



**Invest four weeks with
Paul: the mystery of
godliness is Christ.**

In small, daily readings explore the logic and depth Paul uses to put on paper to a young church how to act while together in the body of Christ. Punchline: the mystery of godliness with contentment is great gain.

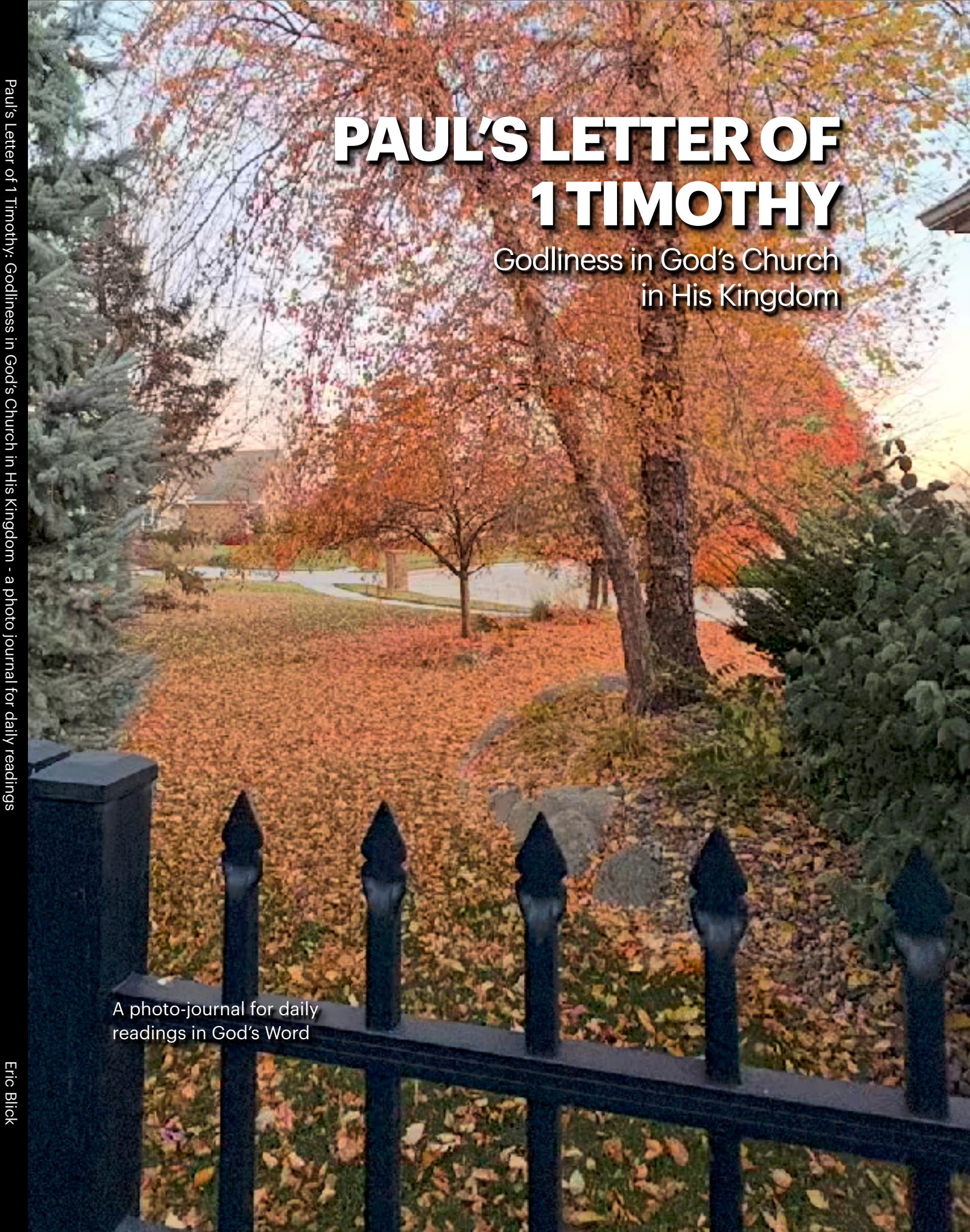
Eric Blick, January 2026

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Paul's Letter of 1 Timothy: Godliness in God's Church in His Kingdom - a photo journal for daily readings



PAUL'S LETTER OF 1 TIMOTHY

Godliness in God's Church
in His Kingdom

Eric Blick

A photo-journal for daily
readings in God's Word

Introduction to the Devotional Readings

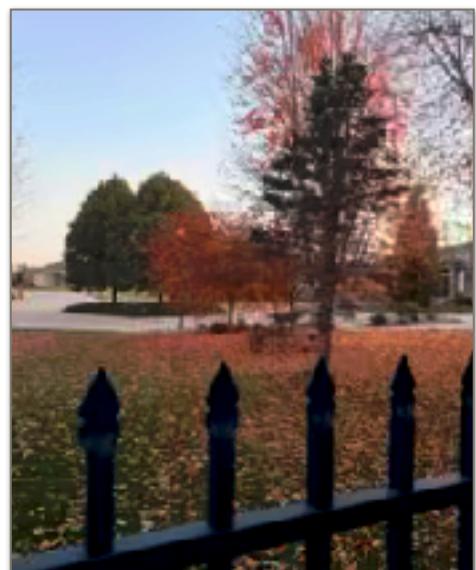
The Apostle Paul writes this letter of 1 Timothy while he is in house arrest in Rome awaiting trial. He has been on a series of missionary journeys over the past number of years, and on one such trip he planted a church in Ephesus and spends three years with these believers. When he leaves he puts a young and godly leader in charge as a teaching elder named Timothy. Things begin to go sideways in the church as very popular, very polished, very rich, very eloquent teachers come in and begin teaching things that sound compelling but are not in accordance with the good news of the gospel. The church is in chaos, and the people are not thriving in the hope of the gospel. There is bad teaching being promulgated on how Christians should use and think of the law of God, there are myths being proclaimed, the goodness of God's material world is under attack, and there is disorder on all fronts.

Paul reaches out in a detailed letter to help Timothy and this church. He not only goes through who should lead as elders and deacons and what character qualities should they regularly exhibit, but he has guidance for all believers on how to act in God's house. He writes: "I hope to come to you soon [from Rome to Ephesus], but I am writing these things to you so that, if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth" (1 Timothy 3:14-15).

So a unifying theme or big idea for this letter from Paul could be this: **Live and lead in God's church in true godliness because Christ is the mystery of godliness.**

I used to think too narrowly about this book of the Bible as if it only pertained to advice for solid church leadership. Paul's arguments go much more broadly than that exhorting us all to godliness in God's church in his kingdom. Immediately ending 3:15 quoted above, Paul calls the church the household of the living God and a pillar and buttress of the truth. But what truth does he have in mind? What is the immediate next verse? In what appeared to me like an add-on with no linking logic, this next verse made this book become wide open to me. He writes: "Great indeed, we confess, is the mystery of godliness." Paul wants the church to be characterized by godliness. Great, but what is that? What truth is this godliness? Immediately then the next words are this:

He was manifested in the flesh, / vindicated by the Spirit, / seen by angels, / proclaimed among the nations, / believed on in the world, / taken up in glory.



Fall 2025 in Fremont

Paul says that the mystery of godliness is Christ. That landed on me like a ton of bricks. He does not say the mystery of godliness is me merely acting better in church gatherings

and the church being filled with order. The mystery of godliness is a person. He is calling us not just to mental exercises of faith but obedience to God who became flesh and dwelt among us, bringing us the good news not merely good advice. Godliness is explained in the person and work of Jesus. Godliness is Christ in me the hope of glory. It is believing and acting in accordance with his life in me. In Christ is all wisdom made manifest.

Why does Paul say that GREAT is this mystery of godliness? During this study I loved having coffee, as it were, with John Calvin, the reformation leader and writer in the 1500's in Geneva, Switzerland. His answer in his commentary to this "WHY is godliness so great" question opened my eyes. He says godliness is great because it is "the revelation of the Son of God, 'in whom are hidden all the treasures of wisdom' - Colossians 2:2-3" (Calvin p91). Godliness is great not because I act nicely in church, with my family, and at my job. Godliness is great because it is a person, Jesus Christ. That person is in me by the Holy Spirit, and now I think differently and act differently out of my new nature.

Paul exhorts Timothy to teach with a good conscience (1:19, etc.), and this is godliness. It is godliness that includes both correct teaching and a right life that permeates from that. In deep contrast, these teachers who were teaching amazing topics but not true to what God has revealed about himself, are NOT godly. Why did they teach in this ungodliness? Money.

The rebuke in chapter 6 of false teachers trying to get rich this way sets up for me the best contrast in the book on this main theme of godliness. There are two camps:

False godliness for more money v. true godliness with contentment as truly life.

Godliness with contentment is great gain. I have always loved this quote from 1 Timothy, but now I know why the conversation of wealth and contentment come into play at all in this letter. It is about godliness. I can have a contentment in godliness that money cannot buy or satisfy. Having Jesus is enough. That is more than enough. He is for whom I was made. And wealth at any amount is a tool for good; it is not evil, but it is used for God's glory. Because we have a better Treasure in godliness of Christ in us, money CANNOT keep us from taking "hold of that which is truly life" (1 Timothy 6:19). There is a way to use money and to crave for money in teaching any messages that hit AND then missing out on that which is truly life.

So what is it that is called "truly life?" It is godliness. Christ is godliness. Christ in me is godliness. Believing right truths and acting well in accordance with how citizens of God's kingdom believe and live is godliness. Jesus is godliness for me. Godliness with contentment is great gain.

I want great gain.

My prayer for you is that you take time to let the words of Paul in his first letter to Timothy repeatedly flow over you like a moving river over boulders and be changed by it. Take in this letter and unravel this mystery of godliness.



Chicago River at Michigan Avenue, Fall 2022

Here are some ideas to consider to make these readings more devotional in nature. Set aside four weeks to camp out in this book of the Bible, hearing Paul advise this church on godliness in our all our lives. There are 12 sections in this outline of this letter shown in the Table of Contents (see pages 5-6). Each section in the outline has one “headline sentence” summarizing the main idea of those verses like a newspaper’s headline for a story. Spend two days on each section of the outline. On Monday, for instance, start by reading the verses from the passage of Scripture in that section normally on the right-facing page. In this example that is “I.A. False teachers mis-teach the law and focus on myths and idle questions” in the outline. Read it through three or four times slowly. Then read the notes in the “blocks” or “arcing” area just to the left of the passage on that page, and see how the overall passage connects and flows. Read the passage again.



Then on day two, or Tuesday for example, read through the Sermon Notes and the Notes & Quotes in that same section of Scripture in the outline. When a verse is referenced in the notes, re-read that verse to see the truth right in words of God from Scripture. In the Notes & Quotes there are helpful links to see Paul reach into the Old Testament and make the clear ties to Christ fulfilling all of Scripture. Christ is pointed to in Israel’s leaders, institutions, typology, and prophecy for thousands of years. All of Scripture is about Christ. Finally, read the passage one more time again. Pray.

When we pray, we can keep it simple. We talk to God, and he listens. He loves to hear his people pray. Prayer is two-way communication with him, and he talks to us through his Spirit using his word. Pray the passage using the A.C.T.S. helpful structure: Adore, Confess, Thank, Supplicate (or ask). For example, find something in the passage to ADORE of God’s greatness and worth, and tell him. CONFESS what is true about yourself in the passage: what we see about our nature and what we tend to do, where we find we push for independence even from God, where we are prone to sin and do not measure up, etc. Next ask what can we THANK God for in the passage? Finally, what can you ask God for or SUPPLIQUE to understand or apply this passage further to your life and those you engage. Sometimes I like to keep this simple and less is more - journal just one single sentence for each of the letters of A.C.T.S.

On Sunday, review the three sections you read for the week over the last six days. You will find since it is your sixth or seventh time reading through these verses from Scripture that it goes fast, it feels familiar, and the notes that you read explaining key verses come back quickly. Reorientate yourself to the

Table of Contents how these sections fit in the broader narrative of the letter. Pray.

This “coffee table photo journal” is a book of my journey in 2025 working through this letter. Our pastors at Fremont’s Evangelical Free Church did a great job preaching through each of these sections weekly. The photo journal has captured both my journey of discovery and reflection in the words and the journey of capturing beauty in photo in all of life around me largely during this time. Enjoy the ride, and see how God will use these words of his in your life to know him and to walk with him and to enjoy him.

For our joy,

Eric Blick



Clemmons Park, Fremont 2016

I Timothy: Godliness in God's Church in His Kingdom

Table of Contents, Outline¹, and Headline Sentences for each section

Introduction to the Devotional Readings	1
Overview of Paul's letter: an "Executive Summary"	7
I. Paul confronts the false teaching in this church (1:1–20).	10
A. False teachers mis-teach the law and focus on myths and idle questions.	10
Headline: There are reasons to protect sound doctrine and to guard against what is false.	10
B. In contrast to false teachers, Paul displays and proclaims God's saving mercy.	14
Headline: There are four foundational truths of the Gospel.	14
C. Those who teach without good conscience/life are excommunicated.	16
Headline: There are four navigational instructions to not shipwreck your faith.	16
II. Paul prescribes leadership structure and order in the church (2:1–3:13).	18
A. The church is to pray for all people with many types of prayers.	18
Headline: God uses the means of prayer to grant peaceful, godly lives.	18
B. Praying for all to be saved while in corporate gathering has order.	20
Headline: The gospel goes forth from an orderly church embracing equally valued roles.	20
C. Men who teach and exercise authority in church have requirements.	24
Headline: This excellent work of elder is arduous and difficult.	24
D. Deacons have a great role and gain good standing and confidence in the faith.	26
Headline: Deacons serve so that needs can be met and teaching and prayer can happen.	26
III. Paul writes this letter for one reason: How we behave in the Church (3:14–16).	28
Headline: It is Christ for godliness in me.	28
IV. Paul shows how to identify the false teaching (4:1–5).	30
Headline: False teaching can break how we are to relate to God's good creation.	30
BREAK - The material world is worth receiving with thankfulness.	32
V. Paul shows Timothy how to be shaped by the Gospel (4:6–16).	34
Headline: Train up in godliness which has value now and to come.	34
VI. Paul shows how specific groups in the church are to act (5:1–6:2a).	38
A. Encourage older men, and honor True Widows.	38
Headline: God has deep care and compassion for older men and widows.	38
B. Honor elders not in persistent sin with honor and wages.	42
Headline: Elders who lead well are to be honored.	42
C. Employees are to honor bosses.	46
Headline: Bosses are to be honored.	46

¹ Outline based on ESV Study Bible Notes' outline

VII. Paul shows how to identify more false teaching (6:2b–21).	48
A. False godliness for more money v. true godliness with contentment as true wealth.	48
Headline: False teachers crave money and teach non-according-godliness for more money.	48
B. In contrast to false teachers, fight the good fight.	52
Headline: What are four charges Paul gives Timothy and us to be different?	52
C. In contrast to false teachers wanting riches, how should the rich live?	56
Headline: There are three insights for financial advice from Paul.	56
Appendix A: WSJ-format article on Wealth	60
Appendix B: The Arcing one-pager	62
Bibliography	64

Overview of Paul's letter: an “Executive Summary”

14: 1 Timothy: The Servant Leaders of the Kingdom

Intro: Paul wrote three letters known as the pastoral epistles (1 Tim, Titus, 2 Tim); they describe how to lead a church; 1 Timothy was written while in house arrest in Rome; Titus written perhaps on Paul's 4th missionary journey to Spain; 2 Timothy was written near the end of his life in a Roman dungeon; Paul ministered in Ephesus 3 years then left Timothy there to minister; Timothy was a young man, traveled extensively with Paul, was from Lystra, his mom was Jewish and his dad Greek, and his mother and grandmother were Christians (2 Tim 1:5);

Theme: Protect the gospel – “the gospel leads to practical, visible change in the lives of those who believe it. It is often thought that the theme is church order, but the discussion of church offices is simply a piece of the larger argument that the true gospel, in contrast to false teaching, will always lead to godliness in its adherents.” (ESV)

Purpose: Paul is preparing guidelines for how people should act as members of God's household; **Outline:** the mission (ch 1); the ministry (2-3), and the minister (4-6);

Key Question: How did Paul exhort Timothy to protect the gospel?

