

Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

Overall Theme: Paul's Teaching to Timothy (4:1–6:21)

- I. The Great Apostasy (1 Tim 4:1-4:5)
- II. A Good Servant of Jesus Christ (1 Tim 4:6-4:11)
- III. Take Heed to Your Ministry (1 Tim 4:12-4:16)
- IV. Treatment of Church Members (1 Tim 5:1-5:2)
- V. Honor True Widows (1 Tim 5:3-5:16)
- VI. Honor the Elders (1 Tim 5:17-5:25)
- VII. Honor Masters (1 Tim 6:1-6:2)
- VIII. Error and Greed (1 Tim 6:3-6:10)
- IX. Good Confession (1 Tim 6:11-6:16)
- X. Instruction to the Rich (1 Tim 6:17-6:19)
- XI. Guarding the Faith (1 Tim 6:20-21)

CURRENT FOCUS: "PAUL'S ATTEMPT TO PRESERVE THE GOSPEL" (1 Tim 1:1–6:21)

The Great Apostasy (turning away from their beliefs)

⁴ Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, ² speaking lies in hypocrisy, having their own conscience seared with a hot iron, ³ forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. ⁴ For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving; ⁵ for it is sanctified by the word of God and prayer.

A Good Servant of Jesus Christ

⁶ If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. ⁷ But reject profane and old wives' fables, and exercise yourself

toward godliness. ⁸ For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. ⁹ This *is* a faithful saying and worthy of all acceptance. ¹⁰ For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe. ¹¹ These things command and teach.

Take Heed to Your Ministry

¹² Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. ¹³ Till I come, give attention to reading, to exhortation, to doctrine. ¹⁴ Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. ¹⁵ Meditate on these things; give yourself entirely to them, that your progress may be evident to all. ¹⁶ Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

5 Treatment of Church Members

Do not rebuke an older man, but exhort *him* as a father, younger men as brothers, ² older women as mothers, younger women as sisters, with all purity.

Honor True Widows

³ Honor widows who are really widows. ⁴ But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. ⁵ Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. ⁶ But she who lives in pleasure is dead while she lives. ⁷ And these things command, that they may be blameless. ⁸ But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

⁹ Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man, ¹⁰ well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

¹¹ But refuse *the* younger widows; for when they have begun to grow wanton against Christ, they desire to marry, ¹² having condemnation because they have cast off their first faith. ¹³ And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not. ¹⁴ Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. ¹⁵ For some have already turned aside after Satan. ¹⁶ If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

Honor the Elders

¹⁷ Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. ¹⁸ For the Scripture says, “*You shall not muzzle an ox while it treads out the grain,*” and, “*The laborer is worthy of his wages.*” ¹⁹ Do not receive an accusation against an elder except from two or three witnesses. ²⁰ Those who are sinning rebuke in the presence of all, that the rest also may fear.

²¹ I charge *you* before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality. ²² Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure. ²³ No longer drink only water, but use a little wine for your stomach’s sake and your frequent infirmities. ²⁴ Some men’s sins are clearly evident, preceding *them* to judgment, but those of some *men* follow later. ²⁵ Likewise, the good works of *some* are clearly evident, and those that are otherwise cannot be hidden.

6 Honor Masters

Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed. ² And those who have believing masters, let them not despise *them* because they are brethren, but rather serve *them* because those who are benefited are believers and beloved. Teach and exhort these things.

Error and Greed

³ If anyone teaches otherwise and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, ⁴ he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, ⁵ useless wrangling of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of gain*. From such withdraw yourself.

⁶ Now godliness with contentment is great gain. ⁷ For we brought nothing into *this* world, *and it is* certain we can carry nothing out. ⁸ And having food and clothing, with these we shall be content. ⁹ But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. ¹⁰ For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

The Good Confession

¹¹ But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. ¹² Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. ¹³ I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate, ¹⁴ that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing, ¹⁵ which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords, ¹⁶ who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.

Instructions to the Rich

¹⁷ Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. ¹⁸ *Let them* do good, that they be rich in good works, ready to give, willing to share,

¹⁹ storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

Guard the Faith

²⁰ O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—²¹ by professing it some have strayed concerning the faith. Grace *be* with you. Amen.

Commentary: JESUS' ARREST AND CRUCIFIXION (CHAP. 18:1-19:42)

B. Predictions of Apostasy (4:1–5).

1 Timothy 4:1. As the repository and guardian of the truth, the church must be aware of the strategies of the truth's enemies. It is crucial then for the church to understand what God has revealed about these enemies (cf. 1 Peter 4:1–18; Jude 17–18). By **the Spirit clearly says** Paul was not necessarily referring to any particular revelation but to the repeated teaching of the Lord (e.g., Mark 13:22), the other apostles (e.g., 2 Peter 3:1–18), and Paul himself (e.g., Acts 20:29; 2 Thes. 2:1–12). According to this teaching the situation will degenerate as Christ's return approaches. **In later times** (cf. 2 Tim. 3:1 for a synonym), which Paul viewed as still future though casting their shadow already, **some people will abandon the faith** (cf. 1 Tim. 1:19) to **follow** after the false teaching of **deceiving spirits and ... demons**. Spiritual error is seldom due to innocent mistakes. It is more often due to the conscious strategies of God's spiritual enemies (cf. Eph. 6:12). The teachings (*didaskaliais*) of demons are false doctrines taught by errorists whose views are instigated by demons.

