



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V22 N17

May 10, 2020

DEAR TIMOTHY "Someone to Look Up To" 1 Timothy 4:11-16

THIS WEEK'S CORE COMPETENCY

Faithfulness

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

"Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man."

Proverbs 3:3-4



What example are we to set for others?

In 1 Timothy 4:12, Paul tells his disciple and delegate, "Set an example for the believers in your speech, conduct, love faithfulness, and purity" (NET). The first two items on this list pertain to external behaviors; the last three pertain to internal virtues, which, of course, ultimately manifest themselves in behaviors. He tells him to be an example (*tupos*) of these things because people learn best from example, especially when it comes to learning virtues. One of the virtues Paul commends to Timothy is "faithfulness," the quality of being "faithful," synonyms of which include "loyal," "steadfast," "reliable," "trustworthy," etc. Faithfulness is clearly a virtue best learned by example. Dictionary definitions and discourses on the subject are of limited help. In the same way the meaning of "friend" and "friendship" are learned by having and being a friend, the meaning of faithful and faithfulness are learned from someone who manifests a long-term loyalty to that friendship. In the case of faithfulness, an example is without doubt worth a thousand words.

The Bible is loaded with examples of faithfulness; Hebrews 11 contains a list of many whose unwavering faith in God resulted in unwavering faithfulness. Among the more renowned are Moses, David, and Samuel, not to mention unnamed others like Elijah and Daniel mentioned elsewhere in the Old Testament and Peter, Paul, and Barnabas mentioned in the New Testament. But our supreme biblical example of faithfulness is Christ. Often the New Testament not only points to the faithfulness of Christ, but does so in such a way that it stresses our salvation and sanctification are based on his faithfulness; see Romans 3:22, 26; Gal 2:16, 20; 3:22; Eph 3:11-12; Php 3:9 to mention just a few places.

Closer to home, some have been blessed by Christian mothers who taught them faithfulness by being faithful. Timothy, himself, had his mother Eunice and his grandmother, Lois.

About them, one creative author writes:

"Imagine with me, the background of Timothy's mother Eunice. She was married to a pagan. This young man had made promises, and Lois and Eunice had believed him. He was going to convert to Judaism. He gave all the indications that his intention was sincere. Perhaps he came from a high ranking family, was well educated, and had a good job. The future looked bright for young Eunice. Eunice, the young Jewess, and this handsome young Greek, loved each other. Lois gave them her blessing and approval to marry.

"But after the marriage, Eunice's husband no longer could find the time to go to synagogue as he had before, and had come to the decision that he did not want to be circumcised. Soon Eunice and her Greek husband had a child, a boy, and they named him Timothy. Eunice wanted to have Timothy circumcised the eighth day as the Law prescribed, but her husband was no longer sympathetic to the idea. It seems that he had forbidden it (Acts 16:3).

"How many times had Eunice regretted marrying her husband? How many times had Lois regretted giving her permission for the couple to marry? Other women would have given up. They would have thrown in the towel. They would have simply followed their unbelieving husbands down the wrong road. But Eunice and her mother Lois were not other women. One mistake was enough.

"But what could they do so that young Timothy would not grow up like a pagan? What could they do to instill in him godly values? What could they do to influence him to serve the Lord? They had a mighty tool available to them: they had the Scriptures, the word of God" (J. Gary Ellison, "Mather's Day: The Influence of a Faithful Mother," ezracommentary.wordpress.com/2016/05/08/mothers-day-the-influence-of-a-faithful-mother/). And they faithfully used them (cf., 2Ti 3:14-15).



EXAMINE GOD'S WORD

11 *Command and teach these things.* 12 *Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.* 13 *Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching.* 14 *Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.*

15 *Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.* 16 *Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.*

READ in another translation

11 *Command and teach these things.* 12 *Let no one look down on you because you are young, but set an example for the believers in your speech, conduct, love, faithfulness, and purity.* 13 *Until I come, give attention to the public reading of scripture, to exhortation, to teaching.* 14 *Do not neglect the spiritual gift you have, given to you and confirmed by prophetic words when the elders laid hands on you.* 15 *Take pains with these things; be absorbed in them, so that everyone will see your progress.* 16 *Be conscientious about how you live and what you teach. Persevere in this, because by doing so you will save both yourself and those who listen to you. (NET)*

After reading the text, practice your Observation skills by noting the following:

- Bracket "these things" in v. 11.
- Circle "young" in v. 12.
- Circle "faith" in v. 12.
- Circle "purity" in v. 12.
- Bracket "public reading of Scripture" in v. 13.
- Box "through" indicating *accompanying circumstances* in v. 14.
- Underline "body of elders" in v. 14.
- Bracket "laid their hands on you" in v. 14.
- Box "so that" indicating *result* in v. 15.
- Box "because" indicating *reason* in v. 16.
- Circle "save" in v. 16.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. To what does “these things” refer?
 2. Why would the Ephesian Christians likely “look down” on Timothy? Explain.
 3. Paul gives Timothy two commands in verse 12. Do they have any application to believers today? Explain.
 4. *Describe* the five arenas of life in which Timothy is to set an example.
 5. Is the public reading of Scripture as important today as it was then, and is it being neglected today? What do you think?
 6. Distinguish “preaching” from “teaching.”
 7. Paul gives Timothy a command in verse 14. Does it have any application to believers today? Explain.
 8. What role did “prophecy” and “the body of elders” play in the gifting of Timothy?
 9. Explain why Paul would want everyone to see Timothy’s progress.
 10. **Discussion:** Talk about the relationship of Timothy’s perseverance to his and his hearers’ salvation.
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Commentary On The Text

Although 1 Timothy is written to Paul's disciple and delegate, it speaks to Christian pastors and parishioners today. When Paul speaks to Timothy in terms of his responsibilities to direct and correct, and to preach and teach, he speaks to ministers today, who share these responsibilities. When he speaks to Timothy about elders and deacons—their qualifications and responsibilities—he speaks directly to those today who hold these positions in the church. And when he speaks to Timothy about these things and others, he naturally touches on “how people ought to conduct themselves in God's household” (3:15), for example, with regard to worship, widows, false teachers, and money. Nevertheless, some of Paul's instructions appear to be addressed to Timothy exclusively, to wit, “Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses” (6:23). Chapter 4 contains a particularly personal part—verses 11-16.

These verses hardly contain a logical argument; instead, they contain ten present imperative verbs, which add up to ten commands Timothy is to follow. First and second, Paul tells Timothy to “command” and to “teach” these things (v. 11). These present tense verbs imply continuing action, as in the rendering, “Keep commanding and teaching these things” (AMP). Taken together the sense might be paraphrased, “Insist that the church follow these instructions.” The expression “these things” appears repeatedly in the book (4:6, 11; cf., “these are the things,” 6:2). It refers to the particular things Paul has just written about, but taken together it refers to “everything in the letter that is applicable to the church at Ephesus” (Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy, Titus*, 164). As far as application is concerned, the things Timothy is to teach are the things the Ephesian church is expected to learn, as is the church today. And, of course, the things Timothy is to teach are the things the Ephesian leaders are expected to teach, as are church leaders today.

Third, Paul tells Timothy, “Don't let anyone look down on you” (v. 12). Paul is anticipating what he believes likely. Timothy is a young man in his thirties; many in the Ephesian church are older, especially the overseers, aka elders. It is no doubt difficult for them to take Timothy as seriously as they had taken the apostle. So his delegate is to earn the respect of all by being an example that all would gladly follow, as they all had gladly followed Paul.

Fourth, Paul tells Timothy, “set an example for believers” (v. 12). The apostle writes in general terms, listing five domains in which Timothy is to excel: “speech, conduct, love, faithfulness, and purity” (NET). In “faithfulness” is literally in “faith,” but without the definite article the term likely refers to “an attitude of faithfulness or trustworthiness rather than right belief” (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 138)—put differently, “faithfulness” is integrity with respect to living the Christian life. As far as application is concerned, Ephesian parishioners are expected to follow Timothy's exemplary way of life. (Too bad Christians

today are denied access to his historical example.) Moreover, if Timothy is expected to be an example in these five domains, it's reasonable to believe that Ephesian Christians are similarly expected to be examples in these same domains, as are Christians today.

