—grace*
focus on your spiritual gift, tailor-made, and individually given to you
Romans / I Corinthians 2x / Ephesians / I Peter [5 lists, see note at 1.12 p.#11]
- “laying on of the hands of the presbytery”** one of the most significant ministries, [#4], of the elders *pjm*
See PhilMyersBlog.com Laying on Hands
Not the same as ordination, but close. pjm
Find jobs for people. Put them to work! Youth Group, Sunday School, AWANA
II Tim 1.6 “by the putting on of my hands” public act for public office *pjm*
Num 2.7 laying hands on Josh **8Keys, #3, COMPARE**
Deut 34.9 laying on hands started with Moses anointing of Joshua.
- 4.15,16 **“meditate. . . give thyself”** [perhaps clearer: practice these things, be diligent in]
4-fold injunction: read, teach, preach, & obey
Josh 1.8,9 “this book of the Law shall not depart out of thy mouth”
Ps 119.103 “Thy Words are sweeter than honey”
Ps 119.9-11 “by taking heed according to Thy Word”

My paragraph title,

An APPLICATION I can use:

Take pains to be godly while you’re young

Thank You Lord, for opening doors to teach Your Word. Teach me all over again to sharpen my spiritual gift of teaching.

5.1-10

- 5.1,2 **“rebuke not an elder but entreat”** elders = 3.1-7 5.1 5.9 5.12 5.22
see also 5.19 2 or 3 witnesses, larger context is bishops, [3.1], not Dad **8Keys, #2, CONTEXT**
context [and meaning/interpretation] is Timothy, the pastor. The application for us, we should not rebuke an elder, either.

rebuking leaders:

- * David *I Sam 12* by a prophet, seer Nathan
- * Eli *Jud 1,2* by a little boy Samuel
- * Peter *Gal 2.11* by an apostle Paul

elders - it is wise not to neglect some advice, even when it is given in the wrong spirit.

previous generations are **always**: more conservative on some things, more radical on others
Take the meat. Throw the bones away.

“Wisdom is based on good decisions. Good decisions are based on bad decisions.”
common business proverb

There is nothing wrong, at any time, with going individually to a deacon, elder, or pastor who has personally offended you, and address him like a dad [Matt 18.15]. It may be a matter which [in your opinion] pertained to his rudeness or incorrect understanding of the Word, or it might be a serious matter which accounts him as unworthy to hold the office of deacon or elder, but you simply “tell him his fault between thee and him alone” with the purpose of winning your brother, pastor, or elder. In one way, he’s just another church member. If he doesn’t listen, bring a friend or two.

WE ARE FAMILY: no clergy/layman distinction in NT
Rom 8.17 “joint heirs” with Jesus, Father God, sisters & bros.
We are also the body of Christ and also—

a bride	a Temple	soldiers	born ones	sheep,
joint-heirs	an assembly	followers	disciples	athletes
farmers	servants	priests	branches	a choir

living stones,
...but I believe He thinks of us mostly as His children, His family, not rescued sinners, slaves, former enemies, or the ransomed. I hope you think of Him mostly as a Father with His arms around you. Some time ago I realized that I always start my prayers with, “Father. . .”

**Session
12**

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The other Greek letters, lower case
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- 5.3 **“widows”** [14 verses, very long topic] those who definitely need financial help
widowhood = losing a mate is the single most stressful event of life
women hold up better than men
grief does not always result in godliness
- 5.4 **“if widows. . . have nephews”**, probably grandchildren
paman [literally “cousin” in Indonesian language] = relatives [or family-like friends]
“to requite [repay] their parents” go home to the widows’ parents?
NAS “to return to their parents”
ESV “. . . to make some (others) return to their parents”
Bible Knowledge Commentary, BKC [Dallas Sem professors are the writers], **“caring for their own. In doing so these family members would repay their”**
forefathers, **προγονοις, progonois** pjm [no opinion]
- 5.5 The church can expect widows to pray more, volunteer more, and trust God better for finances
God cares about widows
Acts 6.1 feeding Greek-Jewish widows
Deut 14.29 pay widows out of the Temple tithe
Deut 24.17 don’t take widows’ cloaks as a pledge
Mal 3.5 God Judges oppression against widows
- 5.8 **“provide not for his own”**, culturally, probably only referred to basic necessities
[not keeping up with the Goldsteins I Thes 5.8]
What “luxuries” do we have today that wouldn’t have been on anyone list of “necessities” in Paul’s day? running water, indoor plumbing, extra pairs of shoes, health insurance, X-Box, etc.
“worse than an infidel” [NAS = unbeliever]
but we only have to provide food & clothing 6.8 [they may still remain poor, but cared for]
- 5.9,10 six qualifications for eligibility to the “Soc. Sec.” fund [perhaps widows have a tendency to abuse blessings]
over 60 raised children well washed saints’ feet
one husband lodged strangers diligent in good works
Some see an “Order of Widows” in this verse.
n.b. **wife of one man** [same grammatical structure as 3.2 “husband of one woman”]
reverse female polygamy was anathema in both Roman and Jewish cultures.
obvious reading = no divorce **8Keys, #4, 5, LITERAL, ONE INTERP, AUDIENCE**

My paragraph title,

Take care of the widows

An APPLICATION I can use:

Thank You for my mom who taught the Bible to her ladies Bible class for years. Remind me often to pray for the women who teach women in our church.