I. Protect the gospel by fighting the good fight in opposing false teachers

- ❖ **4:6-13 oppose false teachers:** they seek to control others and are deceiving spirits; Timothy is to be faithful to the Word and avoid their foolishness;

II. Protect the gospel by establishing order in the ministry

- ❖ **2:1-8 - Public worship and prayer**
- ❖ **2:9-15 – women in the church:** unlike much of the norm of the day, women were to be taught and instructed in the faith; they “are not to exercise authority over men or publicly teach men in the gathering of the church” (Dever); though given different authority from men, women are of equal value to men; Paul shows this as rooted in the creation (2:13); it is also in the godhead: “The perfectly divine Father eternally exercises loving authority over the perfectly divine Son”...The intent of gender roles in creation was supposed to be that Adam would lovingly lead Eve to obey the Lord. Instead Adam sinfully follows Eve to disobey the Lord. Eve herself had listened to the creature over which she was designed to exercise dominion in partnership with her husband. In the created order, the serpent submits to woman, who submits to man, who submits to God. Instead the order has been turned on its head. Man submits to woman, who submits to the serpent, and God is out of the picture. Paul's point is that within the New Creation, within the church the creation order is to be restored, and once again there is to be self-sacrificial leadership into obeying the ordinances of God that were abandoned at the Fall” (Dever).

- ❖ **Chapter 3 – qualifications for church leadership:** two things to note: 1. qualifications listed are unremarkable really – something all Christians aspire to; 2. it is more on character than actual tasks that are listed in these texts; contrast with leaders of the world or in business – others exists to serve the leader instead of the servant leader;

- ❖ **Elders:** exercise leadership; pastors showing feeding and protecting the flock; and overseers as those who must give an account of the souls under their care; 14 character traits – able to teach means that he can unpack the meaning of Scripture at least one on one, not necessarily a dynamic preacher; the ones primarily responsible for the ministry of the word and the ministry of prayer (Acts 5);
- ❖ **Deacons:** so that elders can focus on the ministry of the word and prayer, deacons are to perform many of the tasks of ministry;

- Deaconess: 2:8-12 Dever argues that this passage refers to women who are deacons not wives of men who are deacons; "the use of the word "likewise" to begin the sentence suggests a third group in addition to elders and male deacons. And since Paul does not give requirements for elders' wives, it stands to reason that these are not qualifications for the wives of deacons but for women who serve as deacons" (Dever);

III. Protect the gospel by remaining faithful in ministry .

- 1. **pay close attention to the needs of the flock:** a. needs across generations and genders (5:1-2); b. for widows (unless they have family, the family takes care of them) (5:3-16); c. elders (5:17-20); d. slaves (remember, this is not modern slavery based on race) (6:1-2); e. needs of the wealthy – remind them not to trust in their riches but in God (6:17-19)
- 2. **maintain pastoral and personal balance:** a. keep the instructions in his own life by grace (5:21-24); b. avoid senseless quarrels (6:3-5); c. keep personal balance (6:6-16);

Application: 1. Shepherding is much more practical than theoretical... While he does show proper concern for theological accuracy in the teaching the church receives, he seems to lay particular emphasis on the practical care of the church. There is no substitute for knowing and sharing in the lives of the people over whom Timothy is given charge. Build relationships... What are some ways that you love and care for others? Are you building God-glorifying relationships with those in the congregation who are different from you? Do you love ideas more than people? Do you cultivate a mastery of theology or a relationship with God? Do you pursue being right more than being godly?

2. Watch your life and doctrine. How closely are you guarding your life and doctrine? Are you regularly reading God's word? Is that reflected in an increasing holiness and obedience? Are you tempted to think people are too concerned about theology?

3. Ministry is the maintenance of balance between commitment and contentment (6:6-8). What are some areas of discontentment, and how do you address those areas? What do you daydream about? What do you think is missing in your life that would make it better?" (Dever)



Dusk in the Fall, Fremont 2025

I. Paul confronts the false teaching in this church (1:1–20).

A. False teachers mis-teach the law and focus on myths and idle questions.

Sermon: Doctrine Matters

Pastor Ryan, 9/7/25, Intro: This is a letter written in the mid-60's AD from Paul to his protege on how to shepherd the church at Ephesus.

HEADLINE: THERE ARE REASONS TO PROTECT SOUND DOCTRINE AND TO GUARD AGAINST WHAT IS FALSE.

1. Doctrine matters because right behavior flows from right doctrine.
2. Doctrine matters because to love others is to care about sound doctrine, v3-7.

3. Doctrine matters because we have been entrusted with the gospel message, v8-11: Most likely these false teachers were adamant about their stances in the first five books of the Old Testament the Pentateuch. The law is like a mirror to show where we have gone off track. It should drive us to Christ. Instead, these false teachers were showing you needed the law for righteousness not Jesus for righteousness. We steward the gospel given to us. As believers, we now have the law of God written on our hearts and have his spirit in us that makes us want to obey it in our new nature. It is no longer outside-in, but inside-out.



Wedding food "sides" tasting, Grace & Cameron

Application: Right doctrine helps us hold fast to the hope that is in Christ.

Notes & Quotes:

V3-11 Paul tells Timothy what these false teachers are teaching: "he attacks some ambitious persons who made their boast of discussing idle questions. It may readily be concluded that they were Jews, who, while they pretended to have zeal for the law, disregarded edification, and attended only to frivolous disputes. It is an intolerable profanation of the law of God, to draw out of it nothing that is profitable, but merely to pick up materials for talking, and to abuse the pretense of it for the purpose of burdening the Church with contemptible trifles." (Calvin p13-14).

V4 - "Stewardship from God" means edification of God: "Rather than the edification of God - Subtleties of this description edify in pride, and edify in vanity, but not in God. He calls it "the edification of God," either because God approves of it, or because it is agreeable to the nature of God" (Calvin p24).

V4 - Faith includes worship, the fear of God, and loving one another: "He next shows that this edification consists in faith; and by this term he does not exclude the love of our neighbor, or the fear of God, or repentance; for what are all these but fruits of "faith," which always produces the fear of God? Knowing that all the worship of God is founded on faith alone, he therefore reckoned it enough to mention "faith," on which all the rest depend" (Calvin p25).

Arcing:			Passage: 1 Timothy 1:1-11
Series: Paul greets Timothy.			[1] Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope, [2] To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.
Idea: Charge false teachers to stop their bad teaching.	Action: Timothy, you remain	Comparison	[3] As I urged you
		Temporal	when I was going to Macedonia,
		Main	[you] remain at Ephesus
	Purpose: remain so that you can stop false teaching and promote stewardship.	Action	so that you may charge certain persons not to teach any different doctrine, [4] nor to devote themselves to myths and endless genealogies,
	Result	Negative	which promote speculations
		Positive	rather than the stewardship from God that is by faith.
	Idea	[5] The <u>aim</u> of our charge is love	
Explain: They should be teaching the right way: charge the people to love and that which depends on faith.		Explain	that issues from a pure heart and a good conscience and a sincere faith.

V5 - Could the word “charge” tie back to verse 3 “charge”? Could this mean that this type of charge to false teachers is from love and purity (not to get their money 6:2b-10)? Or is this a charge of right teaching to the people of God? It is the same Greek word in both cases for charge, verb then noun: παραγγελίας.

Vs 5 - “Love God - love others” and in Christ we can because he did perfectly on our behalf: “The sum of the law is this, that we may worship God with true faith and a pure conscience, and that we may love one another. Whosoever turns aside from this corrupts the law of God by twisting it to a different purpose... A pure heart and ‘a good conscience’ do not greatly differ from each other. Both proceed from faith; for, as to a pure heart, it is said that ‘God purifies hearts by faith’ (Acts 15:9). As to a good conscience, Peter declares that it is founded on the resurrection of Christ (1 Pet. 3:21). From this passage we also learn that there is no true love where there is not fear of God and uprightness of conscience” (Calvin p27).

V3-11 - HOW were the false teachers using the law unlawfully? In order to understand the letter of 1 Timothy, it is helpful to know what they were teaching that was false. What phrases in this passage are used to describe their bad teaching? “Different doctrine, Myths, Endless genealogies that promote speculation, Vain discussions, Wanting to be teachers and seen as experts of the law for money without understanding, Making confident assertions, teaching the wrong use of the law for believers - that is “me for righteousness not Christ for Righteousness” - Romans 10:4 (see Piper below).

V11 - Paul says the law used rightly corresponds to the gospel and backfires for the false teachers: “Those unprincipled men with whom Timothy had to deal boasted of having the law on their side, in consequence of which Paul anticipates, and shews that the law not only gave them no support, but was even opposed to

them, and that it agreed perfectly with the gospel which he had taught... If the law must be directed to this object, that we may be instructed in love, which proceeds from faith and a good conscience, it follows, on the other hand, that they who turn the teaching of it into curious questions are wicked expounders of the law" (Calvin p26).

Arcing:		Passage: 1 Timothy 1:1-11
Main: False teachers are misusing the Law. (Explain = which teachers, and what are they doing. It explains the Idea in 1:3-5 to charge false teachers out of love to stop).	Idea: These = "Stewardship from God that is by faith". Piper says these = a pure heart and a good conscience and a sincere faith.	[6] Certain persons, by swerving from these, have wandered away into vain discussion, [7] desiring to be teachers of the law, without understanding
	Explain: Series	either what <u>they are saying</u>
	Series	or the things about which <u>they make confident assertions.</u>
Ground: Because we know the right use of the law.	Idea Then If	[8] Now <u>we know</u> that the law is good, if <u>one uses</u> it lawfully,
	Explain (Positive)	[9] understanding this, that the <u>law is not laid down</u> for the just but for the lawless and disobedient, for the ungodly and sinners , for the unholy and profane,
	Explain (Negative)	for those <u>who strike</u> their fathers and mothers, for murderers, [10] the sexually immoral, men <u>who practice</u> homosexuality, enslavers, liars, perjurers, and <u>whatever else is contrary</u> to sound doctrine, [11] in accordance with the gospel of the glory of the blessed God with which <u>I have been entrusted.</u>

V8-11 - The Law is to lead us to Christ not be a way to earn God's favor by restraining our flesh: "The law itself told us that law-keeping cannot justify and pointed us to another "righteousness" that would one day be revealed. So when Paul gets down to Romans 3:28, he says, "For we maintain that a man is justified by faith apart from works of the Law" – just like verse 20. But then again in verse 31 he asks, "Do we then nullify the Law through faith?" And he answers, "May it never be! On the contrary, we establish the Law." So the law itself was pointing to a goal that it could not accomplish for us or in us, but when we attained this goal (of justification and sanctification!) through faith in Christ, the law itself would be fulfilled and established. "The goal of the law is Christ for righteousness for all who believe" (Romans 10:4, own translation)...

These "law-teachers" do not understand that the goal of the law, which is love, is pursued not by "works of law" but by inner spiritual transformation which the law itself cannot bring about. They don't get it. Paul says they do not know what they are talking about. They are trying to teach the law, but they are turning aside from matters of the heart and conscience and faith. And that means they are not using the law lawfully. And that is why they are not arriving at the goal of love... He lists fourteen examples of law-breaking (following the outline of the ten commandments, the first three pairs summing up the first table of the Decalogue and the rest summing up the second table)...

This sounds very much like Galatians 3:19. Paul asks, "Why the Law then?" Why was it added 430 years after Abraham was justified by faith? He answers, "It was added because of transgressions." He does not say that it was added because of righteousness. It was added because of these kinds of things we read in this list in 1 Timothy 1:9-10. The law had a special role to play in setting a rigorous, detailed standard of behavior which functioned, Paul said, to hold people imprisoned (Galatians 3:22) or under a guardian or tutor (Galatians 3:24) until Christ came and justification by faith could be focused on him. The law commanded and condemned, and pointed to a Redeemer who was to come. Then Paul says, in Galatians

3:25, "But now that faith has come, we are no longer under a tutor. Justification by faith alone apart from works of the law, and sanctification by faith through the power of the Spirit – these produce a life of love that accords with the gospel of the glory of the blessed God. And woe to those who try to fix your personality or your marriage or your children or your finances or your vocation or your church or your mission or your commitment to justice, but do not understand this gospel dynamic, and turn counsel in to new law. Read it and meditate on it as those who are dead to it as the ground of your justification and the power of your sanctification. Read it and meditate on it as those for whom Christ is your righteousness and Christ is your sanctification. Which means read and meditate on it to know Christ better and to treasure him more."²

V9 - Paul is only taking up the part of the Law that deals with men - this is not an exhaustive treaty on the Law itself: "That the law is not made for a righteous man - the apostle did not intend to argue about the whole office of the law, but views it in reference to men" (Calvin p30).

V9 - The words "ungodly" refer to tablet 1 of the 10 commandments those to God, and "sinners" is to others and on tablet 2: "Ungodly and sinners appear to denote transgressors of the first and second table... If there is anything else that is contrary to sound doctrine - In this clause he maintains that his gospel is so far from being opposed to the law, that it is a powerful confirmation of it" (Calvin p32).



Downtown Chattanooga, Fall 2022

² John Piper: "How to Use the Law Lawfully to Bear Fruit for God", desiringgod.com, accessed 12/2025

B. In contrast to false teachers, Paul displays and proclaims God's saving mercy.

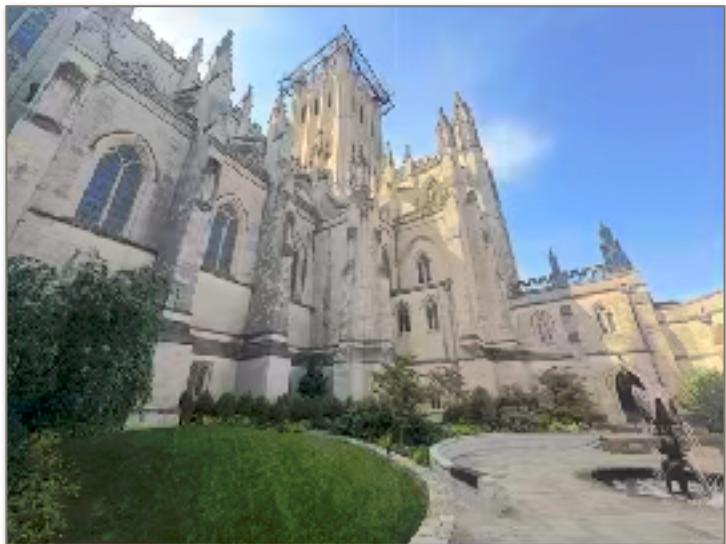
Sermon: The Forest AND the Trees

Pastor Ryan, 9/14/25, Collin and Megan Groezinger wedding weekend, Washington D.C.

Intro: An idiom in the English language is when the words of a sentence mean something totally different than their natural explanation. Missing the forest for all the trees is one such idiom to explain we can get lost in detail and not see the main point. This passage from Paul to Timothy is like standing in front of Mount Everest, so don't miss it, beauty and grandeur to which all this text points.

HEADLINE: THERE ARE FOUR FOUNDATIONAL TRUTHS OF THE GOSPEL.

1. We are sinners: Paul knows his heart in regards himself as the chief of all centers and his righteousness fall short of the glory of God. Apart from Christ, this is the right label for all of us.
2. Christ Jesus came into the world to save sinners.
3. Anything good that we have is a direct result of his mercy and grace.
4. The proper response is praise and gratitude. I don't have to be told or reminded to explain to somebody how much I enjoy the private room at J Gilberts for dinner and wine with close family and friends. How much greater will praise and glory fall from our lips as it presses on us all that Christ is for us in his blood.



National Cathedral, Washington D.C., Fall 2025

Notes & Quotes:

V12 - Giving thanks IS humility and dependence on God. If not from Him, why give thanks? "When he gives thanks to Christ, he removes that dislike towards him which might have been entertained, and cuts off all ground for putting this question, "Does he deserve, or does he not deserve, so honorable an office?" for, although in himself he has no excellence, yet it is enough that he was chosen by Christ. There are, indeed, many who, under the same form of words, make a show of humility, but are widely different from the uprightness of Paul, whose intention was, not only to boast courageously in the Lord, but to give up all the glory that was his own" (Calvin p33-34).