1 Timothy 4:2. But God’s spiritual enemies do not directly confront their victims with error. Instead they work through **hypocritical liars** (lit., “men who speak lies in hypocrisy”). This is Satan’s standard operating procedure (cf. 2 Cor. 11:13–15). He selects likely representatives and renders their **consciences** beyond feeling (cf. Eph. 4:19), **seared** (from *kaustēriazō*, “to brand, cauterize”) **as with a hot iron**. In this condition they are ready to do Satan’s bidding.

1 Timothy 4:3. The false teachers plaguing the Ephesian church were the forerunners of the Gnostics of the second century. Even at this relatively incipient stage, the strong dualism of the Gnostics is clear: **1** spirit is good; matter is evil. They believed all appetites relating to the body are therefore evil and should be rooted out, including normal desires for sex and food. Thus, the false teachers **forbid people to marry and order them to abstain from certain foods** (cf. Col. 2:21). But Paul went to the heart of the dualistic error by stating that matter is not inherently evil; it is rather part of what **God created** (cf. 1 Tim. 6:17b). Hence **those who believe and who know the truth** can gratefully (cf. 4:4) receive and use the things God created, which were designed **to be received** (*eis metalēmpsin*, “for partaking”).

1 Timothy 4:4. Contrary to the teaching of the errorists, **everything God created is good**. Here Paul echoed God’s own verdict (Gen. 1:31). Whereas the false teachers were intent on “forbidding” and “abstaining” (1 Tim. 4:3), Paul said that **nothing is to be rejected**—nothing, that is, that God created. Man can abuse what God has

¹ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 739). Wheaton, IL: Victor Books.

created, as adultery is an abuse of the marital sexual relationship, and gluttony is an abuse of a normal appetite for food. Such abuses should certainly be rejected. But God's creations themselves are all good and should be **received with thanksgiving**, not with taboos.

1 Timothy 4:5. All the seemingly "ordinary" things of life can then become extraordinary as they are **consecrated by the Word of God and prayer**. In the light of the Scriptures a Christian recognizes God's good hand behind the things provided, and offers thanksgiving to the Lord. In this way the ordinary things so easily taken for granted (some of which are forbidden by errorists) become sanctified as occasions for worship and praise.

C. Responsibilities of a good minister of Christ (4:6–16).

1 Timothy 4:6. From his warning of the apostasy to come Paul turned to Timothy, and exhorted him to pass along these same warnings to others in the church. One of the works of a **good minister of Christ Jesus** is that he is a faithful conduit of the truth to other Christians (cf. 2 Tim. 2:2). To do this, however, Timothy first had to keep himself "nourished" (not **brought up**) by (a) the objective **truths of the faith** which, as Jude 3 puts it, were "once for all entrusted to the saints," and (b) the truths **of the good teaching that you have followed**. This latter phrase probably refers to Paul's own instructions to his young disciple, which Timothy had faithfully carried out (*didaskalia*, "teaching" is also used in 1 Tim. 1:10; 4:1, 13, 16; 5:17; 6:1).

1 Timothy 4:7. But since Timothy was to channel God's truth to others, he was to **have nothing to do with godless myths and old wives' tales**. The godless (*bebēlous*,

“profane”) and the worthless go hand in hand (cf. 1:9; 6:20; 2 Tim. 2:16) and should be shunned. Instead, Timothy was to devote himself to much more manly pursuits. Paul introduced an athletic image with the words **train yourself**. The verb here is *gymnaze*, from which comes the English “gymnasium.” But Timothy’s training was to be for godliness (cf. 1 Tim. 2:2), not physical fitness. Paul often used athletic analogies to drive home the need for spiritual discipline (cf. esp. 1 Cor. 9:24–27).

1 Timothy 4:8. As valuable as **physical** fitness (**training** is *gymnasia*, “exercise,” used only here in the NT) may be (and Paul did not disparage it), spiritual fitness, or godliness, is much more valuable. Physical fitness is profitable only, literally, “for a little.” **But godliness** is profitable **for all things**, not merely in this **present** transient **life** but in **the life to come**, that is, for eternity. Godliness colors all ² aspects of temporal and eternal life, bestowing its blessing on all it touches.

1 Timothy 4:9. The **trustworthy saying** formula can point forward, as in 1:15, or backward, as in Titus 3:8. Here it is probably best to see it as reinforcing the proverbial impact of 1 Timothy 4:8 (in contrast with the NIV).

1 Timothy 4:10. To this end, said Paul, **we labor and strive**—that is, to develop the godliness of verse 8. The word “strive” translates *agōnizometha* (“I agonize”), another athletic term. Paul practiced what he had just preached to Timothy (cf. Col. 1:29). **We have put our hope** renders *ēlpikamen*, a perfect tense denoting an action with the results continuing. The durative quality of Paul’s confidence is stressed.

² Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 740). Wheaton, IL: Victor Books.

Paul knew his struggle was worth it because his hope was set, not on himself, some philosophy of life, other men, or nonexistent gods—but **in the living God, who is the Savior of all men, and especially of those who believe**. The mention of the “living” God picks up the reference in 1 Timothy 3:15; the stress on God as “Savior” picks up 1:1 and 2:3.

Again, Paul stated that God is the Savior of “all men” (cf. 2:2, 4, 6) since He desires that all be saved and He provided Christ as the ransom (2:6) to make that salvation possible. Yet God is the Savior of those who believe in a special way since only in them has His desire for their salvation come to fruition.

