

Several possible themes. From 1:18 use "Warring a godd warfare".
 From 3:15 use "Behaving in the House of God". 1st emphasizes the personal nature of the letter; 2nd the pastoral aspect. Or King's "A Leader Led." Or Leading a Leader. Going to use Church theme and refers to local church. Too often DTS men forget local aspect. Behaving in Church or Order in the Church.

Salutation, 1:1-2

A. Author, 1

1. His name. Paul, little. 2nd name. Nothing to do with Gentile ministry except used it so wouldn't be offensive as Saul would.
2. His office. Apostle. Shows letters not merely personal.
 - a. Statement
 - b. Source. By command. God our Saviour. Never outside Pastorals. Always X. Only Lk 1:47 and Jude 25 outside Pastorals. God is ultimate source of salvation. AND X. Deity.

B. Addressee, 2

1. Name. Acts 16:1-3.
2. Relationship. My own, genuine, son. Teknon.
3. Reward. Blessings. Mercy only here and 2 Tim 1:2. Forger wouldn't dared have added

I. THE CHURCH'S DOCTRINE, 1:3-20

- A. True Doctrine Counterfeited, 1:3-11 The Counterfeits of true doctrine Eph--2nd miss journey return. 3rd. 1 Tim about 9 yrs later. Apparently they took heed bec of Rev 2. Heterodoxy--here and 6:3 only. Even this early there was recognized standard of truth.

1. In field ^{area} of history, 3-7

- a. The content of the heresy. ^{3a}
 - (1.) It was Jewish. Note myths is joined with Jewish in Tit 1:14.
 - (2.) Mythical histories and genealogies based on OT. Legends added to OT as in Talmud.
 - (3) It had elements of beginnings of what later developed into Gnosticism. Genealogies soon became links between sinful man and God instead of additions to OT.
- b. The condemnation of the heresy. ^{4b}
 - (1) On grounds that it contains myths. Imaginations not truth. *cf Theme*
 - (2) On grounds that it is endless. No limit to guesswork.
 - (3) On grounds it ministers questionings. Can't settle anything. *cf 6 vaintalk*
 - (4) On ground it occupies ^{is same} area of doctrine that is rightfully occupied by "dispensation of God which is in faith". Edifying is word dispensation. God's way of operating is by faith and heterodoxy operates with reasoning.

c1 The contrast to the heresy, ⁴⁻⁷

- End of comm=aim of our charge. What P teaches ought to be characterized by:
- (1) Love out of a pure heart (origin of love). Love to men, not God here. Clean.
 - (2) Love out of a good conscience. Sensitive. *cf 4:2, seared.*
 - (3) Love out of faith unfeigned. Unhypocritical faith.

2. In the ^{area} field of law, 7-11

- a. The trouble, 7.
 - (1) Desired to be teachers.
 - (2) Didn't make sense in what they said.
 - (3) Didn't understand the principles underlying the law.
- b. The truth, 8-11.
 - (1) The goodness of the Law, 8. Only if used lawfully. Use to restrain evil not as a peg on which to hang a system of trivialities by which asceticism (ch 4) or license (ch 6) can be defended.
 - (2) The Usefulness of the law, 9-11

Not enacted for righteous man but for sinners.

Lawless and unruly.

irreverent--ungodly and sinners

unholy and profane--impurity, make everything common, profane.

Father and mother smiters--strike, not nec murderers.

Adulterers and homosexuals /sound doctrine=healthy 9x in Pastorals.

kidnappers, lairs, false swearers and everything else(i.e. anything not acc to gospel which is the truth and which provides only true ethics.)

"Law is a medicine to be applæd where the moral nature is diseased: Xn teaching is a healthy food for healthy people" Scott quoted in Guthrie.

B. True Doctrine Proved or Exhibited, 1:12-17

By P's conversion. If X could change chief of sinners to apostle, no limit to His power.

