

Scripture	Discussion	Comments
<p>This chapter completes Paul's highly practical instructions to his friend and student, Timothy. The major focus of this passage is proper Christian conduct, and the avoidance of evil. Paul gives several character flaws common in those who teach false doctrine. He also provides a stark warning about the dangers of greed and materialism. Those who become obsessed with wealth open themselves to virtually any other sin one can imagine. Timothy is given a clear mandate to uphold his faith and testimony, along with Paul's blessings and encouragement.</p>		
<p>1 Timothy 6:3-10 describes the character flaws common among false teachers. Those who refuse to accept correct doctrines are often characterized by traits such as hard-headedness, greed, slander, and bickering. The core cause of these errors is an unwillingness to accept the truth, and an insistence on clinging to false teachings. Paul also gives a more extensive explanation of how and why greed can destroy a person's life.</p>		
<p>Teach and urge these things. 3 If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,</p>	<p>Paul again shows his passionate concern for sound doctrine. His zeal for accurate biblical teaching indicates the priority this area should rate in today's churches, as well. False information is anything which contradicts the message of Jesus Christ. In this context, "sound words" means "healthy words," in contrast with the unhealthy teachings of false, non-Christian doctrines.</p>	<p>The words of Jesus are also connected with doctrines associated with godly, proper behavior. Paul's meaning here includes both God's written Word and teachings consistent with it. False teaching or different doctrine misrepresents God in both of these areas.</p> <p>The other place where Paul mentions the phrase "different doctrine" is found in 1 Timothy 1:3. Just after his introduction, he commanded Timothy "remain at Ephesus so that you may charge certain persons not to teach any different doctrine." This was perhaps the primary reason Timothy was left in the city. He knew the gospel, Paul's teachings, and the Old Testament well; this made him well qualified to keep others from promoting false teachings in the church.</p>
<p>Q1: What is a false teaching? Q2: What was the first false teaching? Genesis 2:17/25 vs. Genesis 3:1-7 Q3: What were/are the results of this false teaching?</p>		
<p>This begins a list of nine descriptions regarding false teachers, found in verses 4 through 5. Paul's point here is not that a person is only a false teacher when they display some (or all) of these traits. Rather, these are traits common to those who promote messages contrary to the gospel. Seven are included in this verse.</p>		
<p>4 he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions,</p>	<p>First, the false teacher suffers from arrogance. Pride is at the root of those who continue in false teaching. Rather than following all of God's Word to the proper conclusion, such people place themselves above the Scriptures.</p> <p>Second, the false teacher is marked by being unteachable. They are so convinced of their own position they cannot understand the truth. This is a natural companion to the next flaw, since those who resist correction often go to great lengths to defend their errors.</p> <p>Third, false teachers often drift towards bickering, arguments, and debates over non-essential issues. The false teacher enjoys arguing about the words of</p>	<p>Fifth, a false teacher is filled with dissension. Dissension includes disagreement or controversy. This seems to be a broader issue than the arguments mentioned so far. An inability to "live and let live" is often a hallmark of the false teacher. Such persons often treat very poorly those who cannot agree with them on every point.</p> <p>Sixth, a false teacher is a person who slanders others. This includes spreading misleading, dishonest, unfair, or blatantly false information. There are more ways to create division among Christian believers than just open arguments. Slander, whether literally verbal or simply through our actions, is that kind of dividing force. The false teacher is especially quick to speak about the problems of others while being sinful themselves (Matthew 7:1-5).</p>

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	<p>Scripture, for the sake of the words themselves, not for the sake of the truth. This is a similar issue to what Paul describes in Colossians 2:8. It also echoes the sentiment of Titus 3:9–11. Interestingly, this trend towards squabbling is said to produce the rest of the flaws Paul will mention.</p> <p>Fourth, a false teacher is marked by envy. He or she desires what others have. Money and material issues will be mentioned explicitly later. So, this is most likely a reference to envy of others' spiritual respect, reputation, or image. The false teacher wants to be treated as a guru, or a sage, and envies others who are treated as spiritual teachers.</p>	<p>Seventh, a false teacher has evil suspicions about others. The type of suspicions are not specified here, but could include accusations or the attitude of someone consumed with conspiracy theories and thinks everyone else is out to get them. This makes sense in the context of a person who is totally unwilling to consider their own flaws. A person convinced their position cannot possibly be wrong may well assume all who oppose them do so as a personal vendetta. This, again, leads to the false teacher participating in further slander, bickering, and dissent.</p>
<p>Q4: Can we speak the full truth in love? Q5: Can we handle the truth?</p> <ul style="list-style-type: none"> • Proverbs 12:15 - The way of a fool is right in his own eyes, but a wise man listens to advice. • Proverbs 21:2 - Every way of a man is right in his own eyes, but the Lord weighs the heart. 		