1 Timothy 4:11. Timothy, as a young man with perhaps a nonassertive personality, was evidently given to timidity and fear (cf. 1 Cor. 16:10–11). Thus, Paul exhorted him to **command** (*parangelle*, “insist on”) **and teach these things**. By “these things” Paul usually meant the contents of his instructions in the immediate context, but the term here seems almost intentionally ambiguous (cf. 1 Tim. 3:14; 4:6, 15; 5:7, 21; 6:2, 11). Paul was prodding ³ Timothy to be firm and courageous in his ministry. Paul used the same Greek word *parangelle* in 5:7 and 6:13.

1 Timothy 4:12. At first Paul’s instruction that Timothy should not **let anyone** “despise” (κἰν) his youth might seem impossible to fulfill since Timothy could not control the attitudes of others. Yet when combined with the latter part of the verse, the thrust of Paul’s instruction becomes clear. Timothy must not be intimidated by

³ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 740–741). Wheaton, IL: Victor Books.

his relative youthfulness or what others might think of it. Instead he was to demonstrate his maturity by living such a godly life that he would become a pattern for other Christians in every area of his life: **speech ... life** (i.e., “behavior or conduct,” *anastrophē*; cf. “conduct” in 3:15), **love ... faith, and ... purity**. The word for “purity” (*hagneia*, “moral cleanness”) is used only here and in 5:2.

1 Timothy 4:13. After referring again to his own movements (cf. 1:3; 3:14–15), Paul exhorted Timothy to attend to his public ministry as well as his private life. This public ministry was to consist of at least three elements:

(1) Public reading of Scripture. It has always been the practice of God’s people to read the Word of God aloud in the congregation (e.g., Ex. 24:7; Deut. 31:11; Josh. 8:35; 2 Kings 23:2; Neh. 8:7–8; Luke 4:16; Acts 15:21; Col. 4:16; 1 Thes. 5:27).

(2) Preaching; better yet “exhortation” (*paraklēsei*). This term includes the exposition and application of the passages read.

(3) Teaching. The distinction between this and the former term is by no means clear-cut. The two merged into each other. Yet “teaching” (*didaskalia*; cf. 1 Tim. 1:10; 4:1, 6, 16; 5:17; 6:1) may refer primarily to a more catechetical treatment of the truths of the Christian faith. The two terms occur in **Romans 12:7–8** and are there related to spiritual gifts. ⁴

1 Timothy 4:14. Timothy’s image of himself as a minister was evidently deficient, so Paul reminded him of the fact that God had given him the requisite ability for service. Timothy must not ignore or **neglect** this basic factor (cf. 2 Tim. 1:6). If

⁴ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 741). Wheaton, IL: Victor Books.

others were not to look down on Timothy, neither was he to look down on himself. His **gift** had come to him **through a prophetic message** which was delivered at the time of his ordination, and the remembrance of this prophecy was designed to strengthen Timothy's confidence. The laying on of **hands** is commonly associated in the Bible with a continuity of leadership (cf. Num. 27:18–23; Deut. 34:9; Acts 6:6; 8:18; 13:3; Heb. 6:2).

The phrase **body of elders** renders the Greek *presbyteriou*, which speaks of a group or “**board**” of elders, or “**presbytery.**” These men together constitute a biblically recognized group. The Bible never speaks of a corresponding group identity for deacons. **The notion of deacons functioning as a “board” is never mentioned in the Bible.**

1 Timothy 4:15. Here is the positive side of Paul's negative (“do not neglect...”) exhortation of verse 14. The command **be diligent** (*meleta*, from *meletaō*, “give careful thought to”) is the converse of the command in the previous verse (*amelei*, from *ameleō*, “give no thought to”). Timothy was to give his careful attention to Paul's instructions; indeed, he was, literally, “to be in them” (or, with the NIV, to **give himself wholly to them**). As he would do so his **progress** would be evident to all observers and his problem of low credibility, implied throughout this section, would be alleviated.

1 Timothy 4:16. **Watch your life** (lit., “yourself”) **and doctrine** (lit., “the teaching”); cf. 1:10; 4:1, 6, 13; 5:17; 6:1) **closely** summarizes 4:6–16. Throughout this epistle

Paul had been advising Timothy ⁵ concerning his private life and public ministry. He was to keep a sharp eye on both, persevering in the instructions Paul had offered in the two realms. In so doing, said Paul, **you will save both yourself and your hearers**. Ultimately only God can save, of course; yet in a secondary sense the New Testament speaks of a person “saving” himself (Phil. 2:12) and others (James 5:19–20; Jude 23). Paul’s words are a pointed reminder of the awesome burden of responsibility that congregational leaders carry.

V. Instructions concerning Various Groups in the Church (5:1–6:10)

A. Concerning various age-groups (5:1–2)

From the above instructions about how Timothy was to conduct his personal life and ministry, Paul turned to advice on how to relate effectively to individuals who make up various groups in the church. Paul’s overall advice about how to treat various age-groups was that Timothy handle different people as he would corresponding members of his own family.

1 Timothy 5:1–2. **Older man** translates *presbyteros*, the plural of which is rendered “elders” in 4:14. Here, however, Paul was not referring to those who hold the office of overseer. The word denotes “elderly” men, in contrast with **younger men** (cf. Titus 2:2–3 where the same word is used to contrast “older men” and “older women”). Timothy was to appeal to the older men as he would his own **father**—

⁵ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 741). Wheaton, IL: Victor Books.

not with rough rebukes but with gentle exhortations. Young men may be treated somewhat more directly, yet with fraternity as if they were Timothy's own **brothers**. **Older women** were to receive all the respect Timothy would accord his own mother Eunice (2 Tim. 1:5). **Younger women** were likewise ⁶ to be treated respectfully, **with the absolute purity** (*hagneia*; cf. 1 Tim. 4:12) Timothy would grant his own sister. This would safeguard the young minister from reproach.