1. The Contrast, 12-13.

Faithful is trustworthy.

a. Blasphemer--hostility to truth by words.

b. Persecutor--hostility by deeds.

c. Ingurious=despiteful (Rom 1:30 only)=insolent-hostility by person. Bully.

d. Ignorant unbeliever. Not presumptous sin. 13.

2. The Conversion, 13. I was mercied. Passive--someone else did it.

3. The Cause, 14-15.

a. Grace of X, 14.

Description--exceeding abundant--huperpleonao.

Accompaniments--grace includes the gifts of faith and love.

b. Gift of X. Saying common in churches. 3:1,2; 4:9; 2 Tin 2:11; Tit 3:8.

Came into world not Pauline--John, so shows this was common church saying.

Chief sinners, statement of humility like Eph 3:8, 1 Cor 15:9.

4. The Consequence, 16

P becomes a sample to all other sinners. P is a witness to all of the grace and power of the Lord.

5. The Conclusion, 17. Doxology

Honor and glory forever (ages of ages) to King of ages, God who is immortal, invisible, only (wise not in text) Imperishable, not visible, none other beside Him.

C. True Doctrine Charged pr Enjoined, 1:13-20.

1. The Charge, 13-19a

a. Its antecedent. Prophecies. Like Acts 13. HS revealing thru prophets that Tim was chosen vessel. This was to be an encouragement. Call to ministry.

Everyone needs it and there is such a thing as a call to full time service.

b. Its agressiveness. Warfare. Prophecies will inspire him. Word warfare is campaign not word for 1 battle.

c. Its accompaniments.

Faith and good conscience. Faith and morals, here 1:5,3:9. Inseparable.

2. The Contrast, 19b-20

a. The people Hymenæus (also in II,2:17 said res past) and Alexander.

b. The Procedure. Del to Satan. Satan real, discipline real. 1 Cor 5:5.

Excommunication from ch and prob also desire for physical punishment like Acts 5.

c. The Purpose. Remedial not punitive alone.

II. THE CHURCH'S DEPARTMENT OR DEMEANOR OR DECORUM, 2:1-15

A. Department for Men, 2:1-8

Word for men concerns prayer in church.

1. The Character of Prayer, 1a. ^{of supplicants}
Words point to diff moods rather than diff forms of prayer.
 - a. Supplications. Emphasizes sense of need. Comes from vb to lack.
 - b. Prayers. In general. Rel term and used of prayer to God. Idea of reverence.
 - c. Intercessions. Petition to a superior. Not limited to prayer for others. Anything
 - d. Thanks. Spirit of all prayer. When pray for an exam. /to a superior
2. The Content of Prayer, 1a-2
 - a. The Petitions.
 - (1) All men. No sectarianism in prayer. And include thanksgiving for Graham when pray for him.
 - (2) Rulers. Only example of all cited bec this was the group which they left out usually. Nero was reigning emperor when these words written. Don't just pray for good rulers.
 - b. The Purpose.

So believers can live quiet and peaceable life not so bel can live in luxury but in godliness and honesty (gravity). Devotion and seriousness of purpose. These objectives better pursued in times of peace.
3. The Confidence in Prayer, 3-7
 - a. The Word of God, 3. God's Word says such prayer is good and acceptable.
 - b. The Wish of God, 4. Thelo. Represents the general purpose of God as distinct from a single act of will. We interceded for all men ~~xxx~~ on the ground of God's willingness to save all. Note to be saved--passive. Not active to save. If so then very determinative. This is spiritual sal in view bec of next phrase--come to knowledge of truth (Some take it as God wishes to protect all men).
 - c. The Work of God, 5-7. /2P3:9 not bouldoumai, decreeing any should perish and He
 - (1) The Unity of the Godhead shows no double purpose in Him. /doesn't?
 - (2) The centrality of the mediator. Ransom is antilutron, cf Mk 10:45. Testified in due time means He came in fulness of time at Incarnation.
 - (3) The labors of the apostle, 7. ^{worshipfulness of} Prayer for all men is witnessed to by Paul's universal ministry.
4. The Conduct of Prayer, §.8
 - a. The Persons. Men. Bouloumai. Will. Authoritative desire. Men are to lead in public prayer.
 - b. The Place. In every place where bel are assembled.
 - c. The Prerequisites or the Practice.

