

## "RESIST"

### 1 TIMOTHY 6:11-16

#### **This Week's Core Competency**

**Single-mindedness** – I focus on God and His priorities for my life. Matthew 6:33, *But seek first His kingdom and His righteousness, and all these things will be given to you as well.*

As far as their sanctification is concerned, *unintentional* disciples experience only *incidental* transformation. Let me explain. The process believers go through to become like Jesus can be referred to as *sanctification, discipleship, or spiritual formation*. It's the same process viewed from three different perspectives—from the perspective of *holiness, sanctification, from the perspective of training, discipleship, and from the perspective of growth and development, spiritual formation or just transformation*. When it comes to the last, we say that transformation can be either *intentional or incidental*. Whether it's one or the other is a function of our level of cooperation with the Spirit, the one ultimately responsible for our transformation. Put differently, transformation is *intentional* if we cooperate with the Spirit by focusing on God and his priorities for our lives and *incidental* if we don't. And as you might suspect, intentionality is measured in terms of the *deliberate* doing of those disciplines or practices that the Spirit uses to change us. For starters, take the 10 Core Practices as examples: Worship, Prayer, Bible Study, Spiritual Gifts, Biblical Community, Single-mindedness, and Giving Away My Faith, Life, Money, and Time.

When it comes to intentional spiritual formation,

***Spiritual formation is not a matter of trying harder, but of training wisely.***

– John Ortberg

---

doing is key to spiritual growth. The bad news is you cannot be like Jesus by *trying hard* to be like him. The good news is what you cannot do by trying hard you can do by *training wisely*. John Ortberg is right when he says, "Spiritual formation is not a matter of trying harder, but of training wisely. This is what the apostle Paul means when he encourages his young protege Timothy to 'train yourself in godliness.' This thought also lies behind his advice to the church at Corinth: 'Everyone who competes in the games goes into strict *training*. They do it to get a crown that will not last; but we do it to get a crown that will last forever'" (*The Life You've Always Wanted*, 47).

Doing is key to spiritual growth in the same way doing is key to physical health. Just *knowing* the location of every fitness center in your area will not improve your health one bit; neither will just *being a member* of the one nearest you. Likewise, just *listening* to someone talk about physical fitness will not improve your health one bit; neither will just talking about it. But spending thirty minutes three times a week exercising vigorously will! Listening is not a spiritual discipline—in my view anyway. Too bad it's the one thing we contemporary Christians do best. However, until we put what we've heard into practice, listening is pointless and ineffectual as far as intentional transformation is concerned.

Good to know that we all have a spiritual director, a personal *spiritual* trainer—the same one Timothy had, the Apostle Paul. Listen to the direction he gives his young protege, regarding the pursuit of the Core Practice, Single-mindedness. "But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses" (1Ti 6:11-12).

---

# day 1 ENCOUNTER – read God’s word to put yourself in touch with him.

## 1 Timothy 6:11-16

*11 But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. 12 Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. 13 In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you 14 to keep this command without spot or blame until the appearing of our Lord Jesus Christ, 15 which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, 16 who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.*

## EXAMINE – what the passage says before you decide what it means.

- \* Box "but you" indicating contrast in v. 11.
- \* Bracket the phrase "man of God" in v. 11.
- \* Underline "flee," "pursue," "fight," and "take hold" in vv. 11, 12.
- \* Circle "eternal life" in v. 12.
- \* Circle "called" in v. 12.
- \* Underline "I charge you" in v. 13.
- \* Circle "this command" in v. 14.
- \* Highlight the doxology in v. 15b, 16.
- \* Circle "immortal" in v. 16.

