

1 Timothy - Introduction & Background

Authorship

Numerous *external* sources support Pauline authorship of 1 Timothy. They include Ignatius, Polycarp, Justin Martyr, Clement of Alexandria, Tertullian, Irenaeus, and Clement of Rome. 1 Timothy is also included in the Pauline section of the Muratorian Canon. *Internal* evidence also favors Pauline authorship. Paul is identified as the author (1:1). The writer of the book also claims to have the same apostolic ministry to the Gentiles as possessed by Paul (2:7). The autobiographical information about the writer is also consistent with information given about Paul elsewhere in Scripture. For example, the writer gives a low estimate of his spiritual state (1:15; 1 Cor 15:9; Eph 3:8) and describes himself as a former persecutor of the church (1:13). Interestingly, he also depicts Timothy as his son (1:2,18). Such phraseology is certainly something Paul would have used since he is the one who led Timothy to Christ (Acts 14:6-23). Pauline authorship of the letter was well accepted until the 19th century.

Despite the persuasiveness of both the internal and external evidence favoring Pauline authorship, it is fashionable for scholars to view the pastoral letters as the product of a *Paulinist* who wanted to revive Pauline doctrine in the second century. Thus, they view these letters as pseudonymous writings. Several arguments are advanced in support of this position. However, these arguments are answerable. First, it is pointed out that pseudonymity was common in the ancient world. While this may be true, it was virtually unknown in the Christian community. In fact, Paul routinely rejected pseudonymous practices (2 Thess 2:2; 3:17). Second, several church fathers rejected the authenticity of the pastoral letters. They include Tatian, Marcion, and Basilides. However, these fathers were Gnostic heretics. Thus, it is not surprising to find them rejecting the pastoral letters since the content found in these books contradicted their aberrant theology. Third, it is alleged the chronology of events presented in the pastoral is inconsistent with the chronology found in Acts. However, when it is acknowledged that there were two Pauline Roman imprisonments rather than just one, this objection disappears. Note the differences between the two imprisonments:

<u>First Imprisonment</u>	<u>Second Imprisonment</u>
Wrote prison epistles	2 Timothy
Accused by Jews of heresy and sedition	Persecuted by Rome and arrested as a criminal against the empire
Local and sporadic persecutions (A.D. 60-63)	Neronian persecution (A.D. 64-68)
Decent living conditions in a rented house (Acts 28:30, 31)	Poor conditions, in a cold, dark, dungeon
Many friends visited him	Virtually alone (only Luke with him)
Many opportunities for Christian witness were available	Opportunities for witness were restricted
Was optimistic for release and freedom (Phil 1:24-26)	Anticipated his execution (2 Tim 4:6)

Fourth, it is alleged that the ecclesiology presented in the books is far too advanced for the first century. Therefore, the ecclesiology represented in the letter was probably a second century development. However, the notion of a bishop/pastor/elder who had the function of edifying the church is a concept found numerous times elsewhere in the NT (Acts 14:23; 15:2-6; 20:17-28; 1 Peter 5:1-4). Other ecclesiological ideas found in the pastoral letters are also found elsewhere in the NT, such as deacons (Acts 6:1-6), women playing influential roles within the church (Acts 9:36-39; 16:14-15; Rom 16:1), and an emphasis upon order in the service (1 Cor 11-14). Fifth, it is alleged that that the Gnosticism dealt with in the pastoral letters was mature and therefore these letters must have been written in the second century. However, because the Gnosticism alluded to in the letters contained a Jewish element (1 Tim 1:3-10; Titus 1:10,14; 3:9), it must have been an incipient form of Gnosticism. Mature Gnosticism of the second century was purely philosophical. Sixth, authenticity of the pastoral letters is challenged because they contain 175 words not found elsewhere in the NT. However, such a change in vocabulary could be due to the fact that the pastoral letters were written to churches rather than individuals, Paul may have employed an amanuensis, a diversity of subject matter often leads to a diversity of vocabulary, and Paul's vocabulary changed as his age and experience increased. It also must be asked why a forger would deliberately employ new words in an attempt to pass off the writings as Pauline?

Destination

The letter was written to Timothy in Ephesus (1:3). Timothy was a native of Lystra. He had a Greek father and a Jewish mother (Acts 16:1). His name means "honoring God." He was influenced spiritually by his godly grandmother Lois and his godly mother Eunice (2 Tim 1:5; 3:15). Paul converted him during the first missionary journey (1 Tim 1:2,18; Acts 14:6-23). Timothy then went with Paul on the second missionary journey (Acts 16:1-3). At that

time, he was both circumcised and ordained (Acts 16:1-3; 1 Tim 4:14; 