Actually Jews prayed with uplifted and outspread hands, Psal41:2; 143:6; Lam3:41; I Kg 8:22. This represents purity of life. Without anger and dissension both of which would mar effective prayer. If want to pray holding up hands remember what it stands for.

B. Department for Women, 2:9-15

1. The Responsibilities in ~~and~~ Proper Department, 9-12
 - a. Personal, 9-10.
 - (1) Positive requirements for proper adornment.

Modest apparel. Kosmos, orderly. Apparel reflects the inner life. Shamefacedness is modesty and self-control (sobriety).
V 10 good works
 - (2) Negative. 9b. Not interweaving the hair with gold, pearls etc.

Orderliness not ostentation is the standard. Some jewelry may contribute to orderly apparel.
 - b. Public, 11-12.
 - (1) Learn'd in silence and in subjection in public worship.
 - (2) Not lead, 12. Teach is pres inf. Woman not to assume office as teacher. Might teach on single occasion. Must not lay down law to men (usurp authority).

Dist 22:5 of 12-13

IV. THE CHURCH'S DANGERS, 4:1-16

A. The Description of the Dangers, 4:1-5

1. The Time of the Dangers, 1

In the latter days. Imminent. Beginning in near future and increasing toward end of church age.

2. The Teaching, 1/2-3a/

~~Teaching~~, ^{1b} Apostasize from the faith, from sound doctrine.

a. Character ^{its} Devoting selves to spirits that lead astray, and doctrines which demons teach.

b. Its conduct, 2.

Doctrines of demons thru hypocrisy of men who speak lies. Doctrine
Seared conscience. Kauteriazio, cauterized. Practice

c. Its curriculum, 3.

(1) Celibacy.

(2) Abstinance from certain foods. Maybe at certain seasons. Beginnings of gnosticisim with emphasis on evil nature of matter.

3. The Truth, 3b-5.

P seems to deal only with meats and not marriage and yet neuter which things could refer to both.

Receive these gifts from God, 3.

Do not refuse or throw away, 4.

Sanctify them by Word and prayer, 5. In relatn to meats this means grace before meals and grace filled with Word. Or may mean Word sanctions use of marriage and meats and then we pray.

B. The Defense Against the Dangers, 4:6-16

1. A Good Ministry, 6-11 Good Work

a. Its Manner, 6-9

(1) ~~Strong~~ Pass on what you have learned, 6. Put in rmembrance=suggest.

(2) ~~Strong~~ ^{Strong} Refusal of profane and old wives fables, referring to 1:4 not 4:1.

(3) Cultivate godliness 7-8. (v. 9) goes with this section not with foll.

Exercise means (1) physical exercise or (2) proper asceticism, i.e. discipline acc to context but prefer (1).tho don't have good reason. (2) ought to be pref. Little means (1) time or (2) little area in cf to godliness which affects all. It brings into personal experience all the promise of life (xn) now and forever.

b. Its motive, 10-11

(1) A Confidence, 10.

Labor and strive (better ms than suffer reproach).

In Living God, in universal Saviour. Trust is pf and means continual state i.e. fixed out hope.

(2) A Command, 11.

2. A Good Minister. Good Life, 12-16.

a. He Leads the Believers (by his example), 12

Tim early 30's. Much younger than many of the elders he lead.

Example in 5 things (no "in spirit") Tupos as Phil 3:17; 2 Thes 3:9.

In word, speech.

In manner of life. Both outward.

In love, faith, purity (of motives, not chastity).

b. He supports the church, 13. Public reading, ex, teaching.

c. He exercises his gift, 14. Prophecy indicated Tim, 1:13, elders and P (II Tim 1:6) endorsed. Prob in Acts 16 time.

d. He tends to his ~~personal~~ ^{and ministry} life, 15-16. 4 imperatives. (1) Meditate, keep in mind.