---

## day 2

**EXPLORE** – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Explain the opening *contrast* in verse 11.
2. What would you say the "all this" refers to in verse 11?
3. Pick two virtues mentioned in verse 11 that you think are more difficult to define and put what they mean in your own words.
4. The NET translates verse 12a: "Compete well for the faith." Explain why you prefer the NET, the NIV, or have no preference.
5. Put what "Take hold of the eternal life to which you were called" means in your own words.
6. Verse 12 refers to Timothy's "good confession," and verse 13 refers to Christ's "good confession." Did both make the same confession? Explain.
7. Verse 14 mentions "*this* command;" what command?
8. Explain why Paul's charge to Timothy is also a charge to believers today. (Cf., "man of God," v. 11)
9. **Discussion:** Talk about how we should respond to a doxology like the one contained in verses 15b-16.

The NIV inserts the heading "Paul's Charge to Timothy" above 1 Timothy 6:11; the charge itself is found in verses 13-14 (cf., 5:21). In it Paul challenges his protege, Timothy, with these words: "In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ" (vv. 13, 14). Before examining Paul's charge, let's put it in its historical context. One author explains: "At the end of the Book of Acts, Paul was under house arrest in Rome (Acts 28:30-31). Our knowledge of his activities after that time comes mainly from scanty references in his epistles and conjectures since we have no canonical history of this part of his work. Following his trial before Caesar and his acquittal, Paul evidently left Rome. He made his way eastward and eventually arrived in Ephesus. While in Ephesus Paul doubtless visited other churches in the area and later set out for Macedonia and probably for other provinces intending to continue his pioneer missionary work (cf. Rom. 15:24, 28). When Paul departed from Ephesus he left Timothy in charge as his special representative to continue the work there (1 Tim. 1:3). Sometime after that Timothy evidently wrote to Paul, probably asking if he could leave Ephesus, perhaps to rejoin Paul. Paul responded with this letter in which he instructed Timothy to remain in Ephesus and to continue his needed ministry until Paul would rejoin him there (3:14; 4:13)" (Thomas L. Constable, "Notes on 1 Timothy," 2013 ed., 1, www.soniclight.com).

The passage opens with a stark *contrast*: "But you, man of God," Paul writes. Timothy stands opposite to those false teachers that Paul had just castigated in verses 3-10, who were hardly "men of God." One commentator pictures the contrast in no uncertain terms: "They are people who teach incorrect doctrine, promote unhealthy instruction, have a sickly craving for controversy, are corrupt in the mind, are greedy for gain, have abandoned the faith, and have inflicted their own wounds. But Timothy is a man of God akin to the prophets of old with the authority to fight the false teachers of Ephesus" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 353). The

apostle clearly uses the expression "man of God" in a general sense to refer to Timothy "as a person dedicated to God" (NET) as opposed to a person devoted to money (vv. 9, 10, 17).

The opening contrast is followed by four imperatives, which Paul appears to treat as one command in verse 14. First he tells Timothy to "flee from all this," referring to the pursuit of financial gain and all its evil consequences described in the previous verses. Instead of chasing after money, he tells him to "pursue righteousness, godliness, faith, love, endurance and gentleness" (v. 11). "Righteousness" includes all attitudes and actions in harmony with what God calls right. 'Godliness' is godlike character and conduct. 'Faith' is trust in God. 'Love' is selfless devotion to the needs of others. 'Perseverance' is faithful continuance through adverse or discouraging circumstances. 'Gentleness' is tender kindness toward others" (Constable, 75). Then he tells him to "fight the good fight of the faith" (v. 12). Using athletic metaphors that may refer to a race or to a boxing or wrestling match, his figurative words literally mean "compete in the good competition of the faith," or as *The Message* puts it, "Run hard and fast in the faith." Paul wasn't ordering Timothy to pick a fight with his opponents; he was challenging him to discipline himself. Finally, he tells him to "take hold of the eternal life" to which he was called. Timothy already possessed eternal life, so what did Paul mean? To "take hold of" or "to seize" something means to "take full advantage of it" as in "seize the moment." Eternal life, viewed this way, isn't something reserved for the future; it's something to be grasped now and experienced fully.