Fifth, Paul tells Timothy to “give attention” to three things: “to the public reading of scripture, to exhortation, to teaching” (v. 13, NET). Reading scripture “out loud” in worship services was essential when everyday people had little access to God's word. The church followed the pattern followed in the synagogue, the scripture was read and then commented on (see Lk 4:16-21). Acts 13:13-15 distinguishes the reading from the commenting on or “exhortation.” Verse 15 says: “After the *reading* from the Law and the Prophets, the leaders of the synagogue sent word to them [Barnabas and Paul], saying, “Brothers, if you have a word of *exhortation* for the people, please speak.” The word translated “exhortation” (*paraklesis*) in verse 13 is the same one used in Acts 13:15. “Teaching” differs from “exhortation” in that it likely refers to systematic instruction in the doctrines of the Christian faith rather than the explanation of an Old Testament passage. Public worship also included prayers (2:1-7), singing (3:16), testimonies (1Co 14:26), and the Lord's Supper (1Co 11:17-34) (see Gordon D. Fee, *1 and 2 Timothy, Titus*, NIBC, 69).

Sixth, Paul tells Timothy, “Do not neglect the spiritual gift you have” (v. 14), which is good advice applicable to all believers. The Holy Spirit gifts believers when they are indwelt and joined to the body of Christ by him following conversion. Timothy's gifts were not received but were “*made evident*” at his commissioning into ministry, a commissioning that was accompanied by prophecy and by the ritual of laying on of hands” (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 262).

Seventh and eighth, Paul tells Timothy to “be diligent” and to “give [himself]” to these things (v. 15). “The phrase to ‘be diligent’ comes from a verb that implies either meditation or practice . . . To give himself ‘wholly to them’ called for Timothy to immerse himself in both the teaching and the doing of the demands” (Lea and Griffin, 140). The following translation is a good rendering: “Continually practice these things, immerse yourself in them, so that your progress might be visible to all” (Mounce). Again, Paul's advice to Timothy is good advice more or less applicable to all believers.

Ninth and tenth, Paul tells Timothy to “watch” and to “persevere” (v. 16) for if he does, he will “save” himself and his hearers. Belief and behavior are found together here as they often are in the scriptures. Neither Timothy's salvation nor his hearers' salvation in the sense of *justification* is conditioned upon his or their perseverance in the things Paul enjoins. Salvation in the sense of *sanctification* is another matter. However, Timothy's sanctification as well as his hearers' is conditioned on their belief and behavior, believing the truth and obeying it, and so it is today.

Word Studies/Notes

v. 11 *these things* Gk. *tauta ta* "What were the things Timothy was to 'command and teach'? They included *primarily* the words of 4:6-10 which urge warnings against 'old wives' tales' and put stress on the importance of genuine godliness" (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 137, italics added). But not to the exclusion of other "things" Paul previously urged Timothy to command and teach. "In view of the fact that 'these things' appears repeatedly, it is most likely that here and elsewhere it refers to (5) everything in the letter that is applicable to the church in Ephesus" (Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy, Titus*, 164).

v. 12 *young* Gk. *neotēs* "may indicate any age up to forty years old (Lock). It must therefore be regarded relatively. Many of the Christians, and especially the elders, were almost certainly of maturer years; and if for some time they had served under the leadership of the veteran missionary apostle Paul, it is by no means inconceivable that some would look with disfavour and contempt on the younger Timothy" (Donald Guthrie, *The Pastoral Epistles*, TNTC, 97). "Acceptable estimates of Timothy's age could easily place him between thirty and thirty-five years old. Some Christians in Ephesus could chafe at receiving instructions from a man even this young" (Lea and Griffin, 137-38).

v. 12 *faith* Cf., "faithfulness" (NET). Without the definite article the term likely refers to "an attitude of faithfulness or trustworthiness rather than right belief" (Lea and Griffin, 138).

v. 12 *purity* Cf., 5:2. "The call for 'purity' demands both sexual purity and integrity of heart" (Lea and Griffin, 138).

v. 13 *public reading* . . . The phrase "of Scripture" has been added by translators for clarity. "Reading is generally understood as 'reading aloud' to the people under his charge, and there is little doubt that the reading of the Old Testament is here in mind. The Church carried on this synagogue practice and made it a basic element of Christian worship" (Guthrie, 97). "Second, exhortation should continue to accompany the reading of the Word. 'Exhortation' describes the explanation and application of the text the preacher reads (i.e., the expository sermon; cf. Acts 18:15). Third, 'teaching' was necessary. This responsibility appears to have been the systematic instruction in the doctrines of the faith. It may have been a thematic approach to instruction, as contrasted with section by section exposition of a passage" (Thomas L. Constable, "Notes on 1 Timothy," 2020 ed., 117, planobiblechapel.org/tcon/notes/pdf/1timothy.pdf).