(2) Give wholly, be absorbed in them, (3) Keep strict eye on self and doctrine.

(4) Continue, abide in them. Live in them. Result--in (not by) doing all profit.

Sal is spiritual in fullest sense.

V. THE CHURCH'S DUTIES, 5:1-25

A. In Relation to Various Age Groups, 1-2.

1. Older men. Elder used unofficially. Do not rebuke unmercifully but exhort. Note older people subject to error and need correction but not sharp blows.
2. Younger men. No self-exaltation. Fraternally.
3. Elder women. Act toward them as would toward own mother.
4. Younger women. Fraternally but with added caution of need of purity.

B. In Relation to Widows, 3-16

1. Support them, 3-8.

- a. The Command, 3. Honor means respect and material support, as v 17.
- b. The Method, 4. Children and grandchildren support first. Requite means pay back. Parents means progenitors whether parents or grandparents.
- c. The Definition, 5. Widow indeed is one whose thots are godward and activities. Desolate. No relatives. Therefore, ch supports. V 3 and 5 go together as instructions to the church while 4 is an exception. If no relatives, ch has responsibility, whether enrolled or not.
- d. The Contrast, 6. Widow who makes living by harlotry.
- e. The Warnings, 7-8.
 - (1) To the church, 7.
 - (2) To individuals, 8. Some were shifting personal responsibility for support onto church. Provide means think on beforehand, prepare for forseen needs.

2.

2. Enroll them, 9-16

- a. The Qualifications for enrolling, 9-10
 - (1) 60 or over. Younger, destitute ones would be supported but not enrolled.
 - (2) Never remarried. Can only mean that here so also in 3.
 - (3) Full of good works. Note order--child-care, hospitality, feet washing in line of hospitality, charity. Note how much has to do with the home.
- b. The Exclusions from the enrolling, 11-16
 - (1) The Duty,,11a. Refuse to put younger ones on roll. Give relief but temporary, not permanent as enrolling promised.
 - (2) The Dangers,,11b-13
 - (a) Might long to marry so, that they marry a pagan and rec. damnation.
 - (b) Might develop harmful habits. Idleness, gosspp.
 - (3) The Safeguard, 14-15. Instead of risking marrying heathen or bad habits, better to marry and rear children and thus defeat Satan. Best might be to stay single (I Cor 7) and pray (v 5) but few young women can discipline selves to do that, so if can't then get married aga in. First preference is devote self to church, second, remarry rather than risk backsliding.
 - (4) The ~~Support~~ Support, 16. "Man or woman" not well attested. Just woman. Further elaboration of v 4. If a Xn woman (married to heathen) or a widow herself has means to support, let her do it to widows in her family. Church support last resort.

C. In Relation to Elders, 17-25

Statements about elders directly made, and statements made to Tim and indirectly to all

1. Their pay, 17-13.

- a. Stated, 17. Double honor (pay) if labor well. Labor for all elders is in word and doctrine (some see 2 classes of elders).
- b. Supported, 13. Deut 25 and Luke 10 both called Script. Don't muzzle. Pay amply.

2. Their Trials, 19-21.

- a. The accusation, 19. Before witnesses. Elders supposed to get honor; instead get criticism which after all is charge and accusation.
- b. The Condemnation, 20-21 Before all ifsin true. And impartially. No holding back if true. "These things" in 21 refers to things concn discipline.

3. Their Ordination, 22, 24-25.

Not suddenly lest you associate self with sins of one being ordained.

Ordain only on basis of good works. Some works manifest, some hidden.

24-~~in~~ some men the sins aren't immediately evident but they show app.

Parenthesis of v 23. Some try to connect it with keep thyself pure of 22 meaning taking wine as medicine wouldn't make him impure. Or maybe just a parenthesis.

into: The very fact that P has to offer permission for a little wine shows that a little drinking by a Xⁿ was frowned on.