The actual charge to Timothy is found in verses 13-14. Paul delivers it "in the sight of God" and in the same breath mentions "Christ Jesus" to lend it an air of solemnity. The charge itself is "keep this command," a reference to what he told Timothy in the previous verses. "The commandment is more general, encompassing Timothy's commitment to Christ and his ministry, a commitment to preach the gospel that included righteousness, godliness, faith, love, endurance, and meekness in contrast to the opponents' teaching, and a commitment that demanded perseverance until the Lord

---

returned. The commandment includes more than any one part of the immediate context and in fact encompasses it all" (359). The command is without flaw and Timothy is to keep it flawlessly until the Lord returns. To inspire him to do so,

the apostle concludes his remarks to his protege with a doxology extolling God, the supreme, sovereign, and holy one, before whom he is to walk in obedience.

## *The Message of the Passage*

*Keep these commands—pursue godliness, fight faith's good fight, and live eternal life now—without spot or blame until the appearing of the Lord Jesus Christ.*

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on 3 *living questions* to apply what you have learned this week.

- **Journal your answers to the following *living questions*:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

---

# notes **N** STUDY – the commentaries to answer the questions.

- v. 11 **But you** "The section opens with a strong contrast, 'But you,' by which Timothy is commanded to distance himself from the people described in verses 3-10" (Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy, Titus*, 209).
- v. 11 **man of God** "This verse stands in contrast to the preceding section. [su], 'you,' is emphatic, [de], 'but,' is adversative, and these with the lengthened title 'O man of God' all serve to set Timothy apart from those who want to be rich (v. 9) and those who teach other doctrines (v. 3)" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 353).
- v. 11 **flee** "This is the first of four imperatives in this section [cf., "pursue," "fight," "lay hold"] and the introduction of the emphasis in the passage: a call to perseverance (the linear aspect of all four imperatives *emphasizes the need for day-to-day action*)" (Mounce, 353 italics added).
- v. 11 **all this** I.e., the desire to be rich with its accompanying evils, perhaps everything that is wrong with those described in verses 3-10.
- v. 11 **righteousness** Not imputed righteousness, "which is the possession of the believer in its complete form on the merits of Christ's death, but rather practical righteousness" (Homer A. Kent, Jr., *The Pastoral Epistles*, 199). The Gk. term *dikaiosune* "is used here in its ethical sense of the demands laid on a person who has been justified (2 Tim 2:22, 2:16)" (354); it refers to "upright conduct before human beings" (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 171).
- v. 11 **godliness** I.e., "piety." The Gk. term *eusebeia* "is the technical term in the PE for a life fully consecrated to God (cf. 1 Tim 2:2). These two ideas are joined in Titus 2:11-12 where Paul says that God's grace teaches believers to renounce ungodliness [*asebeia*] and to live justly (*dikaios*)" (Mounce, 354).
- v. 11 **faith** Not saving faith but "confidence in God which enables believers to trust God in everything" (Kent, 199).
- v. 11 **love** I.e., "benevolence and good will toward others (see 2 Thess 1:3; Titus 2:2)" (Lea and Griffin, 172). "It is a fruit of the Spirit (Gal. 5:22), and the essence of Christ's new commandment (John 13:34)" (Kent, 200).
- v. 11 **endurance** Synonyms include "patience," "steadfastness," and "perseverance."
- v. 11 **gentleness** Or "meekness" (KJV). "The word for 'gentleness' is unique in the New Testament; it may seem a strange word here, given that the next imperative is 'fight'" (Liefeld, 209).
- v. 12 **fight, good fight** Cf., "compete well" (NET); "run your best in the race of faith" (GNT). The terms refer to an athletic contest, perhaps the Olympic Games (Donald Guthrie, *The Pastoral Epistles*, TNTC, 115), rather than a military battle, "thus avoiding a possible misconception that Timothy is to imitate an antagonistic action" (Mounce, 365). "The metaphor can imply either running or boxing or wrestling. To fight for 'the faith' includes at least a struggle for the truth of the gospel, but it may also refer 'in a broader way to the whole of his Christian life as a great contest requiring discipline and purpose'" (Lea and Griffin, 172).
- v. 12 **take hold of eternal life** "The imperative *epilabou* is aorist, indicating an act of grasping, not a course of action . . . the exhortation was for him [Timothy] to lay hold of that eternal life which he had and use it. He is to live in the light of his great possession. He is to make it practical in daily life. For the one who has really laid hold on eternal life, earthly treasures do not seem so important" (Kent, 201).
- v. 12 **called** Cf., Rom 8:28-30. "As Paul will say later, God called believers with a holy calling (2 Tim 1:9) out of the sinful world into a life of holiness (cf. Titus 3:3-7). Being called by God is a common Pauline theme (1 Cor 1:9; 7:17-24; Gal 1:6, 15; 5:8, 13; Eph 4:1, 4; Col 3:15; 1 Thess 2:12; 4:7; 5:24; 2 Thess 2:14) . . . It expresses the belief in God's prior election based solely on his desire and grace, totally apart from human works, a call that drives believers toward a holy life" (Mounce, 356, 481).
- v. 12 **confession** Most commentators take this to refer to Timothy's confession of faith in Christ that accompanied his baptism rather than ordination (Guthrie, 115; Kent, 201; Liefeld, 211; Lea and Griffin, 172; Mounce, 357).
- v. 14 **this command** It's variously explained (see Mounce, 359; Liefeld, 211) but it most likely refers to the exhortations in verses 11, 12 collectively understood. "The commandment includes more than any one part of the immediate context and in fact encompasses it all" (Mounce, 359).
- v. 14 **without fault or failure** "Grammatically the words 'without spot or blame' are adjectives modifying 'command.' The implication, however, is not that the command itself could be soiled, but that Timothy's response to it could be muddied, thereby bringing both his mission and commission into disrepute" (Liefeld, 211).
-