5.11-16

- 5.11-16 **“younger widows”** [55 & below? Or still of child-bearing age?] **OPINION, PLEASE**
11,13,15 several negative tendencies of young widows
* wax wanton against Christ
* cast off first faith
* be idle and tattlers
* busy bodies
* turn aside after Satan who is an integer in the equation.
 Is Paul stereotyping all women? is this just his observation as a pastor?
OPINION, PLEASE

- 5.14 please **“marry”**, have kids, guide the home
active mothers, not specifically widows
Pr 31.10-31 virtuous woman
Tit 2.4,5 [4 words] sober, love husbands, love children, discreet
Roman widows who were citizens were instructed by the gov’t to marry within a year or two.

- 5.16 **“women. . . have widows”** **OPINION, PLEASE**
 employees? servants? slaves?
 relatives? friends? dependent widowed mom or mother-in-law pjm, mom

My paragraph title,

and the young widows, too

An APPLICATION I can use:

I must be more diligent in praying for the younger women in our church to be extra conscious in raising up the next generation of elders, missionaries, and Sunday School teachers.

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5.17-25

5.17 "elders that rule"

ruling, #5 job of the pastors & elders see note at 3.7, p.23

\$ "especially they who labor in the Word & doctrine" = preaching & teaching, see Acts 6.4

labor = toil (to the point of weariness)

Pray also for those Catholic priests who shoulder the confessions of thousands of sins. It is a wonder that all priests as well as family counselors aren't crushed by the sheer weight.

I know one who became crushed.

Gal 6.9

"we will reap if we faint not"

I Cor 15.58

abound, don't wrestle [don't glory in your busyness]

\$ "double honor",

salaries/honoraria Note how many times financial matters are mentioned in I Cor 9.6-14 Conclusion = pay the pastor! III John 8

Some have said it would be reasonable to pay the elders twice the "average pay" of the Church members, since they are "professionals," not blue-collar.

Be generous. Let him worry about people instead of bills. He carries the whole congregation on his back. Pay him accordingly.

"Never accept a pastoral position for less than nothing." Dr. Ron Blue, DTS [see 3.3]

OPINION, PLEASE, Which of these is your favorite verse pertaining to paying the pastor? *pjm*

☐ Deut 25.4 "don't muzzle the ox"

☐ Lk 10.7 "the laborer is worthy of his hire"

☐ Matt 10.9,10 missionaries who are sent

☐ Matt 6.25 "take no thought for your life. . .eat. . .drink"

☐ Matt 6.8 "your Father knoweth"

☐ III Tim 2.6 the farmer eats first from the field [pay your pastor off the top?]

☐ Phil 4.14-19 didn't take wages when in Thessalonika—bi-vocational

I Cor 9.3-14 they which preach the Gospel should live of the Gospel i.e. salaried

"live of the Gospel" 7x these verses speak of \$ \$ 5x = pay the pastor [9,10,11,13,14]

III John 8 fellow helpers. . .\$\$\$. . .to the truth

Pay the pastor well enough [no part time job]

Taking speaking engagements often in other places is a part time job.

10 families sharing 10% = enough [no building, no utilities, no frills, no church insurance]

5.18 supernatural hermeneutics

8Keys, #3, COMPARE

My understanding of herm principles would not allow me to connect OT muzzles to NT pastors' salaries, although I could make an application [but not an interpretation].

It is passages such as this, and some of the parables, which cause pastors to draw some strange interpretations as they read. They make the assumption that they can make the same kinds of connections whenever they feel like it. In my opinion, cults are started by mishandling [i.e. bad hermeneutics] the Word as much as by denying the Word.

8Keys, #3, COMPARE

Three common mistakes in "rightly dividing the Word of truth"

a. Everything in narrative Scripture is not normative [tongues, healing, miracles, visions, dll]

b. War during the OT theocracy legitimizes all wars of America

c. Some feel they would lose their tax exemption if they banned practicing homosexuals, or adulterers, so they don't have to practice biblical discipline in those cases.

5.19-21 CHURCH DISCIPLINE

5.20 "rebuke before all", this benefits the whole body, no gossip [may assume that the rebuker has already followed the guidelines in Matt 18: go to brother individually, if resistant take 2 or 3 others.]