V14 - Faith and love contrast Paul's unbelief v13 and hate/killing of the church: "that 'faith and love' are indications and roots of that grace which he had mentioned, that it might not be supposed that he boasted needlessly or without good grounds. And, indeed, 'faith' is contrasted with unbelief, and 'love in Christ' is contrasted with the cruelty which he had exercised towards believers; as if he had said, that God had so completely changed him, that he had become a totally different and new man. Thus from the signs and effects he celebrates in lofty terms the excellence of that grace which must obliterate the remembrance of his former life" (Calvin p38).

V15 - It is his office to be the one who saves sinners, and we qualify as sinners: "Wherefore, whenever any doubt shall arise in our mind about the forgiveness of sins, let us learn to repel it courageously with this

shield, that it is an undoubted truth, and deserves to be received without controversy. ‘To save sinners’: the word sinners is emphatic for they who acknowledge that it is the office of Christ to save, have difficulty in admitting this thought, that such a salvation belongs to ‘sinners.’ Our mind is always impelled to look at our worthiness; and as soon as our unworthiness is seen, our confidence sinks. Accordingly, the more any one is oppressed by his sins, let him the more courageously betake himself to Christ, relying on this doctrine, that he came to bring salvation not to the righteous, but to ‘sinners’ (Calvin p39).

V41 - Great salvation always ends in bewildered worship: “And is there anything more astonishing than Paul’s conversion? Yet, at the same time, by his example he reminds us all that we ought never to think of the grace manifested in God’s calling without being carried to lofty admiration” (Calvin p41).

Arcing:				Passage: 1 Timothy 1:12-17	
Alternative: Paul received a great vocation,	Main: Paul has strength for his vocation from God,	Main: Why thankful?	Idea	[12] I thank him	
		Explain		who has given me strength, Christ Jesus our Lord,	
	Ground: because he put a vocation on me.			because he judged me faithful, appointing me to his service,	
	Concessive: although he is unworthy.			[13] though formerly I was a blasphemer, persecutor, and insolent opponent.	
Alternative: but he too needed grace and mercy.	Main: Why did Paul receive mercy?		But I received mercy		
	Ground: because 1: Paul needed it for unbelief, and 2: God’s overflowing grace got him.	Series		because I had acted ignorantly in unbelief,	
		Series	Idea	[14] and the grace of our Lord overflowed for me with the faith and love	
Alternative: Jesus saves sinners,	Idea: There is a trustworthy statement:		Explain	that are in Christ Jesus.	
				[15] The saying is trustworthy and deserving of full acceptance,	
	Explain: Jesus came to save sinners, and Paul is greatest sinner.	Progressive		that Christ Jesus came into the world to save sinners,	
Alternative: but he saves top sinners to display his patience towards us who believe.	Action: Paul received mercy,	Progressive		of whom I am the foremost.	
		Idea		[16] But I received mercy for this reason,	
	Purpose: for the purpose of displaying Christ’s perfect patience in mercy for others to say, if he can save Paul wondrously, he can save me.	Explain		that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those	
Inference: Because of his mercy, overflowing grace, faith and love in Christ, his mighty saving power, and his saving patience, honor and glory is due his name as the only King and eternal God!				who were to believe in him for eternal life.	
				[17] To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.	

C. Those who teach without good conscience/life are excommunicated.

Sermon: Beware of the Danger of Shipwreck

Pastor Ryan, 9/21/25, Intro: the Drake Passage connects the Atlantic to the Pacific at South America is considered the graveyard of ships, the toughest place to pass on earth.

HEADLINE: THERE ARE FOUR NAVIGATIONAL INSTRUCTIONS TO NOT SHIPWRECK YOUR FAITH.

1. Remember God has given us what we need to stay the course, v18: What are the prophecies to Timothy? 1 Tim. 4:13-14 is a clue. Timothy had the elders pray over him to use his gifts of the Holy Spirit to lead his church. In Acts 13:1-2 is the same pattern. Why does Paul mention this? He is reminding Timothy that God is the one who gifted him and charged him to preach the gospel. 2 Peter 1:3 says we have been given all we need for life and godliness.
2. We need to understand the battle for our faith is real: Paul uses a military metaphor to wage the good warfare. Don't be surprised it is a battle. It is more like crossing the Drake Passage than floating the Elkhorn River in Nebraska.
3. Hold on to faith and good conscience: They have rejected a good conscience from faith just like v6. This is holding on to the essence of the gospel: Jesus died and rose for sinners like us. How we live (i.e. good conscience) is inseparable from our faith. Do not abandon a good conscience and ignore the work of the Spirit like Romans 1.
4. Recognize the importance of the church, the body of Christ, v19-20: What does it mean to be handed over to Satan and why do this? These two names mentioned are excommunicated in church discipline. This is going back into the world to learn not to blaspheme. The goal was not shame or punishment but restoration and also protection of the body of Christ.

Application: Hold fast to Christ.

Notes & Quotes:

V18 - Timothy had prophecies from God that he should be in this church: "for he was not one of the ordinary rank of ministers, but approached very closely to that of the apostles, and frequently occupied the place of Paul during his absence. It was, therefore, necessary that he should receive an extraordinary testimony, in order to make it manifest that it was not conferred on him at random by men, but that he was chosen by God himself" (Calvin p43).



V19 - What is a good conscience? It is a sincere and perfect heart not given to loose reign of wicked lifestyle: "I understand the word

faith to be a general term, denoting sound doctrine. In the same sense he afterwards speaks of ‘the mystery of faith’ (1 Tim. iii. 9.). And, indeed, the chief things demanded from a teacher are these two: that he shall hold by the pure truth of the gospel; and next, that he shall administer it with a good conscience and honest zeal. Where these are found, all the others will follow of their own accord. From which some having turned aside concerning faith. He shows how necessary it is that faith be accompanied by a good conscience; because, on the other hand, the punishment of a bad conscience is turning aside from the path of duty. They who do not serve God with a sincere and a perfect heart, but give a loose rein to wicked dispositions, even though at first they had a sound understanding, come to lose it altogether” (Calvin p45). “All the errors that have existed in the Christian Church from the beginning, proceeded from this source, that in some persons, ambition, and in others, covetousness, extinguished the true fear of God. A bad conscience is, therefore, the mother of all heresies; and we see that a vast number of persons, who had not sincerely and honestly embraced the faith, are hurried along, like brute beasts, into the reveries of the Epicureans, so that their hypocrisy is exposed” (Calvin p46).

V20 - This is excommunication of false teachers who have a ruined conscience, a life of un-pure gospel truths and a life that does not match in ungodliness: “since in the Church Christ holds the seat of his kingdom, out of the Church there is nothing but the dominion of Satan. Accordingly, he who is cast out of the Church must be placed, for a time, under the tyranny of Satan, until, being reconciled to the Church, he return to Christ” (Calvin p48).

V20 - The church will be protected in having false teachers leave: “the gate will be shut against them, so that they shall not contaminate the flock; for the greatest injury done by wicked men is, when they mingle with others under the pretense of holding the same faith. The power of doing injury is taken from them, when they are branded with public infamy, so that none are so simple as not to know that these are irreligious and detestable men, and therefore their society is shunned by all” (Calvin p48).

Arcing:		Passage: I Timothy 1:18-20	
Action: Hold to the charge entrusted to you. V18 call back to 1:3-5 “charge”		[18] This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you,	
Result: One result is positive - you wage the good warfare. One result is negative - you get shipwrecked.	Positive: “Them” = prophecies made about you?	Negative	that by them <u>you may wage</u> the good warfare, [19] holding faith and a good conscience.
	Idea: “This” = this charge v18?		By rejecting this, <u>some have made</u> shipwreck of their faith, [20] among whom are Hymenaeus and Alexander,
	Explain	Action	whom I have handed over to Satan
		Purpose	that <u>they may learn</u> not to blaspheme.

II. Paul prescribes leadership structure and order in the church (2:1–3:13).

A. The church is to pray for all people with many types of prayers.

Sermon: Gospel Clarity

Pastor Ryan, 9/28/25, Intro: False teachers in Ephesus were saying that the good news was only for certain people who had certain genealogies and held to certain myths as seen in 1 Timothy 1:4. So what is included instead in the gospel if genealogies and myths are not?

HEADLINE: GOD USES THE MEANS OF PRAYER TO GRANT PEACEFUL, GODLY LIVES.

1. The message of the gospel is inclusive: Pray for all people with all different kinds of prayers, example including kings and all in authority. Pray for all because God desires all to be saved through the one mediator Jesus Christ. There are four “all’s” included here. Is this all people or all kinds of people? V7 answers this, Paul is a teacher to the non-Jews. These “all’s” point to all kinds of people not just the Israelites to be blessed by God. Pray for every person, because God has a heart for every person, John 3:16. The offer of Christ’s ransom is made for all.

2. The message of the gospel is exclusive: The benefits of Christ’s substitution only apply to those who respond in faith. This is not universal salvation, not be confused with universal offer. Salvation is coming to the knowledge of the truth. Belief is what is required, John 3:16-19.

Application: A. Because the message of the gospel is inclusive we should pray for all people. B. Because the message of the gospel is exclusive, we should prioritize how we pray. Do we pray that our leaders will lead in such a way that the good news of the gospel would advance and people thrive, that God’s kingdom would expand and grow.



Notes & Quotes:

V4 - The good news goes to all types of men and none are excluded:

“Lastly, he demonstrates that God has at heart the salvation of all, because he invites all to the acknowledgment of his truth.

This belongs to that kind of argument in which the cause is proved from the effect; for, if ‘the gospel is the power of God for salvation to every one that believeth,’ (Rom. i.

16,) it is certain that all those to whom the gospel is addressed are invited to the hope of eternal life. In short, as the calling is a proof of the secret election, so they whom God makes partakers of his gospel are admitted by him to possess salvation; because the gospel reveals to us the righteousness of God, which is a sure entrance into life...

Now the preaching of the gospel gives life; and hence he justly concludes that God invites all equally to partake salvation. But the present discourse relates to classes of men, and not to individual persons; for his sole object is, to include in this number princes and foreign nations. That God wishes the doctrine of salvation to be enjoyed by them as well as others, is evident from the passages already quoted, and from other passages of a similar nature. Not without good reason was it said, 'Now, kings, understand,' and again, in the same Psalm, 'I will give thee the Gentiles for an inheritance, and the ends of the earth for a possession.' (Ps. ii. 8, 10.)'" (Calvin p54-55).

Arcing:			Passage: 1 Timothy 2:1-7		
Idea: Prayer for others changes things and leads to peaceful life.	Action: You pray including for non-believers.	Idea	[1] First of all, then, I urge that		
		Explain	supplications, prayers, intercessions, and thanksgivings be made for all people,		
	[2] for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.				
Explain (Series 1 of 2): Peaceful, godly life is pleasing to God and is from the God who saves through Jesus as our substitute, and we hear that through the preaching of the good news.	Main: Peaceful life is from the God who saves.	Idea	Series	[3] This is good,	
			Series	and it is pleasing in the sight of God our Savior,	
	Explain: Prayer for non-believers too is because God desires all saved.	Series 1	[4] who desires all people to be saved and to come to the knowledge of the truth.		
			Series	[5] For there is one God,	
			Series (Idea)	and there is one mediator between God and men, the man Christ Jesus,	
			(Explain) Idea	[6] who gave himself as a ransom for all ,	
			Explain	which is the testimony given at the proper time.	
	Ground: Salvation is on the grounds of the one God and the one Jesus as substitution. It comes through Paul preaching vocationally.	Series 2	"This" = testimony v6	[7] For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying),	
				a teacher of the Gentiles in faith and truth.	

B. Praying for all to be saved while in corporate gathering has order.

Sermon: God's Good Design for the Church

Pastor Ryan, 10/5/25, Intro: God's word is reliable and inspired by him. We must be diligent to interpret the Word of God honestly. The preacher is not the final authority, only God is.

HEADLINE: THE GOSPEL GOES FORTH FROM AN ORDERLY CHURCH EMBRACING EQUALLY VALUED ROLES.

1. God has a design on how things should look and operate in the church: The theme here is not gender roles. It goes back to 1:4 where heresy is countered in the corporate worship life of the church. This letter is about the gospel spreading and not hindering it. In the same letter Paul writes in chapter 3: [14] I hope to come to you soon, but I am writing these things to you so that, [15] if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

2. God's design in church is specific across cultures: Paul gives three instructions: A. Men pray with holy hands not tainted with anger and quarreling, v8. In Matt 5, Jesus says your heart matters when you pray. B. Your heart matters with how you dress, v9-10. Your clothes and braided hair can't illustrate you think you are better than others. That hinders the gospel. C. Women are not to do teaching and exercising authority over men, v11-15; 1 Cor 11 women are active in church service. Teaching and exercising authority is reserved for elders in the next chapter. This is not a prohibition for women CEO's or presidents, it is about order in the church on who teaches doctrinally and who exercises authority.

3. God's design is good: Just like the members of the trinity having unique roles but are of equal value, so men and women are created in equal value with unique roles to play. God's design is good and the role of childbearing has not been given to men, and can be done faithfully to demonstrate faith in God.

Application: Will you embrace God's design and see the bigger picture. The gospel goes forth to rescue and save sinners. Don't hinder it.

Notes & Quotes:

V8 - Paul says the OT is fulfilled in the worship of God going to the Gentiles: This passage "echoes Mal. 1:11: "For from the rising of the sun to its setting my name is great among the nations, and in every place [LXX: en panti topō] incense is offered to my name, and a pure offering; for my name is great among the nations, says the LORD of hosts... The function of the echo in the Pauline texts intends to explore the implications of this prophetic promise in the new eschatological reality of the church. Viewed within this line of OT promise, the churches' prayer (1 Cor. 1:2; 1 Tim. 2:8) and Paul's apostolic ministry (2 Cor. 2:14; 1 Thess. 1:8; 1 Tim. 2:7) become signs of the fulfillment of God's



promise to offer salvation to “the nations.” Equally, the church in its proclamation and prayer becomes the vehicle by which promise is fulfilled” (Beale p893).

V8 - These men are tempted to show they are superior over Gentiles and doing so in anger and quarreling: “passage, I have no doubt that Paul had his eye on the disputes which arose out of the indignation of the Jews at having the Gentiles made equal to themselves, in consequence of which they raised a controversy about the calling of the Gentiles, and went so far as to reject and exclude them from the participation of grace. Paul therefore wishes that debates of this nature should be put down, and that all the children of God of every nation and country should pray with one heart” (Calvin p65). The comparison comes next to women: don’t dress to show you believe you are superior to others, including lording it over men in a way that is counter to God’s creative design.