B. Concerning widows (5:3–16)

Next Paul offered instruction on how Timothy must deal with the widows in the congregation. Throughout the Old and New Testaments widows, along with aliens and orphans, are viewed as special objects of God's mercy. As such they are to be taken under the wing of the congregation (cf. Deut. 10:18; 14:29; 24:17–21; Acts 6:1–7; James 1:27). As early as Acts 6 the church had established a charitable outreach to widows. Now about 30 years later the ministry to widows, of whom there were no doubt many, showed signs of being a major burden to the congregation. Paul was therefore eager in this passage to identify those who did not truly need help in order to leave enough for those who did.

1 Timothy 5:3–4. Timothy was instructed to **give proper recognition to** (lit., “honor”) those who were truly widows—that is, **widows who were really in need**. These Paul contrasted with widows who had lost their husbands but who had **children or grandchildren** still living. Since in God's economy the first responsibility

⁶ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 741–742). Wheaton, IL: Victor Books.

for caring for the needy falls on the **family** (not the church and surely not the state), **these** family members should learn first of all to put their religion into **practice by caring for their own**. In so doing, these family members would repay their “forebears” (*progonois*; cf. 2 Tim. 1:3) part of the debt owed them. Such reciprocity **is pleasing to God**. It is “welfare” as God intended it.

1 Timothy 5:5. The widow who is really in ⁷ need and left all alone has nowhere to look for help but to **God** and His people. Thus, one of the marks of a needy widow is that she **puts her hope in God and** therefore **continues** in petition and prayer **night and day**. Such a godly person, dedicated after the death of her husband to the service of the Lord, was deeply respected (cf. the description of the widow-prophetess Anna, Luke 2:37), and was viewed as worthy of the church’s support.

1 Timothy 5:6. Not all women who became widows gave themselves to such godly service, of course. Some widows used their widowhood to seek after sensual pleasure (**lives for pleasure**); *spatalō*, (used elsewhere in the NT only in James 5:5). Some commentators suggest even the hint of prostitution here. In any case Paul stated that a life devoted to wanton pleasure, in stark contrast to the godly life described in 1 Timothy 5:5, produces a woman who **is dead even while she lives** (cf. Rom. 8:6; Rev. 3:1). One need only witness the spiritual emptiness produced within those who choose such a profligate lifestyle to understand Paul’s point. Such women must not be placed on the widows’ list.

⁷ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 742). Wheaton, IL: Victor Books.

1 Timothy 5:7–8. In 4:11 Paul instructed Timothy to “command ... these things” (*parangelle tauta*). Now, having added the intervening instructions, Paul repeated the exact words: “Command these things too.” Paul wanted Timothy to pass along **these instructions** about the list of widows in order **that no one may be open to blame**. The reference is somewhat ambiguous, but probably refers to the widows in the church. If the wrong women are included on the list their sensual lifestyles (cf. 5:6) will bring reproach on the entire group. But it may also refer to the remaining families of the widows.

Failure to **provide** (*pronoiei*) means “to think ahead, to provide by seeing needs in advance”) **for** these family members gives the lie to any claim to know God (cf. Titus 1:16) and becomes de facto a denial of **the faith**. Indeed, such a failure renders the defaulting family member **worse than an unbeliever**, since even many non-Christians understand and fulfill their familial responsibilities.

1 Timothy 5:9–10. The “proper recognition” of verse 3 is here made specific. Widows **may be put on the list** if they meet three primary qualifications. What exactly this list involved is not known. It may have been an official order for service in the congregation; more likely it was merely a roll of those **widows** who were to receive assistance from the congregation. In any case, to qualify a woman had to meet these qualifications:

- (1)** She must be **over 60**. Though the age of 60 was more advanced in that day, Paul had his reasons for keeping the younger widows off the rolls (cf. vv. 11–15).
- (2)** She must have **been faithful to her husband**. The Greek here is literally “a one-man woman,” the mirror image of the stipulation for both the overseer-elder (cf.

3:2; Titus 1:6) and the deacon (1 Tim. 3:12), and for the same reason (cf. comments on 3:2). The NIV, to be consistent with its renderings of 3:2, 12 and Titus 1:6, should have adopted its footnote reading, “has had but one husband.” The translation, “has been faithful to her husband,” points to the view that the words merely prohibit promiscuity.

(3) She must be well-known for her good deeds. As illustrations of the kinds of things he had in mind, Paul cited five examples, which characterize godly women (cf. 1 Tim. 2:10). The examples span the realms of home, church, and community, and include child-raising, **hospitality, washing saints’ feet** (humble **8** service; cf. comments on John 13:1–15) **helping people in trouble**, and various other **kinds of good deeds**. The women on the widows’ roll must be those whose reputations for godly living are well known.

1 Timothy 5:11–12. Younger widows, on the other hand, were **not** to be **put** on the **list**. Paul’s reasoning for this was twofold: **First**, unlike the older women whose active sexual lives would presumably be behind them, the younger women might be faced with normal sexual **desires** which would **overcome their dedication to Christ**. As a result, **they would want to remarry, bringing judgment on themselves, because they had broken their first pledge**. The pledge Paul referred to was probably a more or less formal commitment, taken on joining the list of widows, wherein the woman vowed to serve Christ entirely without thought of remarriage. In this way she could devote herself without distraction to the Lord (cf. 1 Cor. 7:34–

⁸ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 742–743). Wheaton, IL: Victor Books.