II Thes 3.6 "withdraw yourselves from every brother that walketh disorderly. . .if any would, not work neither [should you feed him.]"

In the same breath as "double honor" [5.17]

Unsupported accusations forbidden

* A pastor who walked into adultery was asked, "Did you have a knot of men to whom you were accountable?" The pastor answered, "Yes." The counselor then said, "Every pastor I have counseled in your situation also had an accountability group."

It is not his support group that keeps his feet to the fire, it is his commitment to Jesus Christ personally.
Story told by Greg Stier

5.17 EX I heard of a church which by means of a secret ballot of the board, asked each elder to write his income on a slip of paper. Someone averaged out the numbers and they paid the pastor double the "honor" as his salary.

5.17 EX - in only 2 years out of 39 years of ministry did I earn more than I did as a missionary.

pjm.

Go without charging! [literally]

Session 13

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5.21 Why did God say ***“before. . .the elect angels”***?

Angels seem to be the pastors. [OT angels, *malachi, [Hebrew]* = messengers] **Keys, #7, UNCLEAR / CLEAR**

pjm
Rev 2,3 “unto the churches at ESP,TSP,L” angels in these chapters are generally understood to be pastors ***“elect angels”*** Did the good angels become “elect” when they chose [*elected*] not to follow Satan?

8Keys, #8, T.B.D.S. Rev 12.4 *pjm = my best guess*

“nothing by partiality” neither pos or neg bias

judge him for his faults—but no more
don’t slander or wound

don’t let him off easier bec he is an elder [*preferential treatment*]

personal disagreement isn’t reason to accuse before the church

NO rumors. Verify ***before*** repeating. Tell the talebearer, “I’ll be sure to mention your name when I ask the pastor [*or elder*] if this is so.”

EX My own Pastor E was firmly, but properly asked at a congregational meeting:

“No missionaries were sent out from our church during the 16 years you have been pastor. Why not?”

I happen to know the pastor was unusually fearful

of his daughters being “unprotected” at slumber parties,

and it is my firm opinion that he must have been

fearful of sending other people’s children as missionaries

into cross-cultural ministries where they too, would be unprotected.

I don’t think he could bear the thought of sending his girls or

granddaughters as missionaries.

He virtually never spoke about missions.

CHURCH DISCIPLINE

Matt 18.15-18 3 steps in rebuking a seriously sinning saint

A go talk to him

B take 2 or 3 others

C tell it to the church [*elders*]

Rom 16.17,18 Reject trouble makers & tattle tales, they “deceive. . .the naïve”

Tit 3.10 Reject heretics

I Cor 5.2-7 Throw out adulterers [*even if your church loses its non-profit status*]

II Cor 2.6-11 Reinstate repentant adulterers

Prov 28.13 “confess & forsake”

5.22 ***“lay hands suddenly on no man”*** = setting him apart **8Keys, #3, COMPARE**

- Official approval
- Bestowing power or authority
- Bestow spiritual gift

Remember there was a hesitation to ordain the deacons [*3.10*] until they had proved themselves as those who were already “deacon-ing.”

Ordination = a church’s approval of life, doctrine, experience in ministry, passion, and abilities

- * flipside of elder discipline is affirmation w/o scrutiny
- * RC church non-biblical practice is to clearly separate the clergy from the laity. The church has 7 sacraments [*RC calls them “graces”*]. Marriage is one and Holy Orders is another [*which includes celibacy for the clergy*]. Orders are culminated by laying hands on priests & monks.
- * Some Protestant churches semi-ordain men in the church with a “preaching license” or a “lay minister’s license.”
- * No church I have attended requires all elders to teach. The church I attend now does have all elders teaching regularly. I haven’t asked whether this is actual policy.

Common twentieth century ordination procedure, among churches & pastors I’ve known.

- a. recommendation by church or request by candidate
- b. requirements
- c. examination by a board

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EX #1 - My observation is that there is usually no examination for elders in the USA except that his general reputation stands for him. In churches I have attended the practice has been generally to:

- (1) elder board receives nominations for elders from the congregation,
- (2) elders interview and approve,
- (3) congregation votes.

(3) EX #2—In some churches only the elders are involved apart from the congregation's input; examining, appointing, and presenting the men to the congregation for "amens." All were carefully examine according to I Tim 3 mandates.

pjm—I highly endorse self-perpetuating elder boards

EX #3 - Jack Hyles, pastor of a church of 10,000, had a simple system for adding men to a huge board of 80 deacons.

1. names were submitted by __?__
2. pastor read the names aloud to the board
3. board members closed their eyes and bowed their heads
4. if any man knew of something that would biblically disqualify a man from serving as a deacon, he raised his hand and that name was removed from the list
5. all other candidates were automatically approved.

pjm—I strongly approve

Note: I have served on the ordination board of at least 20 men. Go ahead and ask me why I never sought an official ordination for myself from any church.