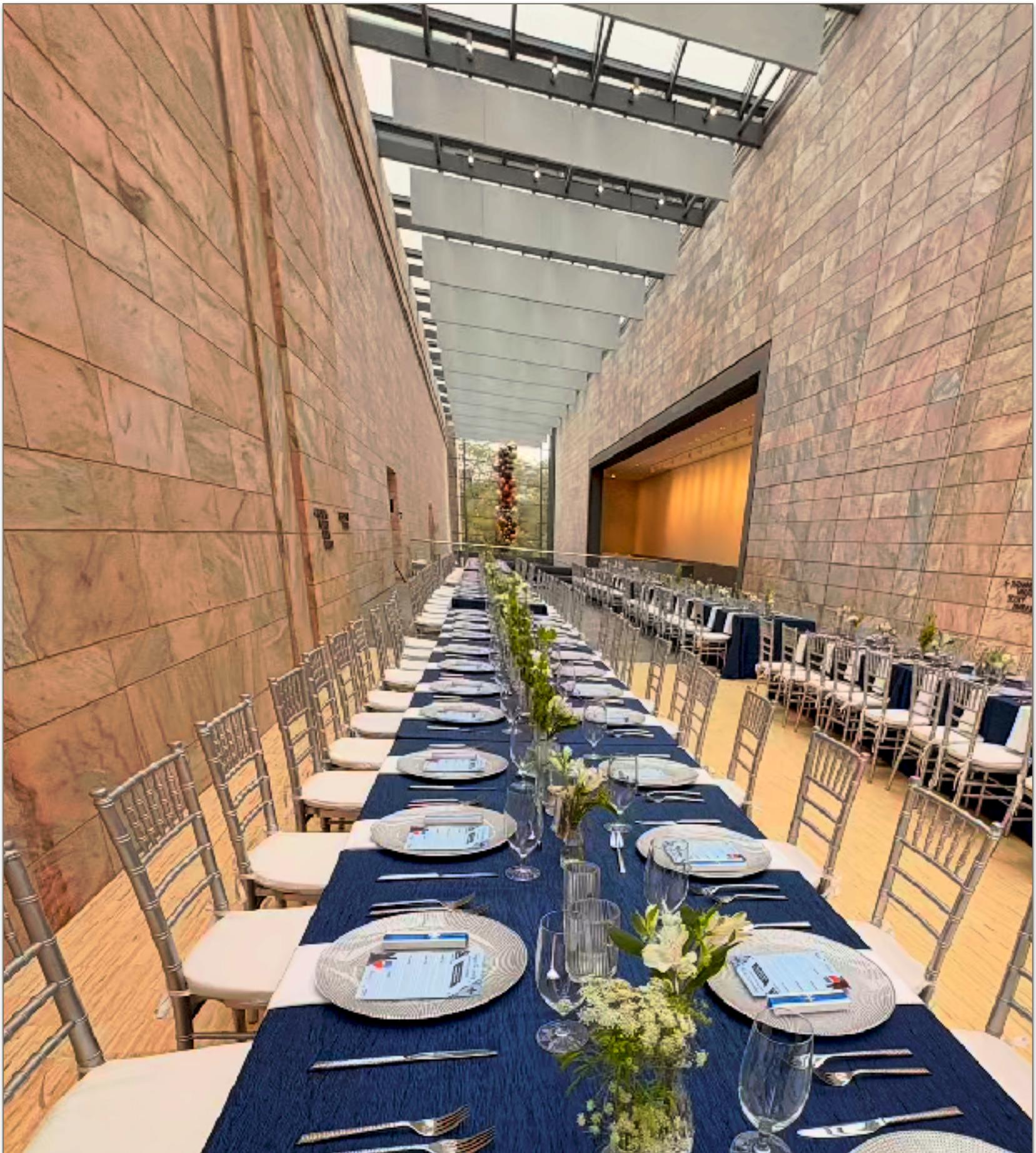
Arcing:			Passage: 1 Timothy 2:8-15		
Explain (Series 2 of 2): Praying and thus teaching for all to be saved while in corporate gatherings is normally to be done by men.	Main: Men are to adorn themselves with love and brotherhood / teamwork when praying at church.	Idea Explain: Not Jews thinking they are above Gentiles.	[8] I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;		
	Comparison (Main 1): Women are to adorn themselves in the beauty of godliness defined three ways (series 1-3).	Series 1: Clothes and adornment are not to show how great I am, better than you.	Negative	[9] likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire,	
		Positive	[10] but with what is proper for women		
		Explain	who profess godliness—with good works.		
	Series 2: Learn.			[11] Let a woman learn quietly with all submissiveness.	
		Series 3: Do not shame men (heresy link 1:4)	Negative	[12] I do not permit a woman to teach or to exercise authority over a man;	
			Positive	rather, she is to remain quiet.	
	Ground 1: Women have this godly adornment as a pattern after Eve and God’s design from the beginning.	Series A: Creation’s order and different roles same value.		[13] For Adam was formed first, then Eve;	
		Series B: There was bucking of roles and design in Eve’s sin. Yet, childbearing demonstrates faith.	Positive	[14] and Adam was not deceived,	
			Negative	but the woman was deceived and became a transgressor.	
Conces-sive			[15] Yet she will be saved through childbearing —		
Main			if they continue in faith and love and holiness, with self-control.		

V13-15 - The women were being tempted to set aside the worthy and hard work of marriage and childbearing to instead lord it over men and teach them in church on the basis of the false teaching or secular cultural developments: “I will proceed on the assumption that the allusion to (1) the creation of Adam and Eve, (2) Eve’s temptation, and (3) salvation through childbearing in some way explains or supports the prohibition of women from “teaching and having authority over a man” (2:11–12). First we seek to establish the nature and extent of the allusion. The supporting material alludes to and draws together two parts of the Genesis story, three if 2:15a is allusive: (1) the story of creation of Adam and Eve (2:7–8, 15); (2) the story of Eve’s temptation (3:6–13); (3) the pronouncement of judgment on the woman as a result of her role in the event (3:16).

If, however, the instructions and backing were given in response to a particular interpretation of the Genesis account in Ephesus that somehow fueled inappropriate activities of women (teaching in a way that shamed men/husbands, somehow furthering the heresy, eschewing marriage because of the false teaching, etc.), then 2:13–15a supports the measures to be taken (2:11–12) by reproducing a better reading of the Genesis story. There are strong indications that women were involved in the heresy and so were teaching false doctrine; there are strong indications that certain elements of the traditional role of women (marriage and childbearing) were being set aside on the basis of the false teaching or secular cultural developments...

Finally, 2:15a, with its allusion to Gen. 3:16, serves two related purposes. First, in response to confusion about the times and women’s roles, it prolongs the allusion to Gen. 3 in a way that establishes the eschatological “location” of the Ephesian Christian women as still being in that paradoxical place of pain (struggle, tension, sin, etc.) and divine promise. Second, it reinforces the continuing relevance, importance, and value of the traditional role model being subverted by the heresy (cf. 4:3). There is no reason why the reference to “salvation” in the promise—“But she will be saved through childbearing”—cannot strike two (or more) chords at once. In fact, with the tape of Gen. 3 already playing, it is hard to imagine that the attentive hearer or reader would escape reflecting on the Protoevangelion (the promised defeat of the serpent in Gen. 3) or indeed on the pronouncement that the woman was to be under the lordship of the man. But Paul did not bring these things out. Instead, the final fleeting allusion to the Genesis account develops into the instruction to women (plural) generally to “work out their salvation” in the domestic sphere by ensuring that they manifest the marks of authentic Christian existence” (Beale selected quotes p894-897).

V15 - the: “Even "child-bearing" is obedience acceptable to God, only so far as it proceeds from faith and love. To these two he adds sanctification, which includes all that purity of life which becomes Christian women. Lastly follows sobriety, which he formerly mentioned, while he was speaking about dress; but now he extends it more widely to the other parts of life” (Calvin p72).



Joslyn Art Museum, October 2025

C. Men who teach and exercise authority in church have requirements.

Sermon: Leadership Matters

Pastor Ryan, 10/12/25, Intro: There are countless battles through history that are lost for poor leadership.

HEADLINE: THIS EXCELLENT WORK OF ELDER IS ARDUOUS AND DIFFICULT.

There are three lessons here for all believers not just a specific list for elders.

1. God cares about his church and those who lead his church: You can't say you love God but not his Church. It would be like meeting a new couple and them wanting to hang out with you but not your wife.
2. Character matters more than competence: This list is not exhaustive but illustrative for character.
3. Spiritual warfare is real and is hard: There are two reminders here that satan and the forces are real.



Fawn Haven fresh landscaping

Notes & Quotes:

V1: Is there other noble work where this pattern of leadership characteristics are helpful? Yes, but this work is especially hard work and worthy work: "Thus the context, in my opinion, is as if Paul had said, that so far are women from being fit for undertaking so excellent an office, that not even men ought to be admitted into it without distinction. 'He desires an excellent work.' The Apostle affirms that this is no inconsiderable work, such as any man might venture to undertake. When he says that it is 'kalon', I have no doubt that he alludes to the ancient Greek proverb, often quoted by Plato, 'duskala ta kala'

which means that those things which are excellent, are also arduous and difficult, and thus he unites difficulty with excellence, or rather he argues thus, that it does not belong to every person to discharge the office of a bishop, because it is a thing of great value. I think that Paul's meaning is now sufficiently clear; though none of the commentators, so far as I perceive, have understood it. The general meaning is, that a selection ought to be made in admitting bishops, because it is a laborious and difficult charge; and that they who aim at it should carefully consider with themselves, whether or not they were able to bear so heavy a burden. Ignorance is always rash; and a mature knowledge of things makes a man modest. How comes it that they who have neither ability nor wisdom often aspire so confidently to hold the reins of government, but because they rush forward with their eyes shut? On this subject Quintilian remarked, that the ignorant speak boldly, while the greatest orators tremble. For the purpose of restraining such rashness in desiring the office of a bishop, Paul states, first, that this is not an indolent rank, but a work; and next, that it is not any kind of work, but excellent, and therefore toilsome and full of difficulty, as it actually is. It is no light matter

to be a representative of the Son of God, in discharging an office of such magnitude, the object of which is to erect and extend the kingdom of God, to procure the salvation of souls which the Lord himself hath purchased with his own blood, and to govern the Church, which is God's inheritance" (Calvin p73-74).

V3 - Not acting like a bully is included in this list: "Strikers is therefore the term which he applies to those who deal much in threatenings and are of a warlike temperament" (Calvin p81).

Arcing:			Passage: 1 Timothy 3:1-7		
Main: Aspiring to an elder role is good.	Idea		[1] The <u>saying</u> is trustworthy:		
	Explain	If	If anyone aspires to the office of overseer,		
Inference: If a man aspires this noble work, therefore then he must have four main groups of characteristics.		Then	he desires a noble task.		
Series 1: His pattern of life must have these 11 things seen in it.			[2] Therefore an <u>overseer</u> must be <u>above reproach</u> , the <u>husband</u> of one wife, <u>sober-minded</u> , <u>self-controlled</u> , <u>respectable</u> , <u>hospitable</u> , <u>able to teach</u> , [3] not a <u>drunkard</u> , not <u>violent</u> but <u>gentle</u> , not <u>quarrelsome</u> , not a <u>lover</u> of money.		
Series 2: He is a proven leader in his first vocation, namely that of husband and father.	Main: dignity defines his house with children that follow.	[4] He must <u>manage</u> his own household well, with all dignity keeping his children submissive,			
		Ground: How lead more if not lead here?	If	[5] for if <u>someone does not know</u> how to manage his own household,	
Series 3: He is not a recent Christian.	Main: have walked with God long.	how <u>will he care</u> for God's church?			
		Ground: avoid devil's conceit	Then	[6] He must not be a recent <u>convert</u> ,	
Series 4: He has a good reputation outside the church.	Action: thought well	or <u>he may become puffed up</u> with conceit and <u>fall</u> into the condemnation of the devil.			
	Result: avoid devil's snare in disgrace	[7] Moreover, <u>he must be well thought</u> of by outsiders, so that <u>he may not fall</u> into disgrace, into a snare of the devil.			

V6 - Do not fall into the same conceit as Satan: “There is an elegant contrast, which heightens the enormity of the case, “If he who is placed over the Church of God fall, by his pride, into the same condemnation with the devil” (Calvin p84).

V7 - What is the snare that the devil has for those in disgrace? It is a hard heart to sin more: “...lest, being subject to reproach, he begin to be hardened, and abandon himself the more freely to all iniquity, which is to ‘entangle himself in the snares of the devil.’ For what hope is left for him who sins without any shame” (Calvin p85)?

D. Deacons have a great role and gain good standing and confidence in the faith.

Sermon: Deacons - Overlooked, Under-appreciated, and Incredibly Valuable

Pastor Ryan, 10/18/25, Intro: There are vital parts of the body that are unseen, like an elbow that works.

HEADLINE: DEACONS SERVE SO THAT NEEDS CAN BE MET AND TEACHING AND PRAYER CAN HAPPEN.

1. What is a deacon? If elders teach and exercise authority in God’s house, deacons fulfill the office of servant. Acts 6 gives a good pattern for deacons. The Greek speaking widows were not being attended to and fed and cared for. Without neglecting the teaching of the word and prayer, the elders appointed seven men were took care of this.

2. Who can be a deacon? Men and women both can be deacons. In v11 it can be translated women not specifically wives, and the word “likewise” is in there like in v8 changing topics. In v12 it is a word to men deacons. In Romans 16:1, we see Phoebe is referred to as a deaconess. The list of requirements for deacons and deaconesses is found in verses 8-10. for the elders and deacons are basically the same. D.A. Carson says what is extraordinary about these lists is that they are so ordinary. We all are defined by the characteristics - outside the specific gift of teaching in the church.



Tulsa Oktoberfest, 2025



3. How does it benefit the church? Again in Acts 6, we see that widows were helped, the word was preached and there was prayer, and the church grew in verse 7: “And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.”

4. Why is a blessing to be a deacon? You gain a good reputation instead of living in a way that is not consistent to your profession of faith. As you serve others, often times there is boomerang effect of blessings in blessing others.

5. What is for me as a non-deacon? The mindset of Christ is service. He washed his disciples feet. He died for them and us. It is you over me. It is my life for yours. Where can you serve others? You have been served by the king at great expense to himself.

Notes & Quotes:

V11 - The wording could mean “women” not “wives”, but Calvin takes it to mean a wife’s qualification of both elders and deacons: He means the wives both of deacons and of bishops [elders], for they must be aids to their husbands in their office; which cannot be, unless their behavior excels that of others” (Calvin p87). Mark Dever in the intro notes in this devotional from his commentary makes the case that it is “women” referring to deaconesses and not “wives” of elders and deacons. .

Arcing:		Passage: 1 Timothy 3:8-16			
Action: Serve well in a deacon role when qualified in five areas. (Comparison with Main in 3:1-7)	Series 1: Be dignified and not three things.		[8] Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain.		
	Series 2: Hold fast the faith, the promised Messiah is Jesus, and live it.		[9] They must hold the mystery of the faith with a clear conscience.		
	Series 3: Be tested.	Action	[10] And [you] let them also be tested first;		
		Result	Then	then [you] let them serve as deacons	
			If	if they prove themselves blameless.	
Series 4: Women deacons have qualifications.		[11] Their wives [women] likewise must be dignified, not slanderers, but sober-minded, faithful in all things.			
Series 5: Men manage your household well.		[12] Let deacons each be the husband of one wife, managing their children and their own households well.			
Result: You will gain good standing and also great confidence in the faith because of Jesus’ work in you and through you.		Idea	[13] For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith		
		Explain	that is in Christ Jesus.		

III. Paul writes this letter for one reason: How we behave in the Church (3:14–16).

Sermon: The mystery of godliness

Pastor Ryan, 10/26/25, Intro: What is the nature and purpose of the church?

HEADLINE: IT IS CHRIST FOR GODLINESS IN ME.

1. Why should we obey?

A. We are the household of God. We are the family of the king. We are adopted as sons and daughters. We image back the character traits of our father showing his kindness and compassion and love.

B. This is the church of the living God. It is his church not ours. In contrast to dead idols, God is living and interacts with his people in real time.

C. The church is a pillar and buttress of the truth. Even if this church fails, the truth of the gospel will march on. God will defend it. It is the church's role to uphold God's truth and proclaim it as valuable by living according to it.

2. How do we obey? It is because of the message we proclaim - the mystery of godliness. It is a mystery because Christ was not fully seen in the Old Testament and has now been revealed. It is godliness because it includes both faith and action in godliness.

These lines are what was probably an early hymn of the church: Jesus, the God man became flesh and dwells among us. Secondly, Jesus was vindicated by the spirit is Romans 14 that his resurrection proves he

is the Messiah. The last line refers to his ascension. He was taken up in the glory.

Why is this hymn included? How does it fit? What truth is the church to defend? What is the buttress from v15? It is the truth about the person and work of Jesus Christ. The mystery of godliness is not more self discipline or willpower. It is Jesus.

Notes & Quotes:

V16 - What IS godliness, and how does that connect to Paul's answer which is Christ? And why is it great? Christ is godliness and all wisdom, and he is that for me: “That the truth of God might not, through the ingratitude of men, be

less esteemed than it ought, he extols its value, by stating that ‘great is the secret of godliness;’ that is, because it does not treat of mean [ordinary, normal] subjects, but of the revelation of the Son of God, ‘in whom are hidden all the treasures of wisdom’ - Colossians 2:2-3: ‘that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God’s mystery, which is Christ, [3] in whom are hidden all the treasures of wisdom and knowledge” (Calvin p91).