<p>Verses 4 and 5 give nine traits which are hallmarks of a false teacher. The first seven were found in the prior verse: arrogance, hard-headedness, bickering, envy, discord, slander, and suspicion. The final two flaws are found in this verse.</p>		
<p>5 and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.</p>	<p>One of these final traits is described using a unique Greek word: diapatribai. This is variously translated as "friction," "constant disputing," or even "perverse disputings." The related English word diatribe describes a harsh, bitter verbal attack on someone or something else. This is the exact opposite of the encouragement described in Hebrews 10:25. False teachers are wrong in the way they think, the conclusions they make about the truth, and the way they interact with others who might not agree.</p>	<p>The final character flaw associated with false teachers is their view of spirituality as a tool for material success. False teachers seek to make a profit—for the sake of profit—from their leadership role. Paul has just made it clear that those who primarily serve the church, as teachers and leaders, should be paid for this (1 Timothy 5:17–18). This allows them to focus more attention on the needs of the church family. However, this applies to those who serve in humility, sincerity, and with a mind to honor God.</p>
<p>6 But godliness with contentment is great gain,</p>	<p>Contentment is a theme Paul also develops elsewhere. For example, Philippians 4:11 shares, "Not that I am speaking of being in need, for I have learned in whatever situation I am to be content." He could live with little or plenty because he knew God could supply his needs. But how is godliness with contentment great gain? The idea is literally that of a large or wonderful gain or advantage. Those who live in a way which honors God, and who are satisfied with whatever they have, possess a strong spiritual life. This can help them through any of life's difficulties.</p>	<p>This teaching echoes Old Testament verses such as Proverbs 15:16 (Better is a little with the fear of the Lord than great treasure and trouble with it) and Psalm 37:16 (Better is the little that the righteous has than the abundance of many wicked).</p>
<p>Q6: Who am I trying to please or compete?</p>		

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<p>7 for we brought nothing into the world, and we cannot take anything out of the world.</p>	<p>This verse again connects with Old Testament teachings. Job 1:21 records Job's words, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD." In talking of a rich owner, Ecclesiastes 5:15 says, "As he came from his mother's womb he shall go again, naked as he came, and shall take nothing for his toil that he may carry away in his hand."</p>	<p>The idea of bringing nothing into the world was self-evident for Timothy. A greater contrast to false religious ideas is the claim that none of our material wealth can be taken with us into the afterlife. Accumulating wealth and material goods, especially for the sake of the goods themselves, is pointless. All those things will be left behind when we die. The Bible emphasizes the transitory nature of money and physical possessions (Matthew 6:19). Believers are to be content regardless of economic level or increase or decrease in worldly belongings. This does not mean we should view wealth as evil or avoid prosperity. However, our true joy comes from knowing God and not through an obsession with wealth or success.</p>
<p>Q7: As I am blessed by GOD, do I try to be a blessing to others or just to myself? Q8: What are blessings from GOD?</p>		
<p>8 But if we have food and clothing, with these we will be content.</p>	<p>Here Paul continues his teaching on contentment. This verse speaks of the most basic, necessary aspects of survival. These essentials were provided to highlight the contrast between essentials and wealth. Or, in a more common modern phrasing, the difference between "needs" and "wants." In this case, especially, Paul speaks from a position of personal experience. In fact, this ability to endure a lack of "wants," and even a scarcity of "needs," is the kind of trial for which Paul declares the Christian uniquely empowered (Philippians 4:10–13 - 10 I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. 11 Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. 12 I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. 13 I can do all things through him who strengthens me.).