

1 Timothy

INTRODUCTION

The letters of Paul to Timothy show what a tender bond there was between them, and how solicitous the aged apostle was for his son in the gospel. They warn the young man of many perils to faith and life that lurked in his pathway. They prophesy that "evil men and impostors will go from bad to worse, deceiving and being deceived" (2 Timothy 3:13). They foretell a time when there will be an almost universal departure from the faith, and an outburst of demonism. They call for eternal vigilance and dogged perseverance, and challenge to a calm trust in Him against the day of Christ. They leave no room for overconfidence or carelessness.

The expressions, "sound words," "sound doctrine," and "good doctrine" appear repeatedly in these letters. A casual glance will persuade the thoughtful reader that the apostle has something more in mind than a logical statement of truth or a correct creed. When he would have us know what things are "contrary to the sound doctrine" (1 Timothy 1:10), he mentions such gross sins as lying, stealing, murder, and immorality. He warns the household slave to count his master worthy of honor that the "doctrine be not blasphemed" (6:1, KJV). He emphatically decreed that men might not be appointed to official positions in the Church unless they commended themselves for public ministry by an unimpeachable private life. He begged Timothy to keep close to the Scriptures squaring his life with the Word, so that no sin might have dominion over him. He gave explicit instructions in many practical duties of daily life.

The warnings are enforced by placing before Timothy the example of some who had departed from the faith, a sort of rogues' gallery of traitors to the cause, all of whom were but examples, for in that period of stress many had slipped from their moorings and landed on the rocks of infidelity and impurity.

Backsliding and apostasy are never necessary. The cause lies deep in the human heart that is rooted in the world and minds earthly things. The secret and method of victory is given in the command. "Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us" (2 Timothy 1:14).

(The Christ in the Bible Commentary, A. B. Simpson)

1 Timothy 1:1-11

In the opening words of his epistle, Paul is telling many believers that they are wasting their time in studying things that do not bring godly edification. The false teachers were using genealogies and the Old Testament Law especially in promoting and manufacturing novel doctrines which will lead people away from the truth. In order to give them *pure* truth, Paul taught them that: Truth is based on *faith*; it is motivated by *love*; true thinking comes from *pure hearts* and *good consciences*, and the true Christian is a person of *understanding faith—faith in which there is no hypocrisy*.

Paul is encouraging Timothy to set forth the *true* Christian message, as opposed to the widely varying and hypocritical message. In the true message will be found the following:

- 1) It is *sound* and *ethical* teaching.
- 2) It is a *glorious Gospel* (*good news*).
- 3) This good news *comes from God*.
- 4) This good news is disseminated *through men*.

Look for these points as you study the following references:

1 Cor. 2:13-16 Gal. 3:2-4 Gal. 4:9-11 Eph. 1:17-19 Eph. 4:13-15 Eph. 4:22-32 Eph. 5:10-17 2 Tim. 2:13-16

How does Paul view the Law? Is the Law only for sinners?

Rom. 7:1-25 Gal. 3:1-25 Gal. 4:1-31 Gal. 5:1-15 Jas. 4:17 Rom. 14:23 1 John 3:4 1 John 5:17 Matt. 15:19 Prov. 24:9 Matt. 9:6 Ps. 32:5

1 Timothy 1:12-17

The apostle breaks off into expressions of heartfelt thanks to God for the abounding grace which had overcome his former obstinacy and blindness. Only his ignorance could palliate his outrage and insult toward Christ, who was now the beloved object of his entire surrender. He had been a blasphemer against Christ, Acts 26:9-11; a persecutor toward his fellowmen, Gal. 1:13; injurious, insolent, full of overweening pride. He felt that he had been the chief of sinners, because he had sinned despite having more knowledge and opportunity than others. It is only when we see God that we know ourselves and repent in dust and ashes. The apostle, however, comforted himself in this at least, that through coming time the most hopeless and abandoned sinners would take heart as they considered his case. He was a sample of mercy, a specimen of what Christ could do, an outline sketch to be filled in. Believe "on" Christ. Faith rests on Christ as foundation.