35). Remarriage would involve breaking this vow and a broken vow would incur judgment (cf. Num. 30:2; Deut. 23:21; Ecc. 5:4–5).

1 Timothy 5:13–15. **Second**, younger and more energetic widows would have a more difficult time resisting the temptations connected with idleness. With the congregation supporting them, their time normally given to maintaining a living would be free. Instead of giving this time to the service of Christ in visitation and counseling, **younger widows** would be more susceptible to **going about from house to house** and becoming **idlers ... gossips** (*phlyaroi*, used only here in the NT; the verb *phlyareō* is used in 3 John 10) **and busybodies, saying things they ought not to**. Too much time with not enough to do is dangerous for anyone except those too old to get into trouble. ⁹ Hence Paul's **counsel** was that younger widows should not take the vow and be added to the list; instead they should **marry**, raise a family, **manage their homes**, and by being thus occupied **give the enemy no opportunity for slander**.

The “enemy” here may refer to the church's adversaries who looked for every chance to tear others down (cf. 1 Cor. 16:9), *or to the opposition of the devil himself* (cf. 1 Tim. 5:15). Perhaps Paul did not see much difference between the two (cf. 4:1). The importance of Paul's counsel was buttressed by the fact that it came too late to preserve the congregation from some who had **in fact already turned away to follow Satan**. No doubt Paul was aware of specific cases in the churches where younger women had been placed on the list and then had broken their vows.

⁹ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 743). Wheaton, IL: Victor Books.

1 Timothy 5:16. Paul wanted to be certain that the instructions of verse 8 were understood to include well-situated women as well as men. The men would be the obvious objects of Paul's directions in verse 8, but not necessarily the women. So, as a closing note to his discussion of **widows**, Paul specified that any believing **woman** who possessed the means bore the same responsibilities for widows **in her family** as would a man in similar circumstances. This would relieve the congregation of the responsibility **so that the church could help those widows who were really in need.**

C. Concerning elders (5:17–25).

1 Timothy 5:17. The elders (*presbyteroi*) refer here, not merely to elderly men (cf. v. 1), but to those who occupy official positions of leadership in the church (cf. 3:1–7; Titus 1:5–9; Acts 20:17–38). The task of the elders is to **direct the affairs of the church**. Elders have the oversight of the affairs of the congregation, with **10** the deacons providing their helpful support wherever appropriate. For their oversight all elders received a stipend; but those who excelled in this ministry of leadership were to be considered **worthy of double honor**, or twice the remuneration as the rest. **Especially** was this true of **those** who labored in **preaching and teaching**. While the leadership needs of a congregation extend far beyond the preaching and teaching of the truth, these are at the core of the ministry and are perhaps most important, which should be reflected by the double value given them by the congregation.

¹⁰ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 744). Wheaton, IL: Victor Books.

1 Timothy 5:18. To support his point—that elders should be paid, and certain ones paid double—Paul quoted two Scripture passages:

(1) Do not muzzle the ox while it is treading out the grain (Deut. 25:4; cf. also 1 Cor. 9:9).

(2) The worker deserves his wages probably refers to passages such as Leviticus 19:13 and Deuteronomy 24:15, or perhaps to the teaching of the Lord Jesus Himself (cf. Matt. 10:10; Luke 10:7). Though Paul reserved the right not to receive support from a congregation (cf. 1 Cor. 9:15–23; 1 Thes. 2:9), **he clearly believed and repeatedly taught that a congregation did not have the right not to offer it** (cf. Gal. 6:6; 1 Cor. 9:14).

1 Timothy 5:19–20. Paul was deeply aware of opposition to the ministry. He had already spoken of the need to guard the congregation from the reproach of slanderers (cf. 3:2, 7), and would do so again (6:1). Here he stipulated the procedure for separating valid accusations from false ones. It is the venerable approach of both the Old Testament (cf. Deut. 19:15) and the New (cf. Matt. 18:16; John 8:17; 2 Cor. 13:1), wherein **an accusation** should be considered only if **two or three witnesses** swear to it. When such accusations ¹¹ would then prove to be true, Timothy was to rebuke the offenders **publicly**, that is, before the entire congregation. In this way the remaining members could **take warning** (lit., “have fear”). **Fear of the discipline of God, in this case administered through the congregation, is a healthy thing** in a Christian, especially for those in places of

¹¹ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 744). Wheaton, IL: Victor Books.

leadership. Modern congregations that ignore church discipline do so at the peril of both the offender and themselves.

1 Timothy 5:21. Why Paul punctuated his instructions with this strong **charge** can only be guessed. Had Timothy passively avoided unpleasant confrontations, or had he taken a strong stand in some cases but not others? For whatever reasons, Paul strongly adjured the young minister to follow through on (**keep** is lit., “guard”) **these instructions without partiality** (lit., “prejudging,” used only here in the NT) or **favoritism** (*prosklisin*, lit., “inclination toward someone,” used only here in the NT). The strength of Paul’s charge is underlined by his invocation of the authority of **God and Christ Jesus** (cf. 2 Tim. 4:1), **and the elect angels**, all of whom are associated with righteous judgment (cf. Matt. 25:31; Mark 8:38; Luke 9:26; Rev. 14:10).