Fall at its peak in Fremont - on fire!

V16 - In one short sentence we get the God-Man doctrine: "First, we have here an express testimony of both natures; for he declares at the same time that Christ is true God and true man. Secondly, he points out the distinction between the two natures, when, on the one hand, he calls him God, and, on the other, expresses his 'manifestation in the flesh.' Thirdly, he asserts the unity of the person, when he declares, that it is one and the same who was God, and who has been manifested in the flesh. Thus, by this single passage, the true and orthodox faith is powerfully defended against Arius, Marcion, Nestorius, and Eutyches" (Calvin p92).

V16 - the Angels did not fully understand the mystery of how God was going to redeem Gentiles and all of mankind, thus seeing Christ they were astonished. "Seen by angels, preached to the Gentiles: All these statements are wonderful and astonishing; that God deigned to bestow on the Gentiles, who had hitherto wandered in the blindness of their minds, a revelation of his Son, which had been unknown even to the angels in heaven. When the Apostle says, that he was 'seen by angels,' he means that the sight was such as drew the attention of angels, both by its novelty and by its excellence. How uncommon and extraordinary the calling of the Gentiles was, we have stated in the exposition of the second chapter of the Epistle to the Ephesians. Nor is it wonderful that it was a new spectacle to angels, who, though they knew about the redemption of mankind, yet did not at first understand the means by which it should be accomplished, and from whom it must have been concealed, in order that this remarkable display of the goodness of God might be beheld by them with greater admiration" (Calvin p93).

Arcing:		Passage: 1 Timothy 3:14-16	
Idea: There is order in the church of the living God who is the pillar of truth.	Action: Paul writes in case he delays in seeing them.	Positive	[14] I hope to come to you soon,
		Negative	but I am writing these things to you so that,
	Purpose: The punchline of him writing this letter is so that we may know how to behave in the corporate church gatherings with order and structure and design.	If	[15] if I delay,
		Idea (Then)	you may know how one ought to behave in the household of God,
	Explain: What truth - the truth of godliness. Not just faith but obedience to God who became flesh and dwelt among us, bringing us the good news not merely good advice.	Explain	which is the church of the living God, a pillar and buttress of the truth.
Explain: Godliness is a mystery.	Idea: Godliness is a mystery.		[16] Great indeed, we confess, is the mystery of godliness:
	Explain: But it is explained in the person and work of Jesus. Godliness is Christ in me the hope of glory. It is believing and acting in accordance with his life in me. In Christ is all wisdom made manifest.		He was manifested in the flesh, / vindicated by the Spirit, / seen by angels, / proclaimed among the nations, / believed on in the world, / taken up in glory.

IV. Paul shows how to identify the false teaching (4:1–5).

Sermon: Know the Opposition

Pastor Ryan, 11/2/25, Intro: Watching football film helps understand the opponent. How much more here.

HEADLINE: FALSE TEACHING CAN BREAK HOW WE ARE TO RELATE TO GOD'S GOOD CREATION.

1. The Root of the False Teaching: These are called teachings of demons using human agents.
2. Its Agents: These are not demons preaching but unqualified elders who do not teach the truth. They have seared their conscience with sins and no repentance. They are liars and don't feel it.
3. Its Substance: They deny marriage and food. False teachers "who, by setting up false worship, and by ensnaring consciences with new laws, adulterate the true worship of God, and corrupt the pure doctrine of faith" (Calvin p96). The mystery of godliness in 3:16 is the person and work of Christ, and it is not in abstaining from marriage and food. They taught godliness is by denying yourself in asceticism.

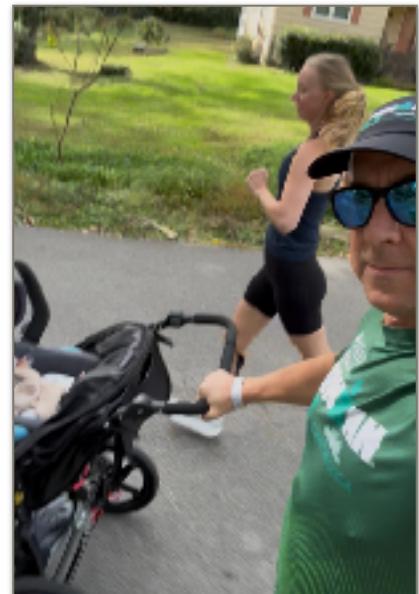
Application - The Antidote: Know the word and what God has said, and prayerfully bring everything to him. God has given marriage and ribeyes and red wine and coffee to be received thankfully from him.

Notes & Quotes:

V2 - The false teaching is clean behavior with no worship of God: "first, that all who assume a pretended sanctimoniousness are led by the instigation of the devil; because God is never worshipped aright by outward ceremonies; for true worshippers "worship him in spirit and truth," (John iv. 2t;) and, secondly, that this is a useless medicine, by which hypocrites mitigate their pains, or rather a plaster by which bad consciences conceal their wounds, without any advantage, and to their utter destruction" (Calvin p100).

V3 - Abstaining from meat can illustrate departing from the faith if done in bad theology found in Genesis: "The corrective assertion draws upon and in two ways alludes to the story of creation and its elaboration in the early chapters in Genesis. First, the argument adapts Gen. 9:3 specifically, since it negates the erroneous limitations on the basis that God gave everything for food: "Every living reptile shall be meat for you, as the green vegetables, I have given everything to you [for food]"... In 4:4a we see the foundation for the previous counter-assertions: "for the whole creation of God is good." In this statement, which itself quite obviously echoes the divine assessment that closes Gen. 1, the specific connections are made by the adjective "all" (pan), by reference to the Creator "God" and by the predicate adjective "good": "And God saw all the things that he had made, and behold, they were very good" (Gen. 1:31)..."

In 4:3–4 Paul undoubtedly has drawn on Gen. 9:3 as a historical-theological precedent for the specific eating of meat, subsequently backing this by allusion to the more fundamental statement in Gen. 1:31 of the goodness of God's creation. The tougher question is, Why has he done so? To answer that question we need to think creatively about the heretical teaching alluded to in 4:2 (see commentary on 1 Tim. 2:13–15a above). On the assumption that we should link the ascetic tendencies alluded to here to the reference to the heretics' speculative exegesis ("myths and genealogies" [1:4]), in the sense that the former were somehow grounded in the latter, it is likely that Paul is turning an apostolic interpretation of OT Scripture against



First run with Mavis

some novel exegesis of Genesis by the opponents. Other patterns of the heretical outlook, such as an overly enthusiastic (over-realized) eschatology, which led them to anticipate the end time by living according to a pre-fall pattern, could provide the theology that was fueling the asceticism.

The effect of Paul's counterargument would be:

- (1) to affirm the ongoing relevance of the pattern of life reflected in Gen. 9:7,
- (2) to discourage (or deny implicitly) attempts to live beyond the present realities (including the ongoing presence of sin), and yet
- (3) to affirm the freedom in Christ (note the emphasis on thanksgiving and prayer [4:4b-5]) to partake of all foods because of their created basis. Although it remains conjectural that Paul specifically corrected aberrant exegesis of Genesis texts, it is nonetheless certain that the argument from Genesis intends to counter the practice of abstention from certain foods (= meat)" (Beale p897-898 selection).

Arcing:		Passage: 1 Timothy 4:1-5	
Main 1: Some will depart from the faith for lies.	Idea	[1] Now the <u>Spirit</u> expressly <u>says</u>	
	Explain (Idea)	that in later times <u>some will depart</u> from the faith by devoting themselves to deceitful spirits and teachings of demons,	
	Explain-Series 1	[2] through the insincerity of liars	
	Explain-Series 2 (Idea)	[3] <u>who</u> <u>forbid</u> marriage and <u>require</u> abstinence from foods	
	Explain (Idea)	that <u>God created</u> to be received with thanksgiving by those	
	Explain	<u>who believe</u> and <u>know</u> the truth.	
	Series	[4] For <u>everything</u> created by God <u>is good</u> ,	
Ground 1 (Main 2): Because it is a lie that the material creation of God is evil.	Series	Then	and <u>nothing</u> <u>is</u> to be rejected
		If	if <u>it is received</u> with thanksgiving,
Ground 2: "...this word must be embraced by faith...To this is added 'prayer' for, on the one hand, we ask from God our daily bread, according to the commandment of Christ, (Matt. 6:11), and on the other hand we offer thanksgiving to Him for His goodness" (Calvin p105).		[5] for <u>it is made</u> holy by the word of God and prayer.	

BREAK - The material world is worth receiving with thankfulness.

Highlights from Kelly Kapic's book You're Only Human, Chapter 4 - "Why Does Physical Touch Matter? Images, Trauma, and Embodied Worship

- ♦ We are human creatures made to relate to God, our neighbors, and even the earth in and through our physicality. This is not a consequence of sin but God's good design for us. Space and time are the arena of our physicality, especially enabling us to be present to each other. Consequently, we need to be touched, both physically and spiritually, and this need goes well beyond sexuality to an expression of trust and affirmation.
- ♦ We can't separate ourselves from our bodies because we do not exist as bodiless selves but as both body and soul.
- ♦ We are designed for communion with each other, and our physicality supplies a medium for that communion. This communion itself exemplifies a kind of need: for God, our neighbors, and the earth.
- ♦ Should we really be surprised that some actresses and models have started to raise objections about how unrealistic the alterations have become?⁹ They can see and feel the damage this myth building does. Subtly but powerfully it depreciates their real physical bodies and seduces the watching public into greater discomfort with their own bodies.
- ♦ As a result, we now reduce both men and women to objects of desire or repulsion, rather than treating them as whole human beings who have dignity and worth.
- ♦ So who am I? How should I relate to you? We must resist the temptation either to disparage people's bodies or to idealize them: the former action undermines the goodness of our creatureliness, while the latter increases our distance from the real people in front of us.¹⁷ Similarly, we must reject the trendy narrative that tells us that our sexual desires are the most important thing about us, just as we should reject the claim that our sexuality is inherently evil.
- ♦ Faithfully caring for our bodies is good.



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- ♦ As we will explore more in later chapters, our bodies both unite us to the whole of humanity and are crucial to our particularity.
- ♦ Our bodies both distinguish us and allow us to come together.



- ♦ Put succinctly, at church she felt as if she was reduced to a brain on a stick, simply there to receive information. Sit, listen, take notes, and then go home ready to try harder for another week.
- ♦ We were created with dependency in mind, but we think maturity looks like independence.
- ♦ The church is not a gathering of spirits, but the congregation of humans with bodies.
- ♦ This action tells us, at a visceral level, that our bodies are important and loved, that we are important and loved, that neither our bodies nor our whole selves can be reduced to sexuality or any other single appetite; rather, our whole selves are welcomed, loved, and then sent out renewed in the peace of the Lord.
- ♦ “It is not good for the Adam to be alone” (Gen. 2:18 [my translation], where “Adam” is used not simply as a name but also to denote a member of the human race —almost like “earthling”).
- ♦ Augustine picks up on this story in Luke’s Gospel (Luke 18:15–17), noticing that Jesus’s reaction to the children is told immediately after Jesus warns of the arrogant Pharisee and praises a needy tax collector (18:9–14): one thought he was complete and righteous before God (Pharisee), while the other recognized his sin and need before the Holy One (tax collector). But what is the connection to the children? Augustine writes, “Here are the babies coming along, or rather being brought and held up to be touched. But somehow as we grow older we are tempted to deny this interdependence—and this denial contributes to the making of a Pharisee. Augustine presents the touch of Jesus as an affirmation, a blessing, a sign of grace extended to the dependent rather than those who live within the myth of self-sufficiency.
- ♦ Our bodies, with all their needs and dependencies, were made good. And part of the intrinsic good of our bodies is that they are an ever-present reminder of our creaturely needs: to be human is to be dependent on the Creator Lord, dependent on other human creatures who provide their presence and love, and dependent on the earth, which provides for our physical needs, from oxygen to lettuce, from shade to springs of water.

V. Paul shows Timothy how to be shaped by the Gospel (4:6–16).

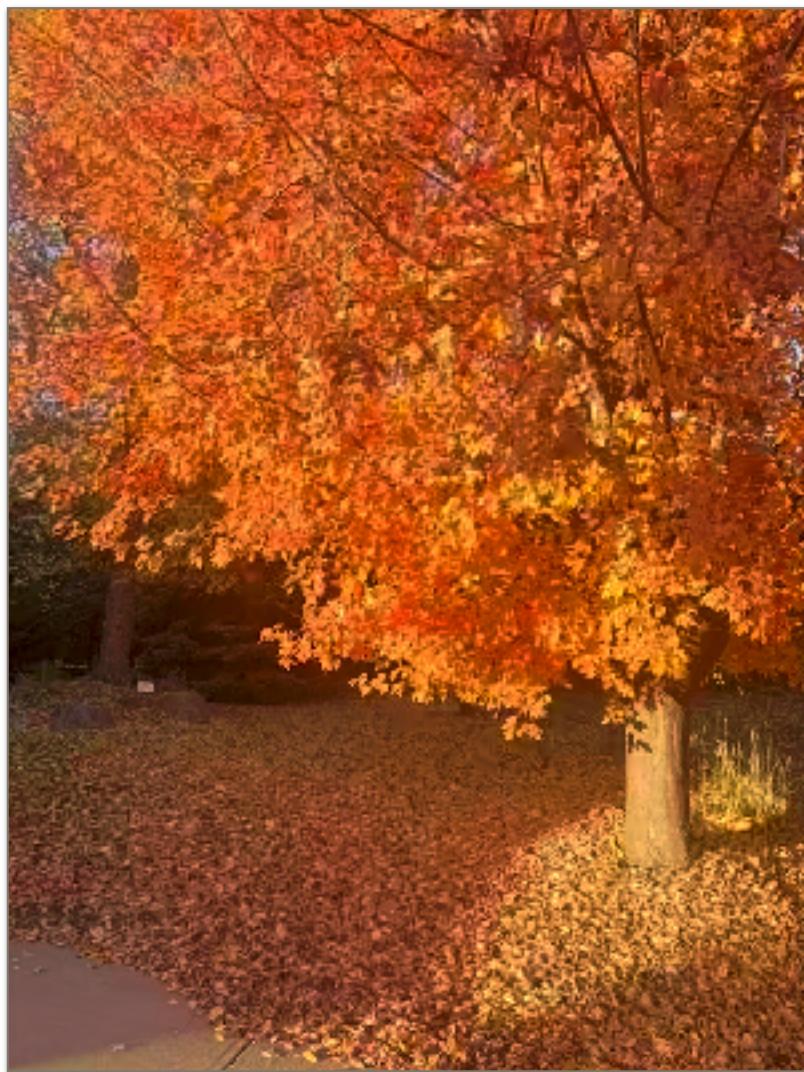
Sermon: Living and leading the power of the Gospel

Pastor Adam, 11/9/25, Intro: Like putting on your mask first at high altitude in a plane that lost pressure before putting it on others, feed yourself first in the gospel.

HEADLINE: TRAIN UP IN GODLINESS WHICH HAS VALUE NOW AND TO COME.

1. Feed yourself on the gospel: You can't give to others what you have not tasted as good yourself.
2. Train yourself for godliness: From this word we get gymnasium, where you are applying heavy, hard work like a fisherman pulling in a net, or a laborer sweating. That is how we approach godliness.
3. Our motivation for training is rooted in hope: We belong to a living savior who transforms us from the inside-out.
4. Practice what you preach: Act like what you know.
5. Center your ministry on the word: Devote corporate time to reading and explaining the Word.

Notes & Quotes:



V6b - Pastors are to be pleasing to God not for the pleasure of men: “Men frequently aim at something else than to approve themselves to Christ; and consequently many are desirous of being applauded for genius, eloquence, and profound knowledge” (Calvin p107).

V7 - WHAT is godliness - it is Christ in us, the one who died, was raised, is preached, reigns, the worship of him (3:16): “By the word godliness, he means the spiritual worship of God, which consists in purity of conscience; which is still more evident from what follows, when it is contrasted with bodily exercise” (Calvin p108).

V8 - It is not physical exercise for triathlon in mind but outward worship exercises like fasting: “outward actions that are undertaken, for the sake of religion, such as watchings, long fasts, lying on the earth, and such like” (Calvin p109).

V8 - We are thankful for the material blessings but they are only a foretaste today of God's goodness: “But let us remember to distinguish between the good things of the

present and of the future life; for God bestows kindness on us in this world, in order that he may give us only a taste of his goodness, and by such a taste may allure us to the desire of heavenly benefits, that in them we may find satisfaction. The consequence is, that the good things of the present life are not only mingled with very many afflictions, but, we may almost say, overwhelmed by them; for it is not expedient for us to have abundance in this world, lest we should indulge in luxury" (Calvin p110).

V10 - If God is loving for all then even more so for his own: "He means that the kindness of God extends to all men. And if there is no man who does not feel the goodness of God towards him, and who is not a partaker of it, how much more shall it be experienced by the godly, who hope in him?" (Calvin p111).

Arcing:		Passage: I Timothy 4:6-16		
Series A: These = the mystery of godliness in an orderly church community.	If	[6] If <u>you put</u> these things before the brothers,		
	Then (Idea)	<u>you will be a good servant</u> of Christ Jesus, being trained in the words of the faith and of the good doctrine		
	Explain	<u>that you have followed.</u>		
Series B (Main): Avoid myths, train for godliness. Why?	Negative	[7] <u>[You] Have</u> nothing to do with irreverent, silly myths.		
	Positive	Rather <u>[you] train</u> yourself for godliness ;		
Series B(Ground): training in godliness has value all over the place, certainly now but also in the life to come.	Progressive: i.e. fasting and outward observance	[8] for while bodily <u>training</u> is of some <u>value</u> ,		
	Main Progressive	<u>godliness</u> is of <u>value</u> in every way, as <u>it holds</u> promise for the present life and also for the life to come.		
Inference (Main is the two Series in v6-8): Which "saying" = godliness is priceless.		[9] The <u>saying</u> is <u>trustworthy</u> and <u>deserving</u> of full acceptance.		
Ground (Main v9): This = we train godliness	Main: why toil and strive?	[10] For to this end <u>we toil</u> and <u>strive</u> ,		
	Ground: because we have real hope on God.	Idea: What about God drives hope?	because <u>we have</u> our hope <u>set</u> on the living God,	
	Explain: He saves people who believe.	Progressive	<u>who is the Savior</u> of all people,	
		Progressive	especially of those <u>who believe</u> .	

Arcing:		Passage: I Timothy 4:6-16 (continued)	
Series 1: These = godliness and church order		[11] <u>You</u> Command and teach these things.	
Series 2:	Negative	[12] <u>You</u> Let no one <u>despise</u> you for your youth,	
	Positive	but <u>you</u> set the believers an example in speech, in conduct, in love, in faith, in purity.	
Series 3:	Main	[13] Until I come,	
	Temporal	<u>you</u> devote yourself to the public reading of Scripture, to exhortation, to teaching.	
Series 4:	Main	Idea	[14] <u>You</u> Do not <u>neglect</u> the gift you have,
		Explain	which was given you by prophecy
	Temporal		when the <u>council</u> of elders <u>laid</u> their hands on you.
Series 5:		[15] <u>You</u> Practice these things,	
Series 6:	Action	<u>you</u> immerse yourself in them,	
	Result	so that <u>all</u> may see your progress.	
Series 7:		[16] <u>You</u> Keep a close <u>watch</u> on yourself and on the teaching.	
Series 8:	Main	<u>You</u> Persist in this,	
	Ground	for by so doing <u>you</u> will save both yourself and your hearers.	

V16c - God is the one who saves and uses us to accomplish this, and that is enough: "As if he had said, 'Let men who are desirous of glory be fed by their ambition, let them applaud themselves for their ingenuity; to you, let it be enough to devote yourself to your own salvation and that of the people...' It is God alone that saves; and not even the smallest portion of his glory can lawfully be bestowed on men. But God parts with no portion of his glory when he employs the agency of men for bestowing salvation" (Calvin p117-118).



Fall 2025 in Fremont

VI. Paul shows how specific groups in the church are to act (5:1–6:2a).

A. Encourage older men, and honor True Widows.

Sermon: The family life in God's household

Pastor Jacob Kitchens, 11/16/25, Intro: What if we were to think of the church directory as a family tree? How are we to think about taking care of family?

HEADLINE: GOD HAS DEEP CARE AND COMPASSION FOR OLDER MEN AND WIDOWS.

1. Encourage, don't be harsh with older men: Have the difficult conversation, but it must be done as encouragement just like you are admonishing your boss or something with huge respect. Don't berate and belittle.



2. Honor True Widows: Also in James 1:27 we are commanded to do good widow care. This was the issue in Acts 6 when deacons were formed to address this issue tangibly. Were some of these widows teaching false myths in this church?

Application: A. What does this mean for the church? Family is to take the lead. The church has a role when there is not family to care for the most vulnerable. B. What does this passage teach us about God? God cares deeply about the most vulnerable among us, and he has commissioned families and the church to provide real care.

Notes & Quotes:

V5 - The church can pay for her to continue her good work in prayer: "This is the second ground of commendation, that they continually devote themselves to prayer. Hence it follows, that they ought to be relieved and supported at the expense of the Church" (Calvin p124).

Arcing:			Passage: I Timothy 5:1-16	
Series 1: Encourage older men.	Main	Negative	[1] [You] Do not rebuke an older man	
		Positive	but [you] encourage him	
	Comparison		as <u>you would</u> a father, younger men as brothers, [2] older women as mothers, younger women as sisters, in all purity.	
Series 2: Honor True Widows by making sure their physical and spiritual needs are taken care of. What qualifies a widow to be on the roles of the church?	Series A: A True Widow has no kids or grandkids to take care of her physical needs.	Positive	Idea	[3] [You] Honor widows
			Explain	<u>who are truly widows.</u>
		Negative (Main)	If	[4] But if a <u>widow</u> has <u>children</u> or <u>grandchildren</u> ,
			Then: The godliness in 3:16 is shown to family.	[you] let them first learn to show godliness to their own household and to make some return to their parents,
		Ground		for <u>this is pleasing</u> in the sight of God.
	Series B: A True Widow sets her hope on God and is not dead in self-indulgence.	Positive (Explain)		[5] <u>She</u> who is truly a widow, left all alone, <u>has set her hope on God</u> and <u>continues</u> in supplications and prayers night and day,
		Negative (Explain)	Main	[6] but <u>she</u> who is self-indulgent <u>is dead</u>
			Comparison	even while <u>she lives.</u>
		Idea: Command her to hope in God.	Action	[7] [You] Command these things as well,
			Result	so that <u>they may be without reproach.</u>
	Series C: If a non-True Widow's family does not provide care, they deny the faith.	If		[8] But if <u>anyone does not provide</u> for his relatives, and especially for members of his household,
		Then		<u>he</u> <u>has denied</u> the faith and <u>is worse</u> than an unbeliever.

Arcing:				Passage: I Timothy 5:1-16 continued		
Series 2 (Continued): Honor true widows.	Idea: Enroll True Widows.			[9] [You] Let a widow be enrolled		
	Explain (Series A): True Widows have qualifications.			if <u>she is not less</u> than sixty years of age, having been the wife of one husband, [10] and having a reputation for good works:		
	Explain (Series B): True Widows have qualifications. There are five verbs that show her action.			if <u>she</u> <u>has brought up</u> children, <u>has shown</u> hospitality, <u>has washed</u> the feet of the saints, <u>has cared for</u> the afflicted, and <u>has devoted</u> herself to every good work.		
	Main: Younger widows do not qualify as True Widows.	Main		[11] But [you] refuse to enroll younger widows,		
		Ground	Temporal	for when their <u>passions draw</u> them away from Christ,		
		Progressive	Main	<u>they desire</u> to marry [12] and so <u>incur</u> condemnation for having abandoned their former faith.		
		Progressive	Idea	[13] Besides that, <u>they learn</u> to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies,		
			Explain	saying what <u>they should not</u> .		
	Inference (Main): Because younger widows can be prone to idleness, their vocation is meaningful work as family builders.			[14] So <u>I would have</u> younger <u>widows</u> <u>marry</u> , <u>bear</u> children, <u>manage</u> their households, and <u>give</u> the adversary no occasion for slander.		
	Ground: Because it is real temptation to go Satan's way.			[15] For <u>some</u> have already <u>strayed</u> after Satan.		
	Series D: Non-True Widows are to be cared for by woman relatives not the church's payroll.	If	Idea	[16] If any believing <u>woman</u> has relatives		
			Explain	<u>who are widows</u> ,		
		Then		[you] let her care for them.		
		Action		[You] Let the church not be burdened,		
		Result	Idea	so that <u>it may care</u> for those		
			Explain	<u>who are truly widows</u> .		



Fremont State Lakes, Fall 2018

B. Honor elders not in persistent sin with honor and wages.

Sermon: Embracing the awkward for the good of the church and the glory of Christ.

Pastor Ryan, 11/21/25, Intro: It is awkward as an elder, a teaching elder, to preach through this seemingly asking for double honor.

HEADLINE: ELDERS WHO LEAD WELL ARE TO BE HONORED.

1. Elders who rule well are worthy of double honor: Poor leaders are not worthy of double honor.
2. Elders should be protected from false accusations: There is protection from people with an ax to grind.
3. Elders caught in sun must be held accountable: There is protection for the body to walk in holiness.
4. Selection of elders must not be hasty. V24-25 explains why you should not hurry to appoint elders.

Application: Why do we as the body of Christ care about this passage? The church matters. It is the household of God. The word of God matters. The glory of Jesus Christ matters.

Notes & Quotes:

V17 - Honor is for the office executed well not just the office: “In short, he means that honor is not due to the title, but to the work performed by those who are appointed to the office” (Calvin p138).

V18-19 - Elders leading well should be paid, and they have due process: “This section of the letter gives instructions concerning the two administrative matters of remuneration and discipline of elders...

The content of the quotation, “Do not muzzle the threshing ox,” is a slightly reorganized rendering of Deut. 25:4 LXX... The argument works a fortiori by applying the reasoning of the law concerning provision for working oxen to the situation of those laboring in the gospel ministry...

In 5:19 the attention shifts to another administrative concern. Probably as a result of the heresy and its influence on some of the church’s leadership, Paul addresses the issue of due process in the examination and (if necessary) discipline of elders. The next quotation occurs in connection with the evidence-gathering step of the procedure. In order to control or avoid the kind of damage that might be caused by rash and unsubstantiated allegations in a situation where leaders were under suspicion and where others may have been vying to move into leadership ranks, Paul again draws on Mosaic legislation with a long history of acceptance in Judaism and in the church to ensure that due process is followed” (Beale p899).



A winter supply of wood set in the Fall, 2025

V20 - Elders can be hit by wrongdoers and their own sins: “Whenever any measure is taken for the protection of good men, it is immediately seized by bad men to prevent them from being condemned. Accordingly, what Paul had said about repelling unjust accusations he modifies by this statement, so that none may, on this pretense, escape the punishment due to sin” (Calvin p141).

V19 - Jesus reaffirms this principle from the OT that single witness is of error: “Both Deuteronomic texts (17:6, 19:15) disallow [it]: establishment of guilt on the basis of a single witness... The principle was also known within the Jesus tradition, where Matt 18:16 preserves a slightly more attenuated citation of Deut. 19:15... In invoking this OT principle by means of quotation, Paul did not teach in a particularly innovative way. Both the Jesus tradition and numerous other allusions to the law of multiple witnesses (e.g., John 8:17) and apparent applications of it in various practical and eschatological situations (Matt. 18:19–20; 27:38; Mark 6:7; Luke 9:30, 32; 10:1; 24:13; John 20:12; Acts 1:10; Heb. 6:18; Rev. 11:3–4) show how deeply rooted the principle had become in the teaching of the early church. This principle governing due process in the giving and weighing of evidence was mediated to the early church from Judaism” (Beale p901).

V24-25 - Light shown on sins and good works can come out later: “The meaning may be thus summed up. “We must bear what cannot be immediately corrected; we must sigh and groan, while the time for the remedy is not fully come; and we must not apply force to diseases, till they are either ripened or laid open. On the other hand, when virtue does not receive the honor which it deserves, we must wait for the full time of revelation, and endure the stupidity of the world, and wait quietly in darkness till the day dawn.” (Calvin p149).

Arcing:			Passage: I Timothy 5:17-6:2b		
Series 1: Pay elders.	Main	Progressive	[17] [You] Let the <u>elders</u> who rule well <u>be considered</u> worthy of double honor ,		
		Progressive	especially those <u>who labor</u> in preaching and teaching.		
	Ground	Idea	[18] For the <u>Scripture</u> says,		
		Explain (Series 1)	<table border="1" data-bbox="596 1393 729 1522"> <tr> <td>Main</td> <td></td> </tr> <tr> <td>Temporal</td> <td></td> </tr> </table> <u>You shall not muzzle</u> an ox when <u>it treads</u> out the grain,”	Main	
Main					
Temporal					
Explain (Series 2)	and, “The <u>laborer</u> deserves his wages.”				
Series 2: Admit a charge against an elder when two or three witnesses testify to sin.		[19] [You] <u>Do not admit</u> a charge against an elder except on the evidence of two or three witnesses.			
Series 3: Rebuke elders publicly who persist in sin that all may fear [the weight and encumbrance of sin against the glory of God].	Action	If	[20] As for those [elders?] <u>who persist</u> in sin,		
		Then	[you] <u>rebuke</u> them in the presence of all,		
	Result	so that the <u>rest may stand</u> in fear.			

Arcing:	Passage: I Timothy 6:2b-16		
Inference (Series 1-3 = Main): Keep these three rules without pre-judging (elders / anyone) nor show partiality (to the rich and privileged).	<p>[21] In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality.</p>		
Series 4: When installing an elder in persistent sin you are culpable.	Main	Progressive	[22] [You] Do not be hasty in the laying on of hands, of elders]
		Progressive	nor [you] take part in the sins of others;
	Inference		[you] keep yourself pure.
Series 5: Elder work is stressful and hard, use God's good common graces in our material world with thankfulness for peace and health.	Negative		<p>[23] [You] No longer drink only water, but [you] use a little wine for the sake of your stomach and your frequent ailments.</p>
		Positive	
Series 6: Even installing an elder you do not see in persistent sin, it may have been a bad elder with sin coming out later as both sin and good works cannot be hidden forever.	Main	Positive	<p>[24] The sins of some people are conspicuous, going before them to judgment, but the sins of others appear later.</p>
	Comparison	Progressive	[25] So also good works are conspicuous,
		Progressive	and even those that are not
			cannot remain hidden.



Fall 2025 in Fremont

C. Employees are to honor bosses.

Sermon: Is Jesus Enough? 1 Timothy 6:1-10

Pastor Ryan, 11/21/25, Intro: Is Jesus enough to give you contentment and gladness and purpose and meaning in life? This is the true barometer of your spiritual health like many health metrics measure that.

HEADLINE: BOSSES ARE TO BE HONORED.

1. In the area of money is Jesus enough, v5-10? The false teachers are motivated by money. Phil 4:11-13 says that the secret of contentment is in knowing Jesus Christ through the ups and downs and highs and lows of life. You do not need more money to be satisfied. You have everything you need for life and godliness - 2 Peter 1. “What good does it do to gain the whole world and forfeit your soul?” - Jesus.

2. In the area of Biblical teaching is Jesus enough, v3-5? False teachers were teaching a different doctrine, and their teaching produced constant friction between people. It was for material gain not Biblical faithfulness. It is not Jesus plus something that saves us.

3. In the area of relationships is Jesus enough, v1-2? At no point does the Bible condone or endorse slavery. At the time of the writing of the gospels, John Stott estimates that 1/3 of all people in Rome were in slavery. Paul acknowledges that slavery is in this culture and has already called slavers as in sin in chapter 1. Earthly bosses are not there to give us honor and respect only as we already have that in Christ.

Notes & Quotes:

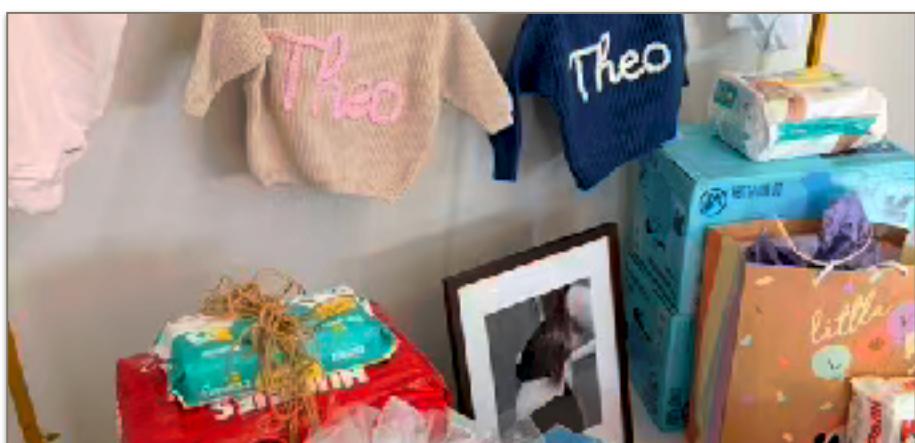
V1 - In the way you work with your boss, whether he is a Christ follower or not, it should make him think how attractive the name of God is: “In 6:1–2 Paul takes up matters related to the behavior of slaves in relation to their masters. Two situations are envisioned, with 6:1 addressing slaves who belong to unbelieving masters... the teaching may not be blasphemed.” Here Paul echoes Isa. 52:5 LXX: Isa. 52:5 LXX: Thus says the LORD, “On account of you, my name is continually blasphemed among the Gentiles” ... the function of the usage is to equate believing slaves with the Jews depicted in the Isaiah text, and the unbelieving masters with the (implied) Gentiles of the OT text/tradition: disobedience on the part of the Christian slaves would complete the equation,



making them responsible for provoking unbelievers to slander God's name, while in fact the behavior of God's people should rather adorn God's name and make it attractive to unbelievers" (Beal p902).

V2 - We are equal in value to our boss, especially a believing one, but we need to obey in honor not using it as a way to disrespect them because they should let us off: "The name of brother may be thought to constitute equality, and consequently to take away dominion. Paul argues, on the contrary, that slaves ought the more willingly to subject themselves to believing masters, because they acknowledge them to be children of God, and are bound to them by brotherly love, and are partakers of the same grace. It is no small honor, that God has made them equal to earthly lords, in that which is of the highest importance; for they have the same adoption in common with them; and therefore this ought to be no slight inducement to bear slavery with patience" (Calvin p152).

Arcing:				Passage: 1 Timothy 6:1-2			
Series A: Employees regard their own bosses / chain of command as worthy of all honor. Why? It glorifies God.		Action	[1] [You] Let all who are under a yoke as bondservants regard their own masters as worthy of all honor ,				
			so that the <u>name</u> of God and the <u>teaching</u> <u>may not be reviled</u> .				
Series B: Employees of Christian bosses can't treat them worse than bosses who don't claim Christ.	Main	Negative	Main	[2] Those who have believing masters <u>must not be disrespectful</u>			
			Ground	on the ground that <u>they are brothers</u> ;			
	Ground	Positive		rather <u>they must serve</u> all the better			
				since <u>those</u> who benefit by their good service are believers and <u>beloved</u> .			



New life is coming - she is a girl!

VII. Paul shows how to identify more false teaching (6:2b–21).

A. False godliness for more money v. true godliness with contentment as true wealth.

HEADLINE: FALSE TEACHERS CRAVE MONEY AND TEACH NON-ACCORDING-GODLINESS FOR MORE MONEY.

Arcing:			Passage: 1 Timothy 6:2b-10
Inference: You teach all these truths of Christ and his church urging godliness.			[You] Teach and <u>urge</u> these things.
Alternative 1: In contrast, false teachers think they can get rich by talking about their form of godliness which comes through controversy and quarrels from depraved minds and being deprived of truth.	If	Idea	[3] If <u>anyone</u> <u>teaches</u> a different doctrine and <u>does not agree</u> with the sound words of our Lord Jesus Christ and the teaching
		Explain	<u>that accords</u> with godliness,
	Then (Series 1)		[4] <u>he is</u> <u>puffed up</u> with conceit and <u>understands nothing</u> .
	Then (Series 2)	Action	He has an unhealthy <u>craving</u> for controversy and for quarrels about words,
		Idea	<u>which produce</u> envy, dissension, slander, evil suspicions, [5] and constant friction among people
		Result	<u>who are</u> <u>depraved</u> in mind and <u>deprived</u> of the truth, imagining that
		Explain	godliness is a <u>means</u> of gain.

V3c - Godliness is all of life worship and enjoyment of God: “This has the same meaning with the former clause; for the ‘doctrine’ will not be consistent with ‘godliness,’ if it does not instruct us in the fear and worship of God, if it does not edify our faith, if it does not train us to patience, humility, and all the duties of that love which we owe to our fellow-men. Whoever, therefore, does not strive to teach usefully, does not teach as he ought to do; and not only so, but that doctrine is neither godly nor sound, whatever may be the brilliancy of its display, that does not tend to the profit of the hearers” (Calvin p154).

V5c - The false teachers traffic in close-looking-godliness to gain material wealth: “The meaning is that godliness is a gainful art; that is, because they measure the whole of Christianity by gain. Just as if the oracles of the Holy Spirit had been recorded with no other design than to serve the purposes of their covetousness, they traffic in it as merchandise exposed to sale” (Calvin p156).

Arcing:			Passage: 1 Timothy 6:2b-10		
Alternative 2: In contrast to “godliness with riches”, real godliness with contentment is not measured with riches since we were born with none and take none out, and God provides our needs today.	Main Ground	Main		[6] But godliness with contentment <u>is</u> great gain,	
		Series: Into world		[7] for <u>we brought</u> nothing into the world,	
		Series: Out of world		and <u>we cannot take</u> anything out of the world.	
		Series: While IN world	If	[8] But if <u>we have</u> food and clothing,	
			Then	with these <u>we will be content</u> .	
		Main Ground	Idea	[9] But <u>those</u> who desire to be rich <u>fall</u> into temptation, into a snare, into many senseless and harmful desires	
				Explain that <u>plunge</u> people into ruin and destruction.	
Alternative 3: In contrast, the false teachers are teaching in a way that gets them more money because they crave it, and like others who crave it have left the faith.	Main Ground	Idea		[10] For the <u>love</u> of money <u>is</u> a <u>root</u> of all kinds of evils.	
		Explain	Action	It <u>is</u> through this craving	
			Result	that <u>some</u> <u>have wandered</u> away from the faith and <u>pierced</u> themselves with many pangs.	

V6 - In an ironic contrast, godliness IS great gain. It is real wealth: “In an elegant manner, and with an ironical correction, he instantly throws back those very words in an opposite meaning, as if he had said—‘They do wrong and wickedly, who make merchandise of the doctrine of Christ, as if godliness were gain; though, undoubtedly, if we form a correct estimate of it, godliness is a great and abundant gain.’ And he so calls it, because it brings to us full and perfect blessedness. Those men, therefore, are guilty of sacrilege, who, being bent on acquiring money, make godliness contribute to their gain! But for our part, godliness is a very great gain to us, because, by means of it, **we obtain the benefit, not only of being heirs of the world, but likewise of enjoying Christ and all his riches**” (Calvin p157).

V7 - Desire what sustains life, and God even supplies that richly: “Our covetousness is an insatiable gulf, if it be not restrained; and the best bridle is, when we desire nothing more than the necessity of this life demands... In order, therefore, that we may be satisfied with a sufficiency, let us learn to have our heart so regulated, as to desire nothing but what is necessary for supporting life” (Calvin p158).

Matthew 6:[25] “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. **Is not life more than food, and the body more than clothing?** [26] Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? [27] And which of you by being anxious

can add a single hour to his span of life? [28] And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, [29] yet I tell you, even Solomon in all his glory was not arrayed like one of these. [30] But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, **will he not much more clothe you**, O you of little faith? [31] Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ [32] For the Gentiles seek after all these things, and **your heavenly Father knows that you need them all**. [33] But seek first the kingdom of God and his righteousness, and all these things will be added to you.

[34] “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

The secret of contentment is in knowing and loving Jesus: Philippians 4:[12] I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. [13] I can do all things through him who strengthens me.

V8 - Loving money has a long list of destruction: “But Paul's intention was not to include under covetousness every kind of vices that can be named. What then? He simply meant, that innumerable evils arise from it; just as we are in the habit of saying, when we speak of discord, or gluttony, or drunkenness, or any other vice of that kind, that there is no evil which it does not produce. And, indeed, we may most truly affirm, as to the base desire of gain, that there is no kind of evils that is not copiously produced by it every day; such as innumerable frauds, falsehoods, perjury, cheating, robbery, cruelty, corruption in judicature, quarrels, hatred, poisonings, murders; and, in short, almost every sort of crime” (Calvin p159).



A quiet, still, cold, calm night, Fall 2025 in Fremont

B. In contrast to false teachers, fight the good fight.

Sermon: Think Differently, Be Different

Pastor Ryan, 12/7/25, Intro: Apple's campaign in the 1990's company turn around was "Think differently."

HEADLINE: WHAT ARE FOUR CHARGES PAUL GIVES TIMOTHY AND US TO BE DIFFERENT?

1. Flee these, and pursue these: Flee worldly living and thinking. "These things" to flee from is the attitudes and actions of the false teachers. They were selfish, worldly mindset, money hungry, divisive, etc. Pursue godly living. Christianity is not a list of "do-nots", it is a replacement of "do these" instead. Jesus perfectly personified each of these. Pursuit is ongoing, persistent action. It is not something we fall into by chance.

2. Fight the good fight of the faith: Pursing Jesus is going to require persistence in the face of opposition. It is not promised to be an easy road. It is a specific fight: the fight for faith not in some raging "against the man" or the "machine."

3. Take hold of eternal life: It is something we are called to by God, v12. Because he calls, we can then take hold. He initiates, and we live out in engaged obedience. One way we take hold is remember what it means to be saved by Jesus the Lord and Savior. Remember today the good news and how good it is and how it is not mainly merely good advice.

4. Keep the commandment, v13-14: What is the commandment that is to be kept unstained? Jesus acknowledged before Pontius Pilate that he was indeed God and ready to go to his death, not giving into opposition. Jesus is enough for life and godliness. The commandment is to endure to the end in the face of difficulty, do not give in or give up in your pursuit of Christ and godliness.



Application - What are TWO motivations to live differently? A. Jesus is coming again, v14. This is not the end of the story. B. There is no god like our God, v.15b. In this eruption of praise of God, we see he is the King of kings, in charge of when Jesus comes back, and he is God and there is no other.

Notes & Quotes:

V11B - In contrast to fleeing, what are we to pursue?
Godliness not avarice or pounding for wealth: "...this is an instruction which he gives, by contrast, for correcting avarice, by informing him what kind of riches he ought to desire, namely, spiritual riches. Yet this injunction may also be extended to other clauses, that Timothy, withdrawing himself from all vanity, may avoid that vain curiosity which he condemned a little before; for he who is earnestly employed about necessary employments will easily abstain from those which are superfluous" (Calvin p161).

V13D - What is the "good confession" that both Jesus and Timothy made? What confession does Jesus

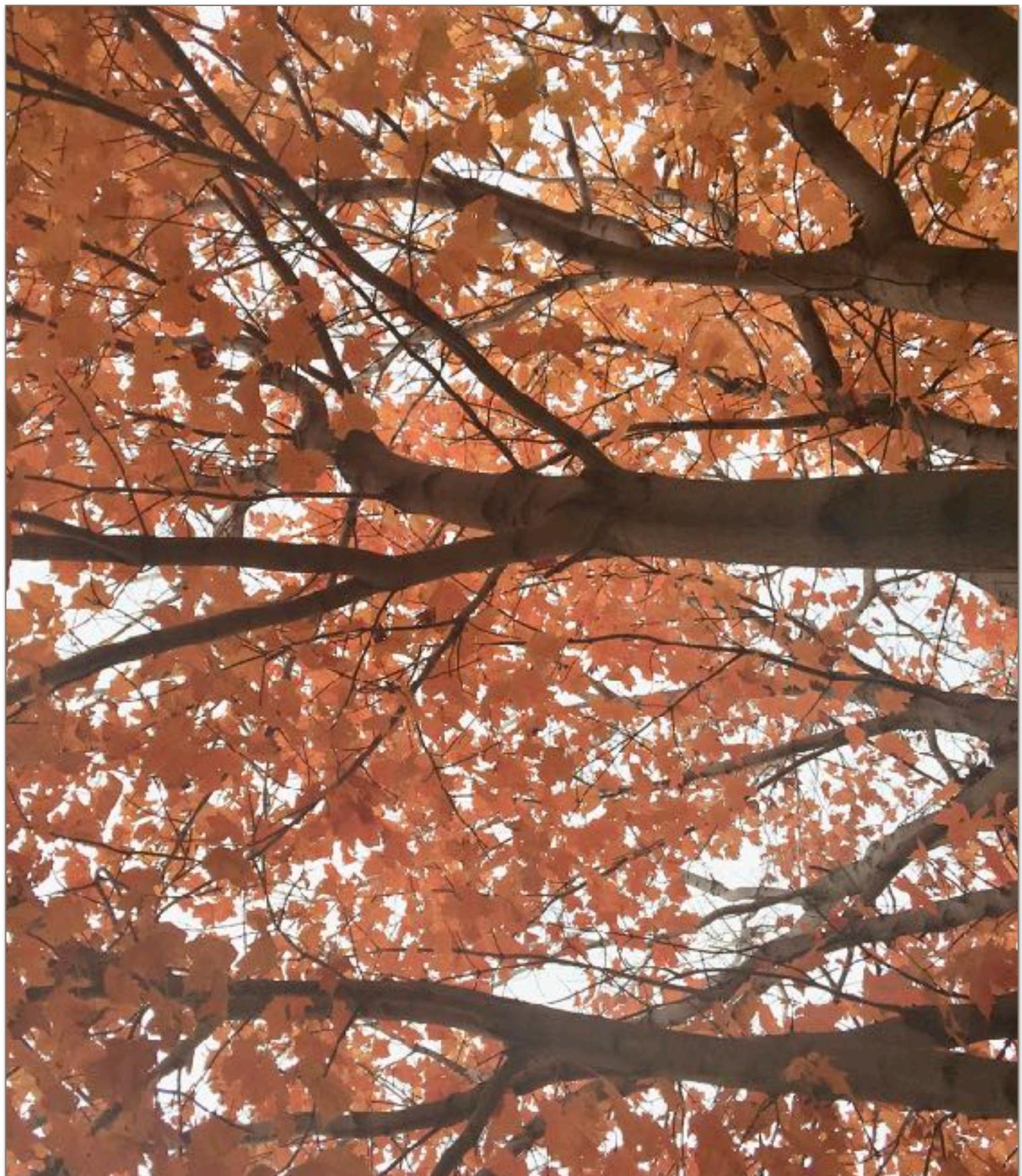
reference and fulfill in front of Pilate? “Christ made his confession before Pilate, not in a multitude of words, but in reality; that is, by undergoing a voluntary death; for, although Christ chose to be silent before Pilate, rather than speak in his own defense, because he had come thither-devoted already to a certain condemnation; yet in his silence there was a defense of his doctrine not less magnificent than if he had defended himself with a loud voice. He ratified it by his blood, and by the sacrifice of his death, better than he could have ratified it by his voice!” (Calvin p164).

V13 - The “God who gives life” has a specific reference - no one can kill you ultimately: “he quickeneth all things, he wishes to meet the offense of the cross, which presents to us nothing but the appearance of death. He therefore means, that we should shut our eyes, when ungodly men hold out and threaten death; or rather, that we should fix our eyes on God alone” (Calvin p165).

V14 - Endurance comes from hope in eternity with God in the new heavens and earth: “In short, it is a great miracle that any man perseveres steadfastly in an office so difficult and so dangerous. The only remedy for all these difficulties is, to cast our eyes towards the appearing of Christ, and to keep them fixed on it continually!” (Calvin p166).

Arcing:			Passage: I Timothy 6:11-16
Series 1 (Charge 1): Flee quarrels to get more of the destructive love of money and pursue godliness.	Negative Positive		<p>[11] But as for you, O man of God, <u>[you] flee these things.</u></p> <p>[You] Pursue righteousness, godliness, faith, love, steadfastness, gentleness.</p>
			Series 2 (Charge 2): Fight.
Series 3 (Charge 3): Take hold of eternal life now.	Idea Explain	Series Series	<p>[12] <u>[You] Fight the good fight of the faith.</u></p> <p><u>[You] Take hold</u> of the eternal life</p> <p>to which <u>you were called</u></p> <p>and about which <u>you made the good confession</u> in the presence of many witnesses.</p>
Alternative 4: In contrast to false teachers, pursue true godliness.	Action (Series 1)	Idea Explain	<p>[13] <u>I charge</u> you in the presence of God,</p> <p><u>who gives</u> life to all things,</p>
		Idea Explain	<p>and <u>[I charge]</u> you in the presence] of Christ Jesus,</p>
			<p><u>who</u> in his testimony before Pontius Pilate <u>made</u> the good confession,</p>

<p>Paul gives Timothy a series of FOUR charges to lead well in godliness.</p>	<p>Series 4 (Charge 4): Be charged to keep the commandment free from reproach until Jesus comes again.</p>	<p>Action (Series 2)</p>	<p>Idea</p>	<p>[I charge you] [14] to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,</p>
			<p>Explain</p>	<p>[15] which <u>he [God] will display</u> at the proper time — <u>he [God]</u> <u>who is the blessed and only Sovereign,</u> the King of kings and Lord of lords, [16] <u>who alone has immortality,</u> <u>who dwells in unapproachable light,</u> whom <u>no one has ever seen or can see.</u> To him <u>be honor</u> and eternal <u>dominion</u>. Amen.</p>



1226 Heatherwood, Fremont, Fall 2016

C. In contrast to false teachers wanting riches, how should the rich live?

Sermon: Relationships

Pastor Ryan, 12/14/25, Intro: AI has some good financial advice. But it lacks what Paul is driving at here.

HEADLINE: THERE ARE THREE INSIGHTS FOR FINANCIAL ADVICE FROM PAUL.

1. Do not set your hope on riches, but set your hope on God: It is not riches that are the problem. The rich are not defined as those who have more money than us. In comparison to the rest of the world history and most places in the world, we all fall in that category today.
2. Use your money as a means of blessing others: Be ready to share. The heart posture for Christians is to be upward focused - “thank you, Lord” - and outward focused. How do we get this mindset? Premise 1: all money is God’s money, “He owns the cattle on a thousand hills” - Psalms. Premise 2: God has been generous to us ultimately look at the cross, and look at the rain falling on the just and the unjust.
3. Remember the true treasure is still to come: This links to Matthew 6, layout treasure in heaven where rust and moth and thieves break in and steal. The rich are not losing their wealth but laying it away in heaven. It is expensed here but moves to the balance sheet in heaven.



Fall 2023 in Fremont

Notes & Quotes:

V17 Hope belongs rooted in him not money: “He who understands this will find no difficulty in withdrawing his hope from riches; for, if it is God alone who supplies us with everything for the necessary purposes of life, we transfer to riches what is his prerogative, when we place hope in them” (Calvin p171).

V17 - The benefits of earthly wealth can be illusionary to our hope: The prohibition against hoping in wealth resembles slightly the language and more negatively framed themes of Ps. 61:11 LXX (62:10 ET): “Do not

hope in unrighteousness . . . ; if wealth should flow in, do not set your heart on it”; however, the parallels in Prov. 23:4–5; Jer. 9:23 suggest instead the echoing of a theme, and the alternative wisdom of placing hope in God and his provisions in contrast to the illusory benefits of material wealth also has a wider base (cf. Ps. 52:7)” (Beale p902).

Proverbs 23:4-5: Do not toil to acquire wealth; be discerning enough to desist. When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven.

V19b - What is “true life”? I think it is synonymous with the call to godliness as the theme of this letter: How does it relate to this book’s theme, namely, live and lead in God’s church in true godliness because Christ is the mystery of godliness?

V20 - What is the “deposit” that Timothy is to guard? “I think that it denotes that grace which had been communicated to Timothy for the discharge of his office” (Calvin p173).

Arcing:			Passage: 1 Timothy 6:17-21	
Alternative 5: If I am rich and did not get so from false teaching, HOW am I supposed to think about my wealth because it is not that which is “truly life” but can keep me from it?	Action: The call to action has two parts that results in a worthy purpose.	Series 1: Set your hope on the certain and richly-supplying -God and not on the uncertain-riches.	Idea	<p>[17] As for the rich in this present age, [you] charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God,</p>
		Series 2: Do good with your wealth for the future. “Storing up” is making a deposit, leading to the deposit idea in v20.	Explain	<p><u>who richly provides</u> us with everything to enjoy.</p>
Purpose: Take hold of true life.			so that <u>they may take hold</u> of that which is truly life.	
Inference: Because of these five Alternative contrasts, I charge you with three final words.	Series	Main	<p>[20] O Timothy, [you] guard the deposit entrusted to you.</p>	
	Series	Ground	<p>[21] for by professing it <u>some have swerved</u> from the faith.</p>	
			Grace be with you.	





San Diego, Fall 2019

Appendix A: WSJ-format article on Wealth

It is for our enjoyment that our giving-God richly gives.

In contrast to the fleeting hopes (many) that riches offer, put all your hope (singular) on the One who delivers extravagantly.

How are we to think about money? What are we supposed to do if we have it? Is money evil? Paul makes the argument in 1 Timothy 6 that it is a tool for good, and it awakens us to better treasure that is lasting hope in the giving-God.

What things are we to flee, v10-11? In verse 11 there is the command to flee these things (plural). There is this hidden reason for money that is under all kinds of evil popping up. It is not just one evil. It is the love and craving of money. It is not having money that we flee. It is the love of money, whether you have it or not. You do

not have to be rich to have this root under the surface permeating the evils in your life.

What does craving-love of money look like? It's the "I must have it. I love it. I want more. I am more because of it. I control my future because I have it. I have more than you, therefore I am more valuable or even better than you. I day-dream about having more to be more and do more and have more. It captures my attention and affection."

Why is this love and craving destructive? Whether you have money or not, this craving kills because two things happen: you drift away slowly from what really matters, and you get "pangs." "Pangs" has been defined as a sudden feeling of mental or emotional distress or longing. Instead of getting satisfaction and peace you get pangs that disseminate in your life. Then because this idol does not deliver what it promised, you have to live with that fact that you did this to

you. You did these pangs you have.

Instead what are we to pursue when we flee this root? You are a child of God. That is who you are. flee the love of money, and love something else. Become who you are. Pursue righteousness, godliness, faith, love, steadfastness, and gentleness. Righteousness is perfection of holiness deposited to our account by faith in Christ, and this righteousness is from God (Phil. 3:8). Because you have this, act in accordance with that.

What if you do have money and do not love and crave it, how are you supposed to THINK about money, v17? What is money? Money is both balance sheet and income statement. Ultimately wealth is net wealth or referred to as equity or capital. It's what's left over after liabilities are paid off. Often it's gained through high earning power or cash flow or inheritance. Wealth is not bad nor even neutral, but a tool by God for



1 Timothy 6:17

Refrain from the love of this present age;
choose rather to be **humble**,
not to set their hopes on the uncertainty
of riches,
but on God,
who richly provides us with everything in
abundance.

treasure is good. But how do we think about it? Paul gives us four truths:

1. Being rich does not mean you will be rich in the next age. This is a temporary age, v.7. This present age is the "overlapping kingdom" of the already-and-not-yet fully. Are you storing up treasures in the kingdom of God where nothing rusts (Matthew 6)?

2. Do not to be haughty. You can't say, "I did this. Why can't you?" Haughty is the pride that says "I am not dependent on God as I was made, but I am now like



1 Timothy 6:10-11

For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Notice for you, O men of God. flee these things. Pursue righteousness, godliness, love, steadfastness, gentleness, meekness.



1 Timothy 6:18-19

They are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

God, independent, and can do the path I want."

3. Do not have misplaced, groundless, empty, bold hope. Your 401k is not guaranteed by anything, and it is one war or cyber attack from losing pennies on the dollar. You are not a god, so your mist of perceived, projected independence will crash.

4. Rather in contrast of being haughty, love your dependence on God, and that he is your sure hope. WHY do we know this hope is no, groundless? It is based on the character and nature of just who this God is, and he is a 'prodigal' God - lavish. What is the opposite of uncertainty of riches here? The stable God, the one who is lavish for our enjoyment.

Do we provide for our needs? No, that is tied to uncertainty. We are

passive here. It is God who provides. His model of providing is not skimpy; he richly provides and does so not just to meet a need, but for our enjoyment.

What if you do have money and do not love and crave it, what are FOUR things you are supposed to DO with it, v18-19? What ARE we to do with this good tool of wealth? Are you just to hoard it mainly for pleasures? Are you supposed to repent and get rid of it? Should you not try to make the capital bigger next year? How do you respond to someone accusing you that you are motivated by multiplying wealth and thus must not be content? Is it wrong to keep revenue linear and work to exponentially grow it? If you are driven by loving money, the answer here is yes.

1. They are to do good. There is a way to steward and grow this tool designed for good. It can be part of our vocation as our responsible act of worship (Romans 12). Do not build your wealth by no, paying others (James 4) and no, by shameful gain. Do good.

2. They are to be rich in good works not mainly profit or equity. Not just do good, but be

RICH in many, many good things you do.

3. They are to be generous. In the Old Testament pattern, we can't 'harvest the corners of our field' reserved for the poor. Is tipping 5% generous, or is it a way to grab every corner of your field? If God gives lavishly to us, are we known in a similar vein of lavishness?

4. They are to be ready to share. You have to be like the cement truck, full of cement looking for that next job to pour out, or else it will go bad and harden and ruin everything. You can't say one day I will give money away when I have all I need. You can't say 'I will give later.' There is a now element here looking for needs.

Ironically, what results from being generous like this?

1. We KNOW we have real savings NOW. Ironically, doing good with money is not like just expensing it or spending it from an income statement, and it is pure. Rather it's like spending it to a savings account on a balance sheet that matters. This stores up real treasure. The foundation metaphor is used here to give you a parable or picture of a building built to last. The word 'as' is not a

mistake. There is a foundation better than what it took to build the Empire State Building now almost 95 years ago.

2. We are free to grab that which is REALLY life NOW. What is life? Is it more money? It is shallow and peace with God and knowing him and loving others. I will not be encumbered or trapped or held back to grab that which is truly real life because my white-knuckled hands are wrapped around that which is not life. Ironically money can be a major roadblock to attaining that which is truly life. You can only grip one thing. You HAVE real life and real value and real treasure now, you have God. And HOW did you get that? Christ. All the wealth of heaven for me to redeem me by becoming broke, and that melts my heart and drives my generosity too (2 Corinthians 8:9). If God is lavish to me in Christ, and he is the root of my hope, I can live in overflow generously like that.

End Note: I. [Biblestudy.com](http://biblestudy.com), accessed 7/20/24. **Author:** Eric Blackard has been a Christian in Belmont, Webster, and has three adult children and one son in law, who are already raising their own relationship with Christ. For those new friends and family to be connected, Connect on [Facebook](https://www.facebook.com), [Instagram](https://www.instagram.com), [TikTok](https://www.tiktok.com), or [LinkedIn](https://www.linkedin.com). Printed 7/20/24.

Appendix B: The Arcing one-pager

The summary of 18 ways two thoughts can connect.³

Name	Definition	Key Words	Example 1
1. Series	Each proposition makes its own independent contribution to a whole - Main clauses are COEXISTING	And, moreover, furthermore, likewise, neither, nor, etc.	(series) The sun will be darkened, (series) And the moon will not give its light, (series) And the stars will fall from heaven, (series) And the powers of the heaven will be shaken. Mt. 24:29
2. Progression	Like series, but each proposition is a further step toward a climax - Main clauses are CLIMAXING	Then, and moreover, furthermore, etc.	(progression) Those whom he predestined he also called; (progression) And those whom he called he also justified; (progression) And those whom he justified, he also glorified." Rom 8:30
3. Alternative	Each proposition expresses a different possibility arising from a situation. Main clauses are CONTRASTING	Or, but, while, on the other hand, etc.	(alternative) Some were convinced (alternative) While others disbelieved. Acts 28:24
1. Action - Manner	The statement of an action, and then a more precise statement which indicates the way or manner in which this action is carried out	In that, by, etc. (in Greek it is the adverbial participle of means that distinguishes this from Idea – Explanation)	(action-main clause) God has not left himself without a witness (manner-subordinate clause) In that he gave you from heaven rains and fruitful seasons. Acts 28:24
2. Comparison	The relationship between statements expressing an action clearer by showing what it is like.	Even as, as...so, like just as	(comparison) As my Father has sent me, (main clause) So I send you. John 20:21
3. Negative - Positive	The relationship between two alternatives, one of which is denied so that the other is enforced - contrasting statements	Not...but	(-) (main clause) Do not be foolish, (+) (adversative clause) But understand what the will of the Lord is. Eph 5:17
4. Idea - Explanation	The relationship between an original statement and one clarifying its meaning (may only clarify one word from the main clause)	That is	(Idea-main clause) Jacob supplanted me these two times; (explanation) He took away my birthright and (explanation) now he has taken away my blessing. Gen 27:36
5. Question - Answer	Statement of question and answer to that question	Look for the question mark	(question) What does Scripture say? (answer-main clause) Abraham believed God... Rom 4:3

³ Schreiner, Thomas, R. *Interpreting the Pauline Epistles*, Michigan, Baker Publishing Group, 2011

Name	Definition	Key Words	Example 1
1. Ground	The relationship between a statement and the argument or reason for the statement (supporting proposition FOLLOWS)	For, because, since, etc. (In Ground, the conclusion comes first)	(main clause) Blessed are the poor in spirit, (ground) For there is the kingdom of God Matt 5:3
2. Inference	The relationship between a statement and the argument or reason for the statement (supporting proposition PRECEDES)	Therefore, wherefore, consequently, accordingly, etc. (In Inference, the conclusion comes second)	(main clause) The end of all things is at hand, (inference) Therefore be sensible and sober in prayer. 1 Pet 4:7
3. Action - Result	The relationship between an action and a consequence or result which accompanies that action	So that, that, with the result that	(action) There arose a great storm in the sea, (result) so that the boat was being swamped by the waves. Matt 8:24
4. Action - Purpose	The relationship between an action and the one that is intended to come as a result.	In order that, so that, that, with a view to, to the end that, lest	(action) Humble yourselves under God's mighty hand (purpose) That he may lift you up. 1 Pet 5:6
5. Conditional (if-then)	This is like Action-Result except that the existence of the action is only potential	If...then, provided that, except	(if-conditional clause) If you are led by the spirit, (then-main clause) You are not under the law. Gal 5:18
6. Temporal	The relationship between the main proposition and the occasion when it can occur	When, whenever, after, before	(temporal clause) When you fast, (main clause) Do not look gloomy. (Matt. 6:16)
7. Locative	The relationship between a proposition and the place where it can be true	Where, wherever	(locative) Where two or three are gathered together in my name, (main clause) there I am in their midst (Matt 18:20)
8. Bilateral	A bilateral proposition supports two other propositions, one preceding and one following	Same conjunctions as Ground and Inference	(main) Let the nations be glad and sing for joy, (bilateral phrase) For you will judge the peoples with uprightness and guide the nations on the earth. (main clause) Let the peoples praise you, O God. Ps 67:4-5
1. Concessive	The relationship between a main clause and a contrary statement	Although...yet, although, yet, nevertheless, but however	(concessive) Although he was a Son, (main clause) he learned obedience from what he suffered. Heb 5:8
2. Situation - Response	The relationship between a situation in one clause and a response in another		(situation) How often would I have gathered your children together as a hen gathers her brood under her wings, (response) And you would not. Matt 23:37

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