I was ordained as an elder in 4 different churches.

I was appointed [ordained?] and sent by 6 churches as a missionary.

I refuse to assume the title of "Reverend" since Scripture indicates that appellation belongs to God alone. Ps 111.9

I never use the word "reverend" to refer to any man.

I have treated myself as an elder for over 40 years whether I was on an official "board" or not. I removed myself from the "eldership" during several years while one of my nine children was not willing to submit to my authority at home.

Laying-on-of-hands: all the verses in the NT

The term "ordination" is most generally referring to pastors, but also applies to elders, deacons, missionaries, and other "approved" preachers of the Gospel.

Acts 6.6 apostles lay hands upon new believers

Acts 8.17 receiving the Holy Spirit subsequent to salvation

Acts 9.7 Ananias upon Paul at command of God

Acts 14.23 Paul ordained elders with prayer & fasting on the way home from his 1st missionary journey

Acts 19.6 Paul upon new believers, receive Spirit

I Tim 4.14 presbytery upon Timothy, confirming his gift

II Tim 1.1,6 Paul upon Timothy, confirming his gift

Tit 1.5 It seems Titus was a one-man ordination committee

Heb 6.3 mentioned as an elementary doctrine

Jas 5.14 elders called by the sick

5.23 **"wine"** *see note at 3.3 [discussion of elders] p.22*

24,25 hard verses, unclear i.e. investigate a man's credentials

8Keys, #7, UNCLEAR / CLEAR pjm?

may refer to choosing leadership

*let their testimony speak for itself

*public spotlight may reveal weaknesses

*don't be hasty [v.22]

*before. . .after" a phrase which is quite unclear

pjm?

5.25 **"good works"** a minor but repeated theme throughout the Pastoral Epistles. Keep a lookout for good living!

I Tim 2.10 women with good work

I Tim 5.10,25 women with good works

I Tim 6.18 rich in good works

II Tim 3.17 perfect unto good works

Tit 2.7 pattern of good works

Tit 2.14 zealous of good works

Tit 3.8,14 maintain good works

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Session 14

My paragraph title,
An APPLICATION I can use:

More about elders

Since I am considered to be an elder in our church, I must be careful in the way I influence our teens as they help me in teaching my children's classes.

6.1-6

6.1,2 **"servants [slaves, NASB]"** may not revolt **8Keys, #3, COMPARE**

Col 3.17,23 "whatever you do. . .do it heartily"
Col 4.1 "give to your servant that which is just"
Titus 2.9 servants are to obey
I Pet 2.18 servants are to be subject to masters

* Slaves were to be accepted in any role in the church, even pastor or deacon. *pjm*

unacceptable behaviors [toward believing or unbelieving slave masters—applicable to employers]

unethical conduct poor testimony carelessness
laziness hateful Spirit disrespectful attitude
disobedience quit too early

no disapproval against slavery as an institution—Christians must support govt when govt doesn't explicitly countermand Scripture.

e.g. taxes, tax deductible donations, travel, property ownership, home schooling, right to vote

4 primary reasons for slavery throughout history:

- prisoners-of-war
- debt
- crime
- "stealing" one's neighbors for manual labor

instruction for slave owners

- don't threaten Lev 25.43 be gentle, fear God
- reward faithful slaves Deut 15.17 an "earring" [?] for a faithful slave
- treat them well Ruth 2.4 reapers were slaves

A pastor [who is a slave] might have had slave owners in his congregation.

Note: Masters, don't ask anything of your servants which would cause you to chafe if you were a slave.

The hole in the ear was both a sign of a faithful slave and a kind master.

6.3-5 **"if any man teach otherwise"**

"Don't you never preach nothin' that ain't been preached before!" *spoken by a simple deacon at Curtis Hutson's ordination*

The constant danger for those born in the 21st century, is that you are so accustomed to change for the sake of change that you may not have your antennas up to detect changes which is:

- bad for the church
- contrary to plain reading of the Bible
- just plain sinful.

Their whole ministry may be blindsided by a precept which they thought was not anti-biblical.

[pos] **"wholesome words. . .doctrine. . ."**

[neg] Titus chapter 1 = 9 forms of dissention [troublemakers in the Church]

- * questions and strifes about words. . .envy, strife, railings, evil
- * surmisings [suspicions]
- * perverse disputings. . .destitute. . .gain is godliness
- * false teachers love to argue, so withdraw thyself [simple solution, but not necessarily easy]
- * splitting hairs
- * Devil's Advocate
- * genealogies
- * denominational differences

* Beware of joining a young church begun by dissenters.

* Learn to balance a firm determination to know the truth, and a prideful desire to be right.

"Isn't it interesting how the Holy Spirit seems to have such an affinity for the trained mind?"

