

STUDENT SUNDAY

"CHARGE"

1 TIMOTHY 6:11-16

This Week's Core Competency

Giving Away My Life – I give away my life to fulfill God's purposes. Romans 12:1 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.*

Romans 12:1 makes it clear that giving away one's life isn't the business of ministers and missionaries only. Giving away one's life is a matter of discipleship and therefore the business of every believer. Jesus put it this way in Mark 8:34, 35: "He called the crowd to him along with his disciples and said: 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 35 For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.'"

Without a doubt Nate and Ginna Killoren, our missionaries in the Southern Sudan, are giving away their lives to fulfill God's purposes. This brief description of their ministry is found on the church website. "Nate and Ginna are serving in East Africa as a pilot and physician (respectively), in a cooperative arrangement with SIM (Serving in Mission) and AIM AIR. They are based in Nairobi, KE. As a pilot/mechanic for AIM AIR, Nate provides crucial air support for the work of over 50 different Christian organizations seeking to meet both the

physical and spiritual need in about six different countries, with most flights taking place in Sudan, Kenya, Uganda and Tanzania. AIM AIR is a non-profit Christian organization that provides service to any other organization that also tries to see its vision of 'Christ-centered churches among all Africa peoples'. As a physician, Ginna uses medicine as a strategic access point to reach some unreached populations in Nairobi with the love of Jesus Christ. She also functions as an on-call physician for SIM missionaries and provides medical consultations to the missionaries from several other organizations, as well as serves on crisis response teams for both SIM and AIM."

Nate and Ginna are uniquely gifted and remarkably well educated and trained people, but what they are doing boils down to this simple, universally applicable truth: as good stewards of everything they are and own, they are putting their lives to strategic use for Christ. The kind of thing that they are doing is the kind of thing that every believer can do: as good stewards of everything they are and own, every Christian can put their life to strategic use for Christ. While Nate and Ginna will surely touch the lives of people in Nairobi and remote parts of Africa that other members of Pantego Bible Church will never meet, those other members will just as surely touch the lives of people in Dallas/Fort Worth and North America that Nate and Ginna will never meet. You don't have to be a missionary to give away your life. You don't have to be a pilot or a physician to give away your life. Be a follower of Christ who lives your own individual life "for the praise of his glory" (Eph 1:12).

*Only one life, 'twill soon be past,
Only what's done for Christ will last.*

— C. T. Studd

cont. pg. 2

To that end Thomas Merton praises tribulation, which reminds us of what truly matters. He writes: "Tribulation detaches us from the things of nothingness in which we spend ourselves and die. Therefore, tribulation gives us life and we love it, not out of love for death, but out of love for life.

"Let me then withdraw all my love from scattered, vain things—the desire to be read and praised as a writer, to be a successful teacher praised by my students, or to live at ease in some beautiful place—and let me place everything in Thee, where it will take root and live, instead of being spent in barrenness" (*Dialogues with Silence*, 9).

For Discussion

Imagine that an award is going to be given to someone, who isn't a minister or missionary, for giving away their life to fulfill God's purposes. Talk about the person you would nominate for the award and defend your nomination.

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.

Cf., another translation

11 But you, as a person dedicated to God, keep away from all that. Instead pursue righteousness, godliness, faithfulness, love, endurance, and gentleness. 12 Compete well for the faith and lay hold of that eternal life you were called for and made your good confession for in the presence of many witnesses. 13 I charge you before God who gives life to all things and Christ Jesus who made his good confession before Pontius Pilate, 14 to obey this command without fault or failure until the appearing of our Lord Jesus Christ 15 -whose appearing the blessed and only Sovereign, the King of kings and Lord of lords, will reveal at the right time. 16 He alone possesses immortality and lives in unapproachable light, whom no human has ever seen or is able to see. To him be honor and eternal power! Amen. (NET)

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.
- * Draw a line from "good confession" in v. 12 to "good confession" in v. 13.

- * Underline "I charge you" in v. 13.
- * Circle "this command" in v. 14.
- * Bracket "without spot or blame" 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.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

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 protegee, 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
Continually replace godlessness with godliness, seize eternal life
and live it now, knowing that the supreme, sovereign
God who called you is your strength.

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 suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

• **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

“Charge”

(Use the space below for Sunday’s message notes)

notes 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)" (Mounce, 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 **pursue** I.e., "constantly strive for" (cf., GNT).
- 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 (*dikaiois*)" (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). Timothy should not exhibit that proud, self-assertive, swaggering demeanor, which unsaved men admire as manly. He should rather display the demeanor of his Lord (Matt. 11:29; see Matt. 5:5)" (200).
- 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).
- 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)
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Family Talk

Encouragement from one parent's heart to another

Guest writer - Susan Frazier

Please note that kids will be studying different scriptures than the ones in the adult *Scrolls*. God allowed the idol-worshipping Israelites to be oppressed by the Midianite people. The Midianites destroyed the Israelite crops and impoverished them for 7 years so that they went into hiding and cried out to the Lord. God Himself sat with a man named Gideon to give him the job of leading the people out of oppression: "The Lord is with you, mighty warrior" (Judges 6:12). Gideon said he was from the weakest clan and was the least in his family, but God had a plan. First God told Gideon to tear down the idol's altar and restore God's altar, then he sent Gideon and only 300 men to face the hundreds of thousands of Midianites so "that Israel may not boast against me that her own strength has saved her" (Judges 7:2). God accomplished overwhelming victory with only trumpets, torches, and empty jars. I can relate to Gideon as a parent; I feel weak and ill-equipped against the enemy of my family. I'd rather stay in hiding, but God gives His strength to replace our weakness. He can use us in His BIG plan to protect our children from the idol-worshipping world and to go on the attack against the things that put fear in their hearts. God can even use our children in His BIG plan for Love to triumph through Jesus Christ. Let's trust in the Lord and worship Him like Gideon!

What Does The Bible Say

Weekly Verse: Judges 6-7

1. How many Israelites did God send away (7:3,7)? How is the enemy described (7:12)?
2. What did God tell Gideon to do (7:10-14) so that he would be encouraged as he faced the enemy?
3. What did Gideon do (7:15) as soon as he heard what the enemy said about the dream?

What Do You Think

1. Tell about a time you felt too weak to do an important job like Gideon did in Judges 6:15.
2. How do you think Gideon felt when God told him he would only have 300 men to face the huge numbers of the enemy (7:7-8)?
3. Gideon's men did not have swords during the battle, so why did they say, "A sword for the Lord and for Gideon!" (7:20)?

What R U Going To Do

It's easy to be overwhelmed by things that are scary. Talk about the things that cause fear in your life and pray together that God will give you strength instead of weakness, and that He will show you His BIG plan.

MEMORY TIME

Core Comp

Giving Away My Life - I give away my life to help with God's work.

Memory Verse

Judges 6:12 – "When the angel of the LORD appeared to Gideon, he said, 'The LORD is with you, mighty warrior.'"

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
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 Psalm 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 Psalm 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 Psalm 95:1-7

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

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.

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. He and his wife Ruth have been married forty-five years and 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.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies 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.