(Through the Bible Day by Day, F. B. Meyer)

Using Scripture, describe how, although Paul's earlier life was truly despicable, the grace of God rose higher than Paul's sin. Also, speak to the fact remembering his sin was the surest way to keep him from pride. Finally, does Paul's life, so drastically changed by God, become a source of great encouragement to others? If so, in what ways?

1 Timothy 1:18-20

At the end of chapter 1 he commits the charge to him—sends him his mandate. The term he employs relates to verses 3 and 5. He had left Timothy at Ephesus in order to command some persons there not to teach other doctrines than the truths of the gospel. Now the end of the command, of this evangelical commission, was love flowing from a pure heart and a good conscience and faith unfeigned. For the gospel, while revealing the marvelous counsels of God, maintains the great eternal principles of His nature. It is this which distinguishes truth from the lofty pretensions of heretical imaginations; it requires that man should be in relationship with God really in heart and in truth according to those principles. And this commission the apostle now entrusted to Timothy, his own son in the faith. He was to maintain it with an authority that had its basis in divine testimony, but which he held formally from the apostle who appointed him to it; not merely of his own accord, but according to prophecies which had pointed him out for this purpose, and which were a means of strength to him in the conflict he was thus brought into. The conditions of victory were in accordance with the nature of the commission. He was to keep the faith and a good conscience. Now faith here is the doctrine of Christianity; yet not merely as doctrine, but as that which the soul held between itself and God as coming from Him. He had to maintain the truth, the Christian doctrine, but to hold it as so revealed by God Himself to the soul that it should be the truth. The light should possess, with well-defined outlines, the authority of God.

It was the faith, that which God had revealed, received with certainty as such—as *the truth*.

But, to be in communion with God, the conscience must be good, must be pure; and if we are not in communion with God, we cannot have the strength that would maintain us in the faith, that would enable us to persevere in the profession of the truth, as God gives it to us. Satan has then a hold upon us, and if the intellect of one in this state is active, he falls into heresy. The loss of a good conscience opens the door to Satan, because it deprives us of communion with God; and the active mind, under Satan's influence, invents ideas instead of confessing the truth of God. The apostle treats the fruit of this state as "blasphemies;" the will of man is at work, and the higher the subject, the more an unbridled will, possessed by the enemy, goes astray, and exalts itself against God, and against the subjection of the whole mind to the obedience of Christ, to the *authority* of the revelation of God.

(Synopsis of the Books of the Bible, J. N. Darby)

Hymenaeus (also in 2 Tim. 2:17) and Alexander (possibly the same as in 2 Tim. 4:14) had grieved the Church by rejecting good guidance, by relapsing into evil practices, and also had taken to false teaching. Paul's strong statement about punishing, or disciplining, them in verse 20 certainly teaches us that when avowed Christians go astray from practices of the truth today, definite correction is needed. **What corrective measures can be taken and yet be fully in line with the truth of God's Word?**

Ps. 109:6-8 Prov. 23:14 1 Cor 5:3-5, 13 1 Cor. 11:34 Acts 5:1-11
Acts 8:13-25 Acts 26:18 Luke 22:31 2 Thes. 3:6-15 1 Tim. 3:7
1 Tim. 4:1-3 2 Tim. 1:15 2 Tim. 2:17-18

1 Timothy 2:1-6

The gospel was a revelation of Jesus Christ as the Mediator and Redeemer. "For there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all men—the testimony given in its proper time" (2:5-6). This is a magnificent declaration of the great theme of the gospel, following in logical order upon the previous declaration of Christ's incarnation. The reason He became incarnate is that, as "the man Christ Jesus," He might be the "mediator between God and men." Christ's mediatorial work includes His sacrificial death for us upon the cross; therefore, it is added, "[He] gave himself as a ransom for all men—the testimony given in its proper time" (2:6). The word "ransom" suggests the whole plan of redemption, the central idea of which was that He purchased us by His precious blood, and offered His own life as a ransom by which we are set free.

His mediation also includes His intercession for us as our Great High Priest in the presence of the Father, and all the work of grace which He is accomplishing until the whole number of His elect shall have been completed and gathered home.