v. 14 *body of elders* Gk. *presbyterion*. "The term has normally been taken to refer to a body of elders in a Christian congregation. If this is its usage, this is its only New Testament reference to a body of Christian elders . . . It is best to see the expression as a reference to an affirmation of Timothy's spiritual gifts by a body of elders of the Ephesian congregation" (Lea and Griffin, 140).

v. 14 *laid their hands* . . . Cf., "Do not neglect the gift that is in you, which was given to you *through* prophecy *with* the laying on of hands by the council of elders" (NRSV). The connotations of "through" (*dia*) and "with" (*meta*) are important. Spiritual gifts are given by the Holy Spirit at conversion rather than at ordination. Here these words indicate *accompanying circumstances*. Neither prophecy nor laying on of hands conveyed a gift to Timothy. One commentator writes: "The prophecy Paul refers to is not the efficient cause of Timothy's gifts; that is God's role. It is even doubtful that any idea of intermediate agency is intended since in the parallel passage (1 Tim 1:18) the prophecy simply indicates that Timothy possessed certain spiritual gifts . . . Paul is encouraging Timothy to make use of the gifts he possesses, gifts made evident at his commissioning into ministry, a commissioning that was accompanied by prophecy and by the ritual of laying on of hands" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 262).

v. 16 *save* Paul is not using "save" to refer to justification but rather to sanctification. Timothy would not be justified if he perseveres, that is, if he is "diligent in these matters" and if he continues to "watch [his] life and doctrine closely." "This is the same message Paul earlier sent to the Philippian church, telling them to 'work out your salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure' (Phil 2:12-13; cf. Hawthorne, *Philippians*, 100, who cites Ridderbos; 'Because God works and has worked, therefore man must and can work' [Paul, 255])" (Mounce, 266). "In following out the previous advice Timothy will achieve a double purpose. He will not only be working out his own salvation (in the sense of Phil. ii. 12), but will also be assisting others to do the same" (Guthrie, 99). "The rewards would be deliverance ('salvation') for him from failure and a wasted life (cf. 2:15; James 1:21), and the deliverance ('salvation') of those to whom he ministered ('those who hear you') from error and retrogression" (Constable, 95).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Paul gives Timothy ten commands with relevant implications for Christian pastors and parishioners today in that *sanctification* is dependent on perseverance in them.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

My dear sweet mama friend – well done!! I am giving you a giant standing ovation and virtual hug as you read this. You're a trailblazer, a torchbearer, a true pioneer. When people talk about being a mother in times of trouble and strife, they will mention you. When experts talk about managing a home amidst fear and uncertainty, they will sing your praises. When our society compares parenting before and after COVID, your love, guidance, perseverance, and grace will shine as a beacon of light for this point in time. We always talk about the Supermom syndrome and feeling like you have to do it all. Guess what? You're a Supermom; you're doing it all! I'm so very proud of how you're persevering through crisis schooling, working from home, working at home, managing the family, supporting your spouse and sharing the love of Christ with your family, friends, and neighbors. What you're doing right now isn't easy, but you do it with a smile on your face and the patience and perseverance of Job. God picked you. Let that sink in a minute. He picked you to be the parent of that child He so beautifully knit together in the womb. God sees you and loves you deeply. He is with you and He is for you. Friends, you have a fan club and we in Children's Ministry are in it; we're cheering you on and praying for you and loving you like crazy. You're the best mom in the world!

What Does The Bible Say?

What does the Bible say? Read 1 Timothy 4:11-16

1. What advice did Paul give Timothy in v12?
2. To whom should Timothy set an example and how?
3. What three things did Paul tell Timothy to devote himself to? Why?

What Do You Think?

Why do you really think young people can make a difference for God?

What Do You Do?

Quarantine doesn't mean quit. We should still go BEYOND and do good works that honor God. Using the gifts God gave you, pick one thing to do to go BEYOND. Send in a picture to kidpix@wearecentral.org for 2 tokens!

CORE COMPETENCY: Faithfulness

I am loyal to God and others, so they know they can count on me.

MEMORY VERSE: 1 Timothy 4:12

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

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.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

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.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

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.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

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.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with 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.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

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.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him 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.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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