1 Timothy 5:22. *One way to avoid painful situations involving the disciplining of an elder is to be careful about who is ordained in the first place.* Thus, Paul counseled Timothy to a judicious reluctance **in the laying on of hands** (cf. 4:14; 2 Tim. 1:6). The words **do not share in the sins of others** may be merely advice for Timothy to guard his own conduct generally (cf. 1 Tim. 4:16; Acts 20:28). But more likely, in light of the context, *this is a warning about the implications of hasty ordinations.* Those who take part in the premature ordination of an errant elder share some of the blame for the negative consequences to their church. Whichever is the case, Timothy was to **keep** himself free from sin. One cannot deal with sin in another if one’s own life is not **pure** (*hagnon*).

1 Timothy 5:23. This verse may be only a somewhat disjointed bit of personal advice to Timothy or it may flow more naturally from the reference to purity in verse 22. Perhaps Timothy was inclined to an asceticism which associated purity with total abstention (cf. 4:3–5), which in turn led in Timothy’s case to **stomach ailments** and **frequent illnesses**, perhaps due to the poor quality of the **water** he drank. Paul thus qualified his exhortation to purity by encouraging Timothy to drink **a little wine** (*oinō oligō*) for his stomach’s sake, because of his “frequent illnesses.” This instruction applies only to using wine for medicinal purposes, of course, and therefore contributes little or nothing to either side of the debate over the use of wine as a beverage.

1 Timothy 5:24–25. The meaning of these two verses, though at first glance obscure, proves on closer examination to be profound. Verse 23 is a parenthesis. Thus verse 24 picks up the advice of verse 22 and carries the thought forward. **All people are heading toward judgment, carrying with them either their sins or their good works. For some, their sins or good works go before them and are obvious to all observers.** For others their sins or good works **trail behind**, hidden from view, becoming known only after the individual has passed. Thus, Paul emphasized the difficulties inherent in choosing qualified candidates for the ordination. Hasty, superficial assessments, whether positive or negative, are sometimes inaccurate, leading to the enlistment of unqualified men or the **12** overlooking of those whose fine qualities are less obvious. With time, however, a man’s true colors will emerge

¹² Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 744–745). Wheaton, IL: Victor Books.

to an astute observer. Thus, the perceptive observations of verses 24–25 are designed to underline the warning of verse 22: do not rush to ordain someone.

D. Concerning slaves and masters (6:1–2).

1 Timothy 6:1. Under normal circumstances slaves and masters had no associations outside the institution **of slavery**. With the advent of the gospel, however, these two groups found themselves thrown together in the congregation in new ways, creating problems the apostles were forced to address repeatedly (cf. 1 Cor. 7:20–24; Gal. 3:28; Eph. 6:5–9; Col. 3:22–25; Phile.; 1 Peter 2:13–25). Paul’s instructions here correspond entirely with what is taught elsewhere in the New Testament on the subject, with one major exception: in this passage he addresses only slaves. Usually his exhortations to submit to authority were immediately buttressed by warning **masters** against abusing their authority (cf. Eph. 6:5–9; Col. 3:22–4:1).

The matter of the uses and abuses of authority is first and foremost a problem of attitude. Thus, Paul wrote repeatedly of how slaves and masters should see themselves and one another. Here he wrote that slaves are to view their masters as **worthy of full respect** (*timēs*, “honor”). The same word is used of God in 1 Timothy 1:17 and 6:16, and of elders in 5:17. Such honor or respect should be granted lest **God’s** reputation and the Christian faith (*hē didaskalia*, “the teaching”; cf. 1:10; 4:1, 6, 13, 16; 5:17) **be slandered** (lit., “be blasphemed”). Social goals should always be subordinate to spiritual values.

1 Timothy 6:2. Paul's thought here is totally foreign ¹³ to the world, and can be fully appreciated only by those who view their lives through the eyes of Jesus Christ (cf. Mark 10:42–45). Christian slaves whose **masters** are also believers should redouble rather than reduce their service. This should stem purely from the realization that the one who is receiving the benefits is a beloved brother or sister in Christ. The attitude undergirding this instruction is complete nonsense to anyone who does not understand the Lord Jesus, but it is the genius of Christlikeness and the ultimate source of all meaning and joy in life to those who have eyes to see (cf. John 13:4–17; 15:9–14). Thus, Timothy was commanded once again to **teach and urge ... these things** on the congregation (cf. 1 Tim. 4:6, 11; 5:7).

E. Concerning the heretical and greedy (6:3–10).

1 Timothy 6:3. The last group Paul discussed are those with whom he began (cf. 1:3–11): false teachers. Here, like a physician diagnosing a sick patient, Paul described the characteristics of their disease. The objects of Paul's attention show three overlapping symptoms:

(1) those who teach **false doctrines** (lit., “anyone who teaches differently”; 1:3 has the same word);

(2) those who do **not agree to the sound instruction of our Lord Jesus Christ**; with the word “sound” Paul reintroduced a medical analogy (cf. also 2 Tim. 2:17); he spoke of, literally, the “healthy words or sayings” (*hygiainousin logois*) of Christ;

¹³ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 745). Wheaton, IL: Victor Books.