Let us not forget that there is but one Mediator between God and men. "There is no other name under heaven given to men by which we must be saved" (Acts 4:12). There is no other way than the Living Way. Oh, have we come through Him who "is able to save completely those who come to God through Him, because He always lives to intercede for them" (Hebrews 7:25)?

(The Christ in the Bible Commentary, A. B. Simpson)

Answer the following as true or false

___ Although God desires the salvation of all men, He does not violate their opportunity to choose.

___ There is one God who is the Maker, Preserver and Governor of all. Jesus is the One who mediates God to us. Jesus does not stand as a third person between God and us, but rather reveals the Father and His goodness.

Study these Scriptures in order to better understand His mediatorial work in our behalf, following His sacrificial death for us.

Matt. 20:28 Matt. 26:28 John 3:16 Acts 4:12 1 Cor. 1:18 1 Cor. 2:2 2 Cor. 5:18-21 Rom. 5:8
Eph. 2:16-22 Heb. 7:27 Heb. 8:1, 2 Heb. 9:11, 12 Heb. 9:24-28 Heb. 10:5-22 1 Pet. 2:9-10
1 Pet. 2:24, 25 1 Pet. 3:18 1 John 3:22

1 Timothy 2:7-15

As 1 Cor. 11:5 indicates, Paul does not forbid all vocal participation by women in the worship service. Rather, Paul enjoins silence of a particular sort—a silence that respects the authoritative teaching and governing role assigned to the leaders of the church (v. 12).

“But I permit not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim. 2:12) (Note: This verse is often presented as a controversial topic in the church.) **Was this the rule for that particular culture or does it hold true today?**

Gen. 3:16 Prov. 31:10-30 Acts 1:14 Rom. 16:1-4 1 Cor. 11:1-16 1 Cor. 14:34 Gal. 3:28 Phil. 4:3
2 Tim. 1:5

1 Timothy 3:1-7

The apostle gives us in these pastoral epistles a good many glimpses of church government in the early Church. It is evident that the principal official ministers in the church of Ephesus were elders and deacons. It is also evident that the words "elder" and "bishop" were used interchangeably and that they both denote an office of spiritual oversight. A little later there is a distinction in First Timothy 5:17 between two classes of elders, the one that seems only to have exercised authority and rule, the other class whose "work is preaching and teaching." In other words, the one was a ruling elder, the other a teaching elder. There appears to have been no extremely rigid rule in the New Testament about church government further than that a certain body of spiritual overseers were appointed out of every church, and they were called elders or bishops. Some of them, who had the requisite qualifications, exercised the ministry of teaching, while others simply took pastoral oversight over the flock. Out of these general conditions gradually arose Presbyterianism on one hand, and Episcopacy on the other, but neither has exclusive warrant of sufficient strength to justify bigotry or controversy. It is a safe rule to recognize all these various forms of church government as sufficiently scriptural to furnish a frame for the gospel and the Church of God, which is the really essential thing.

(The Christ in the Bible Commentary, A. B. Simpson)

In Christian churches today various titles are given to the person conducting the service, such as pastors, ministers or overseers. **Have you noticed that the older title of “bishop” is used less frequently?**

What is the difference between a bishop, an elder and a minister? Also, state what each role should be in leading the church today.

Acts 20:17, 28 Rom. 12:8 1 Tim. 4:14 1 Tim. 5:17 Titus 1:5-9 Titus 3:8 1 Pet. 5:2, 3

As far as you are able to discern, are today’s divinity schools lining up with 1 Tim. 3:1-7 by producing graduates who are sufficiently capable of fulfilling God’s purposes for a true leader? Conversely, are there areas where false shepherds are being groomed to “take over” and lead naive people blindly, heading into destruction? (Read Ezekiel 34:1-10) Note that Isaiah (Isa. 56:11) continues the same theme as in Ezek. 34 to show the great difference of God being the true Shepherd. Is the world in general turning to the true God—or away from Him?