Direct
VI. THE CHURCH'S DEALINGS, 6:1-21

Smart on for
A. With ~~Slaves~~ Masters, 6:1-2

Lots of slaves made for problems esp when bel masters.

1. With unbelieving masters, 1.

a. The manner of dealing. Genuine respect. This would overthrow slavery quicker than revolution.

b. The motive for dealing. Concern for honor of God.

2. With believing masters, 2.

a. The Manner.

Do not despise. Think down on, Disdain.

Do service. Slave is under obligation to serve any master, but to serve better the Xⁿ master.

b. The Motive.

Masters are faithful and beloved.

Masters and slaves (deliberate ambiguity) will benefit by such relationship.

Smart on for
B. With False Teachers, 6:3-5

1. The Test of false teachers, 3.

Doesn't draw near to healthy words.

Which are words of X.

Doesn't live godly. Unhealthy doctrine and unhealthy life.

2. The Truth about false teachers, 4-5.

Proud, ignorant bec knowledge limited to fables and fancy re law, 1:4-7;

(conceited ignoramus)

Word-sick which erupts in envy, strife, ~~etc~~ blasphemy (railings), malicious suspicions, and wranglings.

Corrupted minds, 5.

No truth.

Wrong standard--gain is godliness.

From such withdraw in TR but not best ms.

Smart
C. With Money, 6-10

False teachers were out for money so this leads P to talk about it.

1. The Truth about Money, 6-8

Statement, 5
Real gain is godliness with self-sufficiency which makes one independent of circumstances but not Stoically but contentedly. Contentment used only here, 2 Cor 9:8 and Phil 4:11. Money can't buy this.

Proof, 7. Material possessions are equally irrelevant to our entrance and exit.

~~xxxThxTm~~ Conclusion, 8. Food and covering ought to suffice to make us content.

2. The Temptation of money, 9+

This is temptation to gain wealth, not to have some. More. "Those who are minded to be rich." Desire to have, followed by lust, followed by destruction.

3. The Tests about money, 10.

a. Do I love in sense of idol and something I covet and can't do without?

b. Am I being led astray from the faith, from important things? "erred" is led astray, passive, by money.

c. Am I disillusioned?

D. Concerning Godliness, 11-16.

1. Flee, 11a. Contrast bet man of money and man of God. Flee temptations of money.
2. Follow, 11b.
3. Fight, 12. Fight of faith, personal conflict with evil. Fight is pres.
Lay hold aorist and points to final and full appropriation of eternal life.
Tim had confessed a good confession before many.
4. Keep, 13-15.
 - a. Witnesses to the charge, 13. God and X. X's confession before Pilate is model.
 - b. Content of charge, 14. Commandment, all P had told Tim and may also hark back to his committment at baptism. Keep in tact. (God)
 - c. Conclusion to charge, 14-15 Until appearing then no need. He/will show when His coming /is, 15a.
 - d. Doxology, 15-16.
To God who is subj of v 15.
Blessed
Only Potentate. Unique power. Only in Lk 1:52m Acts 8:27 of human rulers.
King of Kings and Lord of Lords.
Immortality as underived attribute. We have it derived. Deathlessness.
Dwelling in light ... Transcendence.
Invisible.

E. Concerning Wealthy People, 17-19

1. The Rules, 17-18
 - a. Learn lowliness, 17. Don't think self superior to others who are less rich. USA Xns.
 - b. Learn dependence, 17. On God, not money. Live by faith with money in bank.
 - c. Learn enjoyment, 17. No asceticism or false piety.
 - d. Learn generosity, 18.
Pres tenses. Use money to do good. Communicate is fellowship.
2. The Reward, 19
 - a. Earning rewards in future.
 - b. Enjoying real life now. "Eternal" is life which is life indeed.

F. ^{Question} Conclusion to Timothy, 20-21

Guard the deposit.

Reject the spurious.

Oppositions is the opposing positions and arguments of false teachers.
Avoid these which are knowledge which is falsely called knowledge.
Real knowledge is the truth of the Word.