### Family Talk

#### Encouragement from one parent's heart to another

I don't really make New Year's resolutions anymore. However, every January I make a commitment to make healthier choices in the next twelve months. It could be that since my birthday is in early January, each time I hang a new calendar on the wall, I realize my body is a year older. For a while I avoid the things I shouldn't eat and I dig through my things to find my gym membership card. But eventually I either succumb to the forbidden food or push snooze too many times. In our text today, Paul reminds Timothy what he must do in order to be spiritually fit. He must flee sin and temptations and instead pursue righteousness. He must fight for it. This is what we are doing as parents. We are fighting for our kid's spiritual health. We are leading them to recognize and avoid sin. We are teaching them to arm themselves with the offensive weapon of God's Word. We are helping them to fasten on their breastplate of righteousness and put on their helmet of salvation, shoes of the gospel of peace and belt of truth. We show them how to use their shield of faith against the enemy's schemes. (Ephesians 6:13-18) Do you feel like you failed a bit as a spiritual coach last year? Me too! Let's not let it dictate our decision to stand firm in 2018.

#### What Does The Bible Say

Weekly Verse: Read 1Ti 6:11-16

1. Look back in chapter 6, what are some things Timothy is to flee?
2. What is he to pursue?

#### What Do You Think

Read verse 12 again. What do you think Paul means by "take hold of eternal life"? Who has eternal life with God?

#### What R U Going To Do

Read Ephesians 6:10-18. Use paper or other materials and make some pieces of the armor of God. Label them and keep them somewhere to remind you to fight the good fight!

#### Core Comp

Single-mindedness - I pay attention to the important things God has for my life.

#### Memory Verse

No memory verse this week.

### KIDPIX COUPON

I memorized my verse \_\_\_\_\_, completed *Scrolls* \_\_\_\_\_, brought Bible \_\_\_\_\_, brought a friend \_\_\_\_\_.

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

*2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

*6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

**Tom Bulick** (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church in 1998. He and his wife Ruth have one son, Zach.

**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



8001 Anderson Blvd.  
Ft. Worth, TX 76120  
1-866-PANTEGO  
Fax 817-275-6403  
[www.pantego.org](http://www.pantego.org)

The mission of THE SCROLLS is to help you Belong, Become, and go Beyond as follower of Jesus Christ through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).