(3) those who do not consent to **godly teaching** (lit., “the teaching which corresponds to godliness,” *tē kat’ eusebian didaskalia*). The correspondence between truth and godliness, and error and moral deficiency, is one of the recurrent themes in the Pastoral Epistles.¹⁴

1 Timothy 6:4–5. Doctrinal error is seldom merely a case of being innocently mistaken. There is almost always some degree of culpability. The false teachers in Ephesus were **conceited** (lit., “puffed up”), with inflated egos (cf. 1:7). Such a one **understands nothing**. Picking up the medical analogy again, Paul described them as “diseased with” (*nosōn peri*) **controversies** (*zētēseis*, “debates,” perhaps on theological problems; cf. 2 Tim. 2:23; Titus 3:9) **and arguments** (*logomachias*, “battles of words”), out of which come only **envy, quarreling, malicious talk, evil suspicions, and constant friction**. This contrasts strikingly with the *telos* or “end” of Paul’s instruction (1 Tim 1:5; cf. also the similar contrast in Gal. 5:16–24). Such evil fruits seem the inevitable external products of false teachers once one understands their true inner motives (Matt. 7:13–23). They are **men**:

(1) whose minds have been corrupted (cf. 2 Tim. 3:8);

(2) who have been robbed of the truth by Satan (cf. Luke 8:5, 12, and the culpability of being “hard ground” rather than “good ground”);

(3) who think that godliness is a means to financial gain. Greed was their core motivation (cf. Titus 1:11; Jude 12).

¹⁴ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 745–746). Wheaton, IL: Victor Books.

In that day, the stipends associated with ministry were attractive, so that even the best men had to be warned against letting personal gain creep into their motivation (cf. 1 Peter 5:2). Congregational leaders were to be chosen from those known for their “freedom from the love of money” (cf. 1 Tim. 3:3, 8; Titus 1:7). By contrast the moral corruption so often associated with false teaching (cf. Jude 4–16 for the most graphic description in the NT) produced just the opposite.

1 Timothy 6:6. Picking up on the words, “godliness” and “gain,” Paul shifted their meaning in a characteristically Pauline fashion ¹⁵ (cf. 1 Cor. 2:5–6 for a similar shift) from the erroneous to the truthful. **Godliness** does not *give* financial gain (1 Tim. 6:5); it itself *is* gain when accompanied with **contentment**. *Autarkeias* literally means “**self-sufficiency**.” *Yet the sufficiency of oneself is due to the sufficiency of God* (cf. 2 Cor. 9:8; Phil. 4:11, 13 for other uses of the same word). Godliness combined with that inner God-given sufficiency which does not depend on material circumstances (the opposite of the false teachers’ greed) is indeed of great gain.

1 Timothy 6:7–8. Paul supported his point with a common Jewish and Christian idea (cf. Job 1:21; Ecc. 5:15; Luke 12:16–21) about the complete transiency of material things. They should freely be used and enjoyed to the glory of God if one has them (cf. 1 Tim. 4:3–4; 6:17), but in no way do they contribute to godliness. Christians do have basic material needs for **food and clothing**, of course, like everyone else; but when these are met a godly Christian can be satisfied (cf. Heb. 13:5–6). Paul knew whereof he spoke (Phil. 4:10–13).

¹⁵ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 746). Wheaton, IL: Victor Books.

1 Timothy 6:9–10. Paul contrasted the proper attitude of contentment with its opposites: The craving **to get rich** and **the love of money**, two sides of the same coin. The history of the human race, and perhaps especially that of modern Western societies, cries out in support of Paul’s point. The grasping after riches leads to: **(1) temptation, (2) a trap, and (3) many foolish and harmful desires that plunge men into ruin and destruction.**

Though not an end in itself, **greed is actually a root of all kinds of evil.** It is a crucial link through which other vices gain access. To illustrate his point Paul referred indirectly to **some people**, undoubtedly known to Timothy, who had fallen into the trap Paul was discussing. **Eager for money, they wandered from the faith.**

This may mean that they had fallen into heretical teaching (cf. 2 Tim. 2:17–18) or simply that their spiritual fruitfulness had been choked off (cf. Luke 8:14) by their concern for riches. In either case, they had suffered for it, causing themselves to be **pierced ... with many griefs** (lit., “pains”).

VI. Final Charge to Timothy (6:11–21).

A. Exhortation to godliness (6:11–16)

1 Timothy 6:11. Paul began this concluding section of the epistle by turning directly to Timothy. The words **but you** are an emphatic contrast with “some people” of verse 10, who chase after riches. Timothy, as a **man of God**, was to do the opposite—to **flee from all this**, but chase instead after personal virtues that are of eternal value: **righteousness, godliness** (*eusebeian*; cf. 2:2; 3:16; 4:7–8; 6:3, 5–6; 2

Tim. 3:5; Titus 1:1), **faith, love, endurance** (*hypomonēn*, “steadfastness under adversity”), **and gentleness**. This list may be compared to both the fruit of the Spirit (Gal. 5:22–23) and the qualifications of elders (1 Tim. 3:1–3).

1 Timothy 6:12. **Fight the good fight** is the language of athletic contests. In 1:18 the same English words translate Greek words that refer to a military conflict. Timothy was to give his best effort to this most worthwhile of struggles, the struggle to further **the faith**. This would involve the complete appropriation (cf. “take hold” in v. 19) at all times of the fact that he possessed eternal life. (Paul’s words, **Take hold of ... eternal life** in no way suggest that Timothy could gain eternal life by his own efforts.) *To Paul, Christ’s life is the possession of each Christian, not only throughout eternity, but now* (cf. 2 Cor. 4:10–12). It is this new ¹⁶ life in Christ (2 Cor. 5:17) to which every Christian is **called** and which Christians confess by baptism (Rom. 6:4) and by word (Rom. 10:9–10). Timothy’s **good confession in the presence of many witnesses** could refer to his ordination but more likely speaks of his baptism.