1 Timothy 3:8-13

There was a second class of officers, called deacons. The word denotes a minister, that is, one who ministers—a servant to the Church. This sufficiently covers the office of deacon as it is usually exercised today in Christian churches, the ministry of hospitality and welcome, fellowship, sympathy, kindness to the sick, the stranger and the sufferer, and relief to the poor and needy. These ministries are so important that the office of deacon was the first to be filled in the Apostolic Church. The apostle puts great emphasis upon this part of the ministry and evidently regards it as a steppingstone to a higher service in the Church, for he adds: "They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons" (3:9-10).

(The Christ in the Bible Commentary, A. B. Simpson)

Almost the same qualifications are needed for the one who would fill the office of deacon as for those of a bishop. The deacons obtain for themselves good standing before God and great boldness in the faith, if they serve in obedience to the Word of God. The Greek word from which deacon is derived is “servant.” **The Bible names one of the first deacons, a truly godly man, as being the first Christian martyr—who was this? What is the role of deacon in the church today?**

Matt. 23:11-12 Ps. 146:9 Ps. 68:5 Jas. 1:27 Acts 6:1-8

1 Timothy 3:14-16

It is called "the church of the living God" (1 Tim. 3:15). The word "church" means "called out" and denotes the company of believers who have been separated from the world to be His peculiar people. Here again it is not a church building that is referred to, but a body of holy people. The Church had its best days when it had no churches to meet in. Its piles of splendid architecture, its gilded crosses and its spires that seem to point to heaven, have often been but the ministers of idolatry and the shrines of worldliness, pride and sin. By the Church of the living God, Paul emphasizes the contrast between the dead idols of paganism and the one true God revealed in the Lord Jesus Christ and dwelling in the hearts of Christians.

The business of the Church, therefore, as here expressed, is to be a witness to the world of God's truth, a revealer of His will, a light to those that sit in darkness, and a message from heaven to the children of men. We have already seen what the message of heaven is. The very next verse expresses it. "He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory" (3:16). If the Church fails to be true to her testimony, she is the pillar and foundation, not of the truth, but of error. Therefore, it is most important that she should maintain true doctrine as well as life, and be a faithful witness to Jesus Christ in His divine glory and His death and resurrection. Not only is the Church to witness to it by her testimony, but she is to manifest it in her life and to be a living object lesson to the world around her of the life and grace of the Lord Jesus Christ.

(The Christ in the Bible Commentary, A. B. Simpson)

Verse 16 gives us a fragment of one of the hymns of the early Church. It indeed refers to their belief in Christ, for He was the One manifest in the flesh. **In what ways would He have been "vindicated" or "justified" in the Spirit? Do the statements "preached unto the nations, believed on in the world" clearly indicate that He was not only the Jewish Messiah, but He was the Savior of the whole world?**

Think on (and comment on if you'd like) this great fact: After Jesus had died, risen and ascended to Glory, His followers numbered only a few (120 in Acts 1:15). They could only tell others that He was a Galilean carpenter, preaching a message of Life, who had been crucified on a hilltop in Palestine as a criminal, but He arose from the dead, and ascended to His Father in heaven. Yet before 70 years had passed, His story had gone out to the ends of the earth, and people in many nations had accepted Him as Lord and Savior! Could this have been possible merely by human means?

1 Timothy 4:1-16

We have here the apostle's forecast of the last times; i.e., the condition in which men will find themselves as the age draws to a close. Notwithstanding all that Christ has done, the prevalence of evil will be enormous, not because of any failure in God, but because the Church has failed to be the organ through which his saving help could reach mankind. The symptoms are set forth with great clearness, such as demon spirits dwelling and working in men, error taught under the specious guise of excessive religious devotion, consciences seared, natural instincts thwarted and outraged. On the contrary, let us believe that the whole body, and all gifts that are natural and innocent, are to be cherished and used under three sanctions. (1) They must be accepted and enjoyed with thanksgiving to the Creator and Father. (2) They must be sanctioned by the Word of God. (3) Their use and enjoyment must not interfere with our prayer life.