</p>	<p>The next verse highlights the danger of being overly obsessed with obtaining desires, as opposed to simply meeting our needs. Those who desire wealth or love money fall in to temptation. As believers, our goal should be to focus on having daily essentials and living for God, not wealth and luxury. Jesus personally modeled this kind of simplicity in His years of ministry with His disciples. Rather than seeking power and fortune for His teachings, He depended on the financial support of others, even living without a home at times (Matthew 8:20).</p> <p>This perspective cannot be separated from the teaching of verse 7. Nothing we "own" in this life is ours forever. We begin and end life with no material possessions. God neither owes nor promises us worldly success. Even as we give our best efforts to grow what God has entrusted to us, we need to be satisfied with what we have.</p>
<p>Q9: What do I actually need in life?</p> <ul style="list-style-type: none"> • What kind of food? • What kind of clothing? • Is individual housing a need? <p>Q10: What do I own? Everything is rented!!!</p>		
<p>9 But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.</p>	<p>This verse describes three things that happen to those whose desire is wealth. First, although every person is tempted in some way, those who desire wealth "fall" to temptation. The urge to "get rich," or to seek</p>	<p>The third point is closely related to the second. Longing for riches amplifies the strength of other temptations. Though not explicitly listed here, some of these could include the urge to cheat, steal, or lie in order to increase one's</p>

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	<p>material prosperity at all costs, leads to disaster. In contrast, believers are to resist temptation and live for Christ.</p> <p>Second, those who desire to be rich fall "into a snare." The Greek word Paul uses here is pagida: an animal trap, usually set with a rope or net, used to capture an animal lured in by bait. In a similar way, those who desired riches followed temptation until it led to doom. This is another hallmark of Christian teaching on sin and morality: Satan will often use temptations to "lure" us away from what we should be doing, in order to trap us in the consequences of our own sin (Psalm 119:110; 2 Timothy 2:26).</p>	<p>income. History is filled with examples of people who used dishonesty, crime, or deception in an effort to become rich. This also repeats a character flaw Paul associated with false teachers (1 Timothy 6:4–6).</p> <p>These temptations "plunge people into ruin and destruction." Desiring wealth can both ruin a person's life and in some cases lead to a premature death. Greed can lead to the destruction of one's personal relationships, physical health, and spiritual health. And, it can lead to more immediate, serious consequences. These include involvement in crime, pains and suffering for our friends and family, and even the revenge of other greedy people.</p>
<p>Q11: When I shop, do I price compare? Use coupons? Q12: Do I plan / budget or just impulse buy? Do I buy because it is on sale or because I "NEED" it, not "WANT" it? Q13: What kind of steward am I being with GOD's blessings?</p>		
<p>10 For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.</p>	<p>The opening phrase of this verse is at once famous and obscure. It is famous for being the inspiration for the common adage "money is the root of all evil." It's obscure in the sense that—in reality—the verse says no such thing. Rather, what is being decried is the love of money. Wealth and success are as good or bad as what one does with them. Greed, and obsession with money, forms the basis of many kinds of sin, as verse 9 described in detail.</p> <p>The Greek word for "all" used here is pantōn. This can literally mean "all" in the sense of "every single one," but it also is used in a more non-literal way. For example, the same root word is used in Matthew 3:5 to say that "all Judea" went to be baptized. It is also used in Colossians 1:6 when saying that the "whole world" was seeing the gospel bearing fruit. Here, as in Matthew and Colossians, the meaning seems to be more "every kind of," not literally "absolutely every single one."</p>	<p>In other words, the point is not that all sin is always the result of material greed. Rather, it is that a love of money can lead a person to virtually any other sin. Greed can enhance, inspire, and amplify the temptation of any other sin, and lead us to disaster. This is why Paul continues by saying that believers tempted by a love of money can leave a close walk with God. They are prone to exchange holiness for a focus on building wealth for personal gain. Paul notes that those who had already done so had "pierced themselves with many pangs." The word picture used here is one of self-inflicted wounds.</p>