1 Timothy 6:13. Repeatedly in this letter Paul directly addressed Timothy with personal charges, the second strongest of which is found in 5:21. But here is Paul’s strongest, most solemn charge of all (**I charge you**, *parangellō*; cf. 1:3; 4:11; 5:7; 6:14) conjuring up images of perhaps a familiar baptismal formula triggered by the reference in verse 12. **While testifying before Pontius Pilate** is translated by some, “who testified in the time of Pontius Pilate.” If translated this way, the qualifying

¹⁶ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 746–747). Wheaton, IL: Victor Books.

clause is designed to fix the Crucifixion in time, as in the Apostles' Creed. Both translations are possible.

1 Timothy 6:14. The content of Paul's charge is that Timothy **keep this commandment without spot or blame.** The "commandment" is probably broader than any single law. It refers to the entire body of sound teaching Paul had been describing throughout the letter. Timothy, by his own godly life and by his faithful ministry, was to preserve this body of truth from stain or reproach **until the appearing** (cf. 2 Tim. 1:10; 4:1, 8; Titus 2:13) **of our Lord Jesus Christ.** Then and only then will the struggle (1 Tim. 6:12) be over.

1 Timothy 6:15–16. **Early in his ministry Paul was convinced that Christ would return soon.** Now near the end of his ministry he showed both an awareness that Christ might not return before he died and a desire to encourage Timothy to leave the timing of this great event up to the Lord. Hence Paul stressed that **God will bring about** Christ's appearing **in His** (or "its") **own time.** The section ends with an **17** inspiring doxology to the **God** who is the cause and object of it all: the ultimate **Ruler** of the universe, **the King of kings and Lord of lords** (cf. Rev. 17:14; 19:16), the only eternal One, who dwells where no man can survive or approach or even see (cf. John 1:18). Such a Lord deserves an awesome reverence combined with complete humility (cf. Job 42:1–6). **To Him be honor and might forever. Amen** (cf. 1 Tim. 1:17).

¹⁷ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 747). Wheaton, IL: Victor Books.

B. Instructions for the rich (6:17–19).

1 Timothy 6:17. Paul had dealt with those who did not possess wealth, but who deeply desired it (vv. 3–10). Now he addressed those who had it, and instructed them as to *what their attitude should be toward it*. **They are not to be arrogant as if their wealth is deserved** (1 Cor. 4:7–8; 1 Sam. 2:7). **Nor must they put their hope in wealth, which is so uncertain** and transient. *This is perhaps the greatest temptation to wealthy Christians*, into which category most modern Western believers fit. Christians should **put their hope in God**, who is the Source of material things. Again, *material possessions* are among those things God has given **for our enjoyment**.

1 Timothy 6:18–19. Yet Christians must not merely consume material possessions selfishly. Possessions are to be shared with those who have less. Thus, **Timothy was to charge the well-off to do good, to be rich, not ultimately in money, but in good deeds**. The wealthy should make every effort **to be generous and willing to share** what they have. If they do this **they will lay up treasure for themselves** in heaven. This undoubtedly refers to the sayings of Jesus (cf. Matt. 6:19–21; Luke 12:33–34; 18:22) wherein the transient is exchanged for the eternal. Such eternal treasure becomes a **firm foundation for** the future, recalling in a mixed metaphor perhaps another of the Lord’s teachings (cf. Matt. 7:24–27; Luke 6:47–49).

¹⁸ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 747–748). Wheaton, IL: Victor Books.

Wealthy Christians should invest their riches for eternity. “He is no fool who gives what he cannot keep to gain what he cannot lose” (Jim Elliot). Paradoxically it is in this giving away of the possessions which the world considers the key to the good life that a Christian **may take hold of** (cf. 1 Tim. 6:12) **the life that is truly life**. The alluring but vain and plastic substitutes for life, supplied by an unhealthy attachment to material things, pale into worthlessness when compared with that life which is found in Jesus Christ (cf. Matt. 16:24–26), who is Himself the Life (John 14:6) and whom to know is life everlasting (John 17:3).

C. Exhortations to remain faithful (6:20–21).

1 Timothy 6:20–21. One final time Paul exhorted **Timothy** to **guard** (cf. *phylaxon*, “keep,” in 5:21) the “deposit” or “trust” Paul had passed on to him (*parathēkēn*, used elsewhere only in 2 Tim. 1:12, 14), a reference to the body of Christian truth which in some way was under attack in Ephesus. *Paul was concerned that Timothy give himself wholly to the truth and reject even the subtle inroads of error.* Thus, Timothy must **turn away from godless chatter** (lit., “profane empty utterances”; cf. 2 Tim. 2:16), and from **opposing ideas** (*antitheseis*, “counter-assertions”) **of what is falsely called knowledge**. Such knowledge was the supposed key to the mystery religions which were already aborning and which would mature into a full-fledged Gnosticism during the next century. Their influence was already being felt in Ephesus, so much so that Paul could say that some had gotten so ¹⁹ caught up in professing their esoteric *gnōsis* that they **wandered from the faith** (lit., “concerning the faith missed the aim”; cf. 1 Tim. 1:6; 2 Tim. 2:18). *This does not suggest that*

¹⁹ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 748). Wheaton, IL: Victor Books.

true believers lose their salvation but that some believers turn to false doctrines, from the content of their faith. With these exhortations Paul seemed to have come full circle, back to his concerns in 1 Timothy 1:3–6.

Paul closed his letter with the simple benediction, **Grace be with you.** “You” is in the plural, however, no doubt indicating Paul’s awareness that this letter would be read widely in the churches (cf. Col. 4:18; 2 Tim. 4:22; Titus 3:15).²⁰

²⁰ Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 748). Wheaton, IL: Victor Books.