Dr. Sayalupa, my doctoral prof

6.1,2 A brief reflection on biblical slavery

NT
I Cor 7.20-24
Gal 2.28
Eph 6.5-9
Col 3.22-25

OT
Ex 21.20-27, beating
Lev 25.39
Deut 21.10,11 rape
Ex 21.5,6 life
Deut 15.16,17
voluntary
Lev 25.39-43
hired help?
Lev 25.47-49
Deut 15.17
freedom, "earring"
Women sold for less.

6.1,2



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The other Greek letters, lower case

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I Timothy: EXEGESIS

Drawing out what is in the text paragraph by paragraph

APPLICATIONS

Examples to follow
Sins to avoid
Praise & worship

Repeated words
Decisions to make
Seeking the lost
Cautions & warnings
Ways to pray

Attitudes to correct
Questions to answer
Promises to claim
A teaching to study
Praying better

6.5 **“gain is godliness”** seven temptations:

OPINION, PLEASE

- 1.] measuring our ministry’s value to others’ financial situation
- 2.] envy
- 3.] anxiety
- 4.] expectations of [judging] others’ generosity,
- 5.] pride in my poverty
- 6.] pride in my faith,
- 7.] “comparisons to other ministries are odious”

To which 2 would you be most susceptible if you become careless in your walk with the Lord?

It has been nice to share the gift of faith with my wife. But we fidgeted a bit at first because we expected an equal measure of faith from everyone else until we realized God had given us this gift.

“withdraw thyself”

II Tim 3.5 avoid the wicked
Rom 16.17,18 avoid heretics

6.5b,6 **“contentment”!** possessions, wages, even your “earning ability” see Deut 8.18 about this

Phil 4.11 I have learned. . .to be content
Job 1.21 the Lord giveth and. . .
Heb 13.5 “be content with such things as ye have, . . .”

Also: beware of the temptation of pride about “contentment”

My paragraph title,

Avoid friction

An APPLICATION I can use:

I am so opinionated on so many topics that I know I need to be careful about causing tension in my church.

6.3 In 40 years of ministry I never brought up the subject of income.

My policy: answer questions when asked, trust God for needs, never get in debt [however, our family prayer list sometimes included money for Scotch tape or shoelaces while waiting for God to provide]

6.7-10

6.8 **“content”** mandated to become an elder If you’re headed for ministry, don’t marry anybody who can’t be **thoroughly content** with NOTHING but clothes & food and an annual trip to the mall.

Is this verse an overstatement? **8Keys, #4, LITERAL** *pjm*

6.9-10 **“the love of money is the [a] root of all evil”** [no definite article] one of the 16 qualities of elders

3.3 **lucre** all [kinds of] evil a legitimate translation by a student
money can also be the root of much joy for the believer.

“More money can accomplish, in ministry, what less money can never provide.” *pjm*

Paul’s letter to a church he had never visited [Romans 16.24-28] was in part, a “fund raising letter” for travel expenses to Spain. “to be helped on my way”

Rom 15. **coveted** resulted in 2 things
“Erred from the faith”
“sorrow”

I Tim 3.3 bishops and materialism

3.8 deacons and greed

Make a list of things others might complain about if they lived under the same circumstances you find yourself in right now: \$\$\$, opportunities to serve, fame, prestige

“God has blessed us.” = we’re rich! Nonsense. The poorest in the congregation can be far more blessed than those with cash.

Ps 84.10,11 “doorkeeper in the House of the Lord”

Deut 8.18 “it is He that giveth the power to get wealth”

Mark 10.17-27 he couldn’t trust God for enough possessions

Lk 12.16-21 “lay up [farmer] in store. . .this night thy soul be required of thee”

“Burial clothes have no pockets.” *Oliver B. Green*

“pierced through” skewered on a spit?

“some” not all are skewered, many rich are content w/o loving \$\$

My paragraph title,

Be content

An APPLICATION I can use:

Lord, continue to teach me contentment as my circumstances change.

NO GOOD THING WILL BE WITHHOLD FROM THEM THAT WALK UPRIGHTLY. PS 84.11

Great poster for your first home

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Session 15

6.11-14

6.11 “flee [greed]... follow after [these 6 things]”

know your weaknesses

- I Pet 5.8,9 “Satan prowls seeking. . . resist steadfast“ [*pour concrete down your spine*]
- James 4.7 “resist the Devil, and he will flee”
- I Cor 10.13 “no temptation has taken thee. . .”
- Gen 39.12 “she caught him by his garment”
- I Kg 17.9 even a little oil is enough for a miracle.
- Prov 23.4,5 riches “make themselves wings”
- Prov 28.20,22 “maketh hast to be rich” *This is the very root of gambling.*

twenty-one results of “**desiring to be rich**”

OPINION, PLEASE check the 3 hardest for you

- “just a little bit more”
- superiority attitude,
- false sense of security [*I Tim 6.17*],
- lack of faith
- temptation to sue other believers [*Jas 2.6*]
- hypocrisy
- narcissism
- temptation to withhold wages [*Jas 5.4*],
- egotism [*100 synonyms in the thesaurus*]
- wanton pleasure & contentment & condemning good people [*Jas 5.5,6*]
- trap [*Ps 25.14,15*]
- temptation to bend ethical rules
- tendency to oppress others [*Jas 2.6*]
- arrogance [*Jas 4.16*]
- er from faith [*I Tim 6.10*]
- consume your flesh like fire [*Jas 5.3*],
- self-absorbed
- blind
- puffed up

Oh, by the way, the gift of giving [*Rom 12.8*] doesn't have anything to do with “getting.” It isn't given to rich people. But the gift of getting also comes from God. Deut 8.18 “power to get wealth”

6.12 “fight” **ἀγωνίζο, agonidzo** = agonize

Jude 3

II Tim 4.7 “I've fought a good fight”
soldiers:

- * don't desert
- * are tenacious
- * endure hardness, II Tim 2.3
- * follow instructions
- * know victory is by faith in the leader, I Jn 5.4 “faith is the victory”
- * are loyal to leader

If you have a Christian boss, work even harder.

6.14 “keep this commandment” Which commandment? Fight? Flee? or Be content? *pjm,?*

My theologian/wife, Kay, thinks it connects with 6.12 fight the good fight

“until the appearing” phrase unique to Paul [6x], almost unique to Pastoral Epistles [5x].

“appear” [*referring to the Rapture*] also found in Col, Heb, I Pet, I Jn
like an appearing of a Roman god, epiphany, glorious manifestation

II Tim 1.10 our salvation is finally completed at His appearing *pjm*

II Tim 4.1,8 “them. . .that love His appearing”

My paragraph title,

An APPLICATION I can use:

Pursue holiness

I want to be able to say, “I fought a good fight” at the end of my life. I know it is always too early to quit.

6.15-19

6.15 “potentate” absolute dictator, holder of all power *a great doxology*

Matt 6.13 ends with “Thine is the kingdom, and the power, and the glory”

“King of Kings” *Rev 19.16* Name on sash & thigh, “KING OF KINGS. . .LORD. . .”

6.16 “immortal”

“light” Rev 21.23,24 “the nations shall walk in His light”
I Jn 1.5-7 “in Him is no darkness. . .walk in. . .light.”



6.15,16



6.17 EX. my friend, Bill, went from TX millionaire oil man to applying for welfare and help from his church in a period of several months.

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6.17,18 the **“rich. . . trust in uncertain riches, but . . .”**

James 1.11 “shall the rich man fade away?

It may be harder to trust the Lord when you have a steady income.

Wealth doesn't increase your value to God.

“ready to distribute”

Lk 12.13-21 parable of rich young fool

Lk 16.1-13, “ye cannot serve God and mammon”

Lk 16.19-31 rich man and Lazarus

Matt 6.19-21 “lay not up for yourselves. . . .”

“You are always so rich that you can bless others by giving it away.” *pjm*

6.18



6.20-21

6.20,21 **“that which is committed to thy trust”**

Tim is recognized as THE leader!

a crushing responsibility

* the people—every pastor must hold many confidences. It would squash lots of us.

Pray for your pastor.

* message of redemption and salvation

* guarding the flock

* feeding the flock

“allowed of God to be put in trust with the Gospel” I Thes 2.4

6.20 **“science”, γνῶσκω, gnosko = knowledge [in this case, false]**

8Keys, ANCIENT PHILOSOPHY

Knowledge = science, i.e. the foundation of Gnosticism which grew to become full blown in 3rd cent a mystery religion [also a focus in Colossians, I John 4.1-6, & Jude]

Mistakes of the Gnostic philosophy:

- esoteric knowledge directly from the gods or spirits
[higher truth is hidden from unholy people]
- dualism - only Spirit is good, matter is evil [therefore Jesus wouldn't have become human]
some embraced asceticism even to the point of masochism
propounded by Origen [3rd century], a Christian heretic:
 - * insisted on exact grammatical interp
 - * translation of proper names gave insights into deeper meanings of all events in the Bible.
 - * he held to 3 levels of interpretation of a passage
 - * God's reasoning powers are more important than His creative powers
- perversion of Christianity, accepts many orthodox items, discards others at will
- not built around teachings of a “founder”
Tim, “I just made it up myself.” kid in rural Penna.
- faith in Jesus is not enough
- knowledge trumps good works any day
- salvation is the delivery from the slavery to material things
- liberty is in spiritual world only, it is good if you believe it is good
- Nicolaitans had extreme form of Gnosticism, Rev 2.6,14,15, no limitations on sex
- Gnosticism is often married to hedonism or its twin sister asceticism.

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You need to be able to spot false doctrine in the 21st century

OPINION, PLEASE Which of the following do you think might be hardest for a pastor to spot?

- idolatry, without the idols, materialism since Americans own so much
- charismatics who exalt experience above God's Word
- Mary-ology
- knowledge-based philosophy:
 - Evolution denies any absolute moral standards for man [*who is an animal*].
 - Unitarianism denies a personal God.
 - Scientology, L. Ron Hubbard answered my letter denying that sin exists.
 - Ayn Rand also denies sin, Atlas Shrugged.
 - Empirical science has no morals which can be measured, *yet all empirical scientists agree there ought to be jails to punish evil people.*
- mainline denominations, salvation through morality & humanitarianism
- truth is relative
- agnosticism / modern Judaism
 - atheistic thinking [*we've all met orthodox Christians who think like atheists*]
- some science may have been based on Jewish legalism & Gr philosophy
- babblings
 - Arguers
 - nonsense rabbit trails
 - vain people: show themselves knowledgeable, [*clever, quick, witty*],
 - debaters, show offs

...but, God puts no stamp of approval on ignorance, either.

My paragraph title,

An APPLICATION I can use:

Be rich in good works

Lord, You have surrounded me with so many godly friends. Teach me to be as generous as they are.

Amen. So be it!

[*Let it be.*]

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Timeline of the apostle Paul

Year	Event	Scripture	Year	Event	Scripture
4 BC	birth of Christ	Luke 2	50-54	begged to leave town	Acts 16.39
7 AD	Herod [#1] the Great kills babies Judea becomes Roman province	Matt 2.16-18		*Thessalonika, plants church mob chased them out of town	Acts 17.1-10
1-10AD	birth of Paul, Tarsus [Turkey] Saul, Pharisee Roman citizen	Phil 3.5 Acts 22.28		*?Berea, leaves Silas & Tim Athens, Mars Hill,	Acts 17.10-14 Acts 17.16-34
15?AD	educated under Gamaliel Tiberius becomes emperor	Acts 22.3		*Corinth, Silas & Tim rejoin Paul 18 months, meet Aquila & Priscilla, plants church	Acts 18.1-17
26	Pilate becomes procurator, Judea			Cenchrea, Paul makes sinful vow to prove he kept Mosaic laws	Acts 18.18
28	John the Baptist beheaded Herod [#2] Antipas	Matt 14.10		Paul writes I & II THESS. visits Ephesus briefly, Caesarea, Jerusalem, returns to Antioch	Acts 18.18-22
29	crucifixion of Christ Peter preaches [3,000 & 5,000]	John 20 Acts 2.41 4.4	54-58	THIRD MISSIONARY TRIP Nero becomes emperor, 54-68 AD	
30	Saul at Stephen's stoning Saul persecutor of the Church	Acts 7.51 Acts 8.1-3		*Galatia again [Turkey], on way to	Acts 18.23
32?	Barnabas sent to Antioch as Jerusalem's first missionary	Acts 11.20-22		*Ephesus, plants church, stays 3 years, Diana [Artemis] mob, [silver idol makers],	Acts 19.1ff
34	Saul saved on way to Damascus preaches in Damascus Barnabas vouches for Saul in Damascus	Acts 9.1-9 Acts 9.20 Acts 9.27		Paul writes ROMANS, I & II CORINTHIANS	Acts 20.1
	flees Damascus in a basket goes to Jerusalem	Acts 9.20ff Acts 9.26-29		*Troas, Greece, Macedonia Eutychus falls out window on foot to Mitylene, etc.	Acts 20.2-12 Acts 20.13-15
35,36	Saul sent away to Tarsus Seminary of Arabian Desert [during time in Dam or Tars?]	Acts 9.30 Gal 1.17		*Miletus, meets elders Rhodes, Patara, Phoenecia, Tyre kneels on the beach	Acts 20.15ff Acts 21.3-6
37	Caligula becomes emperor			CHURCH PLANTING MINISTRY ENDS	
41	Claudius becomes emperor			58-62	Caesarea
42	famine in Rome			* forbidden to go to Jerusalem [Paul chooses to disregard info given "through the Spirit"]	Acts 21.4
42	Barnabas finds Saul in Tarsus, brings him to Antioch to teach	Acts 11.25,26		* permitted to go to Jerusalem arrested at Jerusalem, mob at Temple	Acts 21.11 Acts 21.26ff Acts 21.22ff Acts 22.30ff
	Saul takes famine aid to Jerusalem Mark joins Barn & Saul	Acts 11.29,30 Acts 12.25		delivered, but imprisoned for 2 years in Caesarea	Acts 23.12ff
	Herod [#3] Agrippa I kills James	Acts 12.1-3		Jesus guarantees Paul that he will get to Rome [to fulfill Jesus' earlier promise that he would stand before a king—Acts 9.15]	
44-49	FIRST MISSIONARY TRIP Barn & Saul chosen by Spirit to be missionaries to Gentiles Cyprus, Galatia [Turkey] Paul becomes leader of trip [so] Mark goes home [Jerusalem?]	Acts 13.2,3 Acts 13.13		Felix Festus	Acts 24 Acts 25.1-12
	* Pisidia, preached, expelled * Iconium, murder plot, fled * Lystra, healed lame man, * Derbe	Acts 13.50 Acts 14.5		Herod [#4] Agrippa II * Paul appeals to emperor Nero	Acts 25,26 Acts 25.11
	P&B mocked gods, stoned return trip appoint elders	Acts 14.19,20 Acts 14.21-24		62	boat trip to Rome as prisoner writes PHIL, EPH, COL, HEB, [maybe all written in Caesarean jail] PHILE
49	return to Antioch Paul writes GALATIANS			64	Nero's great fire of Rome
50	P & B, Jerusalem Council Claudius expels Jews fr Rome			65	Paul re-imprisoned
50	squabble over Mark's departure [nobody sinned, just disagreed] [Mark goes home and writes book of MARK]	Acts 15.36-39		Paul has 23 traveling companions over 20 years. * Paul's church plants, 10-14x	
50-54	SECOND MISSIONARY TRIP Paul & Silas, re-visit ch in Turkey Lystra, pick up Timothy [Luke joins P's team somewhere along the way and stays with Paul continuously for 15 years, even to prisons]	Acts 15.40,41 Acts 16.1-5		Events after Acts 28 Paul witnesses to Nero, was released from prison, writes I TIM, TITUS , goes to Spain, re-arrested, writes II TIMOTHY , beheaded about 65 AD. Temple destroyed 70 AD. see PhilMyersBlog.com , 2020	
	Troas, "Macedonian vision" *Philippi, Lydia, demon-possessed girl, jail, jailer's family saved plants church	Acts 16.9,10 Acts 16. 11-38			

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Praying better**I Timothy**
Scripture Memory verses
KJV

1Timothy 1:12 I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

1Timothy 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

1Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

1Timothy 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine.

1Timothy 6:6 But godliness with contentment is great gain.

New American Standard

1Timothy 1.12 I thank Jesus Christ our Lord, Who has strengthened me, because He considered me faithful, putting me into service.

1Timothy 1.15 It is a trustworthy statement deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*.

1Timothy 1.17 Now to the king eternal, immortal, invisible, the only God, be honor and glory forever and ever, Amen.

1Timothy 2.1,2 First of all, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men.

1Timothy 5.17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.

1Timothy 6.6 Godliness is actually a means of great gain when accompanied by contentment.

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13 Keys: Hermeneutical Principles Highlighted in This Course

- A. **Non-Contradiction** - No verse contradicts any other verse when properly understood.
- B. **Context**
Every verse is only to be understood in its relationship to the verses immediately surrounding it as well as the paragraph and chapter in which it is found.
- C. **Compare** Scripture with Scripture
All Scripture is to be considered in light of all other verses in both Testaments, historical periods, as well as Dispensations.
- D. **Literal** Understanding
Each verse is to be understood literally, however genre, figures of speech, context, and innuendos may influence its interpretation.
- E. There is **only one proper interpretation(s)** of any passage. The most important question we must ask is What does it say? Answering that question leads inexorably to What does it mean? There are many ways to apply the meaning. "What did it mean to God when He wrote it?" is the most important. Sometimes God has two interpretations in mind as with "near/far" meanings to some prophecies.
- F. **Common Sense**
The face value of a verse must not be ignored. There must be clear reason not to accept a simple interpretation of any word, phrase, or sentence.
- G. **Same Author Principle**
Different authors may use the same English word in different ways.
- H. **T.B.D.S. = The Bible Doesn't Say.** Sometimes the Bible doesn't answer the questions we are asking. We must not force a passage to answer a question fully.
- I. **Repeated Words & Themes** throughout a paragraph or chapter [*or book*] help reinforce or shed light on the meaning of a thought.
- J. **Unclear Passages** must be understood in light of clear passages.
- K. First intended **Audience.** Not every generation, for instance, can claim every promise made to a particular individual in the past. Example: *the promises of a child in old age were made exclusively to Sarah and Elizabeth, not every godly woman.*
- L. Primary Interpretation Throughout **History, The Historical Orthodoxy Test**
In a practical sense, we should consider how the majority view of godly men and women throughout history have understood any particular passage. We must have substantial reason to
- M. Viewing **Narrative Theology** in the Light of Didactic Theology [*not vice versa*]. This would also be true of poetry as well as prophetic statements.
- N. Applying **Figures of Speech** in a Sensible Way: hyperbole, understatement, sarcasm, and others.

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