(Through the Bible Day by Day, F. B. Meyer)

Is the teaching in 1 Tim. 4:1, 3 & 7 similar to what Jesus was imparting to His disciples in Matt. 13:24-30: the enemy sowing tares among the wheat, and here in 1 Timothy these false teachers are some of the tares? Or, in the Matthew teaching, was our Lord differentiating only between saved and unsaved in the Kingdom? And how about the timing of the Timothy writing—can you see a prediction of end times and worldwide apostasy here, with demonic false teachers doing their utmost to deceive even the very saved?

How does Paul, Matthew and Peter instruct God's people so they will not be deceived by seducing spirits and doctrines of demons?

Matt. 7:15-20 Gal. 1:6-8 Eph. 4:14, 17-24 1 Tim. 1:6-7 1 Tim. 6:3-5
2 Tim. 3:8, 14-17 2 Pet. 2:1, 12-19

Give examples in the Bible of how followers of Jesus departed from the faith?

Matt. 16:22, 23 Luke 22:31, 32 John 13:27 Acts 5:1-11 Rom. 16:17, 18 Gal. 1:6-10 Gal. 2:11-21 2 Tim. 2:16-18 2 Tim. 3:8 Titus 1:10-14

How does a person speak “lies in hypocrisy?” (1 Tim. 4:2)

Matt. 7:15 Eph. 4:19 1 Tim. 4:2

1 Timothy 5:1-16

The special references to widows evidence the early practice of the Church. Provision was made for godly women who had lost husbands by death, and who in return for the weekly gift from the church funds gave themselves to Christian service. The apostle indicates the age and the characteristics of those who might be eligible. It was his clear judgment, however, that, wherever possible it was becoming for children to make such provision as would place an aged mother or other relative beyond the reach of want or any need of claiming maintenance from church funds. The standard of Christian living here emphasized may well be pondered and prayed over by all Christian women, who should, as far as possible without fee or reward, consider church service only second to the claims of home.

(Through the Bible Day by Day, F. B. Meyer)

Are true Bible principles enacted in the care for elderly, God-trusting widows today?

How did Satan get a foothold in the lives of those widows who had “cast off their faith?” (1 Tim. 5:12)

1 Timothy 5:17-25

We find the apostle giving several directions about guarding the Church from false teachers and unfaithful brethren. Of the former, he says, “have nothing to do with them” (2 Timothy 3:5), and concerning the latter, he gives several directions: “Those who sin are to be rebuked publicly, so that the others may take warning” (1 Timothy 5:20). This was to be in extreme cases, undoubtedly of open and flagrant and probably unrepented sin. In another place he says,

And the Lord’s servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will. (2 Timothy 2:24-26)

We are to be tender and gentle to the erring, if haply we may win them back; and where this is impossible, we must be stern and faithful for the sake of the truth and honor of the Lord, testifying against bold and impenitent sin in the Church of God. “Do not be hasty in the laying on the hands, and do not share in the sins of others” (1 Timothy 5:22), may have reference to the hasty calling of men into sacred offices before they have been fully proved, or it may have reference to the hastily taking up evil reports against people and laying our hands upon them in judgment. The wise servant of Christ will avoid both extremes.

(The Christ in the Bible Commentary, A. B. Simpson)

People should encourage the leaders ministering to them, and avoid harmful criticism. Due to improper conduct, situations do arise when ministers or elders may need to be confronted; however God’s Word gives a proper order for this. **What is the godly procedure for bringing an accusation (or charge) against an elder?**

Jer. 46:28 Prov. 22:15 Jer. 2:19 Jer. 10:24 Matt. 18:15-17 2 Tim. 3:16 Prov. 3:12

1 Timothy 6:1-12

Next we look at the fruits of the gospel in the practical life of its followers.

“These are the things you are to teach and urge on them. If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching” (6:2-3), “from such withdraw thyself” (6:5, KJV). Thus the apostle describes the practical results of the principles of the gospel. It is a doctrine “according to godliness” (6:3, KJV). A little later he adds, referring to the spirit of worldliness and selfishness, “But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness” (6:11). Here we have a splendid group of Christian graces which represent the true results of faith in the Lord Jesus Christ and obedience to the gospel of His grace.

In the opening of the first epistle Paul is careful to point out that the law was not made for a righteous man,

We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me. (1:9-11)

The gospel assumes that men will avoid these things, not because they are afraid of the law, but because they are animated with a higher spirit of love and grace. I am not kept from murder by the fear of the electric chair, but by something in me that lifts me above the desire to take another's life. And so the gospel of Jesus Christ inspires men with motives and principles which lead them to fulfill the righteousness of the law, not because of the fear of the law, but because of the law of love.

(The Christ in the Bible Commentary, A. B. Simpson)

What aim in life does a person have that has gained godliness with contentment? (1 Tim. 6:6)

Today, money controls a large part of the world and many countries rise and fall due to economic conditions. Christians living in such a carnal society can easily be caught up in this world system if they are not constantly on guard through God's Word, and aware of what is happening. We must remember that Satan comes as an angel of light. Only solid daily guidance in the Holy Scripture, with prayer, can prevent an illicit capture by the sudden, subtle tendril of the wicked one. **What are some good practical suggestions on how to live surrounded by such a system, yet still keep God uppermost in our lives?**

1 Timothy 6:13-21

I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in His own time—God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To Him be honor and might forever. Amen. (6:13-16)

“. . . who has saved us and called us to a holy life—not because of anything we have done but because of His own purpose and grace. This grace was given to us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to the light through the gospel” (2 Timothy 1:9-10).

These passages unfold the blessed hope of His appearing, and the life and immortality which Christ has brought in through the gospel. How dark the future would have been but for this light! How little men could know from human reasoning about the immortality of the soul and the certainty of the future life at all. How glorious the revelation Christ has given to us, not only of life after death, but of the resurrection of the body, the reunion of parted friends in glory and the inheritance of the saints in light!

How much more is to be brought to us at "the appearing of our Lord Jesus Christ... the blessed and only Ruler, the King of kings and Lord of lords" (1 Timothy 6:14-15). He who was God manifest in the flesh is yet to be manifest in His glory as King of kings and Lord of lords. The prospect of this glorious day was the inspiration of Paul's own faith and hope in the midst of all his trials and discouragements, and in view of it he could utter that magnificent boast, "I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day" (2 Timothy 1:12). "That day" was to him the day of days, the day on which all accounts should be balanced, all losses regained, all wrongs righted, all sacrifices repaid, and all tears forever wiped away.

Such is the gospel which Paul and Timothy preached and loved. Such is the glorious message which has brought us life and hope, and the only gospel that can save and cheer lost and dying men. A minister, who was practically Unitarian in his belief and preaching, was called in to see a poor sinful woman who was dying. He told her of the beautiful life, the loving ministries and the noble example of Jesus. He urged her to follow Him, but she shook her head hopelessly, saying: "That is not for the like o' me; I'm a sinful woman, and I'm dying." "It flashed upon me," said the preacher, "that I had a message of help and hope for that dying woman, and like lightning I leaped in mind to the gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the cross that such as she might be saved, of His blood poured out for the remission of sins, and all the blessed truths of the old, old story, and she professed saving faith in the Lamb of God that taketh away the sin of the world."

Such is the glorious trust which God has given to us for all our race. God help us to receive it in all its fullness, and then give it in all its blessed power to that great constituency of which this epistle has said that God "wants all men to be

saved and to come to a knowledge of the truth" (1 Timothy 2:4). "Who gave Himself as a ransom for all men—the testimony given in its proper time" (2:6). Oh, is it not the proper time that that testimony should be given to all? God forgive us that we have so shamefully failed! God help us to tell it to all our race!

(The Christ in the Bible Commentary, A. B. Simpson)

Following are key phrases from verses found in chapter 6. Find and write down the verse number in each case, giving a brief statement indicating the specific instruction that Paul gave to Timothy in these closing words.

"Count their own masters worthy of honor"_____

"Now godliness with contentment is great gain"_____

"For the love of money is the root of all kinds of evil"_____

"O man of God, flee these things and pursue"_____

"Fight the good fight of faith; lay hold on eternal life"_____

"He who is the blessed and only Potentate, the King of kings, and Lord of lords"_____

"not to trust in uncertain riches but in the living God"_____

"O Timothy, guard what was committed to your trust"_____