<p>The "love of..." anything before GOD is sin/evil/wrong: Money, Power, People</p>		

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<p>11 But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.</p>	<p>Prior verses focused on those who teach false doctrines or are consumed with greed. Here, Paul transitions into this letter's final commands towards Timothy. Paul's words are very personal and very direct. The phrase "man of God" was also used of Moses (Deuteronomy 33:1), Samuel (1 Samuel 9:6), and other prophets in the Old Testament (1 Kings 12:22). However, in the New Testament, only Timothy is referred to as a man of God. That's high praise, indeed! In addition to this verse, Paul uses the phrase regarding Timothy in 2 Timothy 3:17. The concept applies to all people who seek to follow God's will, but the phrase itself seems to be used by Paul with special significance to Timothy.</p> <p>Timothy is not told to merely avoid the love of money and the actions of the false teachers, as explained in 1 Timothy 6:3–10. Rather, He is told to "flee" from them. A very literal application of this advice was used by Joseph, who literally ran away from a married woman who was attempting to seduce him (Genesis 39:7–12). Like Joseph, Timothy is to use whatever means necessary to avoid these pitfalls.</p>	<p>Pursue: In contrast to the character flaws of false teachers, Paul commends six positive traits which Timothy is meant to pursue: righteousness, godliness, faith, love, steadfastness (meaning endurance), and gentleness. Many of these traits resemble those characteristic of all believers as the fruit of the Spirit in Galatians 5:22–23.</p> <p>(direction) righteousness, godliness, (commitment) faith, love, steadfastness, (execution) gentleness.</p>
<p>Q14: What is/are my temptation(s) and do I “flee” from it/them? Q15: Where is my time spent? What am I pursuing?</p>		
<p>12 Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.</p>	<p>Commitment to GOD requires battling those we love in love. It is not about this world, but the world to come.</p> <p>In this verse, Paul provides two imperatives. First, Timothy is to, "Fight the good fight of the faith." This wording closely resembles words Paul will use regarding himself in his second letter to Timothy (2 Timothy 4:7). The metaphor of our spiritual warfare as a boxing match is not unusual for Paul, who also spoke of the Christian faith as a boxing match or fight in 1 Corinthians 9:26: "... I do not box as one beating the air," referencing the idea of shadow boxing.</p>	<p>Paul's second command in this verse is for Timothy to live as if he has eternal life already. Paul mentioned eternal life earlier in 1 Timothy 1:16 and often spoke of it in his letters (Romans 2:7; 5:21; 6:22, 23; Galatians 6:8; Titus 1:2).</p> <p>Timothy's profession of faith, mentioned here, had clearly happened among other believers in Lystra before he set out to travel with Paul as a missionary.</p>
<p>Q16: Where do we put our energy? How hard do we fight for other things compared to fighting for GOD?</p>		

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<p>13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession,</p>	<p>Paul's words here are serious. In prior verses, he has commanded Timothy to "flee" from sin and temptation, to pursue righteous behavior, and to live out the faith he has professed to others. Here, Paul applies all of his spiritual authority over Timothy, similar to his tone in 1 Timothy 5:21 and 2 Timothy 4:1. Paul further emphasizes this charge by making an allusion to God's creation in Genesis 1—2.</p> <p>In parallel with God the Father, Paul mentions Christ Jesus as the one who gave His "testimony before Pontius Pilate." This letter to Timothy was written a mere 30 years after that event, making it another important example of early written records of Jesus' ministry. This comment about Pontius Pilate would even become part of the early Christian creeds.</p>	<p>Interestingly, the phrase "good confession" is used both here and in the previous verse, marking a parallel between the confession Timothy gave as a believer in Christ and Christ Jesus giving His testimony, confessing Himself as the Messiah and King before Pilate.</p>
<p>Q17: Do I totally commit to serving GOD by the way that I live, and everyone can see it even if I don't say anything?</p>		
<p>14 to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,</p>	<p>This verse continues Paul's command to Timothy. Paul has already referred to Timothy's public profession of the faith and called on the name of Christ as an example of a faithful, true witness. The commandment Timothy is being told to keep with such urgency is that one Paul gave in verses 11 and 12.</p> <p>The idea of being unstained comes from the Greek word <i>aspilon</i>, which literally refers to a garment without any permanent spots. Metaphorically, it means to be clean, pure, and free from immorality. The second term is <i>anepilēpton</i>, meaning free from reproach, or blameless, which is an expectation of elders (1 Timothy 3:2). Paul expects Timothy to maintain this state until the "appearing" of Christ.</p>	<p>Paul clearly expected Jesus to return any moment when he wrote this letter, something he wrote about in detail in 1 Corinthians 15:51–58, as well as 1 Thessalonians 4:13–18. This reference seems to be to what is known as the rapture: the imminent return of Jesus for His believers who will be with Him forever (1 Thessalonians 4:17). Paul also spoke of the future appearing of Jesus in 2 Timothy 4:1 and 8 and Titus 2:13.</p>
<p>Q18: Do I try and better myself to keep GOD's WORD unstained, or do I water down GOD's WORD, so I don't have to try and do anything?</p>		
<p>15 which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords,</p>	<p>The "appearing" of Jesus which Paul mentioned in the previous verse is something Jesus will "display at the proper time." Paul's use of "proper time" occurs elsewhere in his writing (1 Timothy 2:6; Titus 1:3) and may also allude to Old Testament verses such as Ecclesiastes 8:5 and 10:17.</p>	<p>Paul then begins a second doxology—a short poetic praise of God.</p>
<p>Q19: Do I continue to wait on CHRIST and live a CHRISTIAN life before others? Q20: Do I wait like I wait on my favorite TV show/movie? Favorite meal? Want to be significant other to call?</p>		

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<p>16 who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.</p>	<p>This verse continues a second doxology in this letter. The first doxology is found in 1 Timothy 1:17. Paul states that God has immortality, meaning He can never die; human immortality is only what we receive from Him (Romans 2:7; 1 Corinthians 15:53, 54; 2 Timothy 1:10). God also "dwells in unapproachable light," radiating the glory of God in heaven. Interestingly, Paul states the Lord is someone "whom no one has ever seen or can see." God's glory was also covered by a cloud in Exodus 24:15–18 as well. Again, the connection between the Father and Jesus both being God is emphasized.</p>	<p>In addition, Paul states, "To him be honor and eternal dominion. Amen." The Lord is to be worshiped and will reign forever. This would have stood as an interesting contrast in Ephesus where Artemis was worshiped as well as the emperor. The Lord reigns as the only God and had more power than any person or deity.</p>
<p>Q21: How do I acknowledge GOD? Is it an acknowledgement of HIS greatness and praise, or do I use it in a derogatory, vain way? Cursing?</p>		
<p>17 As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.</p>	<p>After giving praise to God in the prior two verses, Paul briefly transitions from commands specifically meant for Timothy to how Timothy should instruct wealthy Christians. Wealthy believers are to be reminded not to be overly proud, or arrogant. They should be taught not to put their trust in "the uncertainty of riches." In contrast, they were to set their focus on God, the one who provides all that we have.</p>	<p>Interestingly, Paul notes that God "richly provides us with everything to enjoy." His attitude towards wealth reflected Ecclesiastes 5:19: "Everyone also to whom God has given wealth and possessions and power to enjoy them, and to accept his lot and rejoice in his toil—this is the gift of God." This is the consistent message of the Bible: wealth is not bad, and can be a gift from God. However, it is to be used for God's honor rather than to make a person proud. It also comes with its own set of temptations (1 Timothy 6:9–10) and drawbacks (Matthew 19:22–23).</p>
<p>Q22: How "rich" am I? Do I always want more for myself or for the glory of GOD?</p>		
<p>18 They are to do good, to be rich in good works, to be generous and ready to share,</p>	<p>Paul continues his teaching to wealthy Christians. This verse provides four commands specific to wealthy Christians.</p> <p>First, wealthy believers are "to do good." Though general in nature, doing "good" can include any of the positive teachings Paul had given throughout this letter.</p> <p>Second, wealthy believers are "to be rich in good works." They are not only to "do" good, but were also to be "rich" in good works, meaning their good works should be numerous or abundant. Just as being "rich" involves having a great quantity of money, being "rich in good works" should mean a constant, abundant emphasis on doing good for others. Paul expected wealthy Christians to use their influence to give back and to help others. For the Christian, money is never to be gained simply for the sake of having more money. It is always meant to be used for the glory of God.</p>	<p>Third, wealthy believers are "to be generous." Again, this command is general, leaving many applications. However, it's clear that this is an expectation, not a suggestion. This eliminates all excuses for selfish hoarding of resources or a lack of mercy toward those in need. For example, 1 John 3:17–18 teaches, "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth."</p> <p>Fourth, wealthy believers are to be "ready to share." Because a person has much, he or she should be willing to share what they have with others, a trait seen from the time of the first church (Acts 2:42–47).</p>

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<p>Q23: How do I measure my “wealth”? Time? Talent? Treasure? Health?</p>		
<p>19 thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.</p>	<p>When a wealthy believer acts in accordance with God's will, as described in verses 17–18, he or she is investing in heavenly rewards. Treasures in heaven are considered far more valuable than wealth in this life. Of course, the same is true for believers of any financial means; when we invest in God's work, we are investing in heavenly treasures. Jesus taught this in clear terms, as well. He stated, "Lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal" (Matthew 6:20).</p>	<p>Jesus also once challenged a wealthy young man to "... sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me" (Mark 10:21). This young man's sorrowful response demonstrates one of the drawbacks of worldly wealth: a tendency towards attachment to material things at the expense of spiritual things.</p> <p>Another benefit for wealthy believers who are generous is that they "take hold of that which is truly life." Paul here has in mind living the life God has called believers to live, one filled with the fruit of the Spirit (Galatians 5:22–23) and focused on kingdom priorities. The best life is one lived to serve other people.</p>
<p>Q24: Do I spend more time investing in this world or the world to come? Q25: If I lost every material thing today, what would I have left?</p>		
<p>20 O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,” 21 for by professing it some have swerved from the faith.</p> <p>Grace be with you.</p>	<p>Verses 20 and 21 form the conclusion to one of Paul's most profound letters. Paul begins this verse with another personal appeal to Timothy. Paul referred to Timothy directly by name three times in this letter (1 Timothy 1:2, 18), reflecting their friendly perspective and close relationship. His challenge for Timothy to "guard the deposit" seems to be two-edged. One side is the reality of the kingdom of God, which needs to be proclaimed and defended. The other is a reference to the time and effort Paul had invested into Timothy's life. He shared these same words with Timothy shortly before his death, saying "by the Holy Spirit who dwells within us, guard the good deposit entrusted to you" (2 Timothy 1:14).</p>	<p>Paul also repeats a common theme of his instructions to church leaders: steer clear of false knowledge and shallow arguments. Among the false teachings in Ephesus was a philosophy which would soon be known as Gnosticism, named from the Greek root word for "knowledge." Gnostic ideas presented matter as evil and spirit as good. Depending on the flavor of Gnostic teaching, the sins committed in the body either did not matter or all pleasures of the body were inherently wrong. Timothy was to stay away from such false teachings which contradicted the "sound doctrine" Paul had taught him (1 Timothy 1:8–11).</p>
<p>Q26: Is my faith based on someone else’s belief or the WORD of GOD?</p>		
<ol style="list-style-type: none"> 1. **Matthew 6:33 (NIV)** - **"But seek first his kingdom and his righteousness, and all these things will be given to you as well."** 2. **Exodus 20:3 (NIV)** - **"You shall have no other gods before me."** 3. **Proverbs 3:5-6 (NIV)** - **"Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight."** 4. **Deuteronomy 6:5 (NIV)** - **"Love the Lord your God with all your heart and with all your soul and with all your strength."** 5. **Matthew 22:37-38 (NIV)** - **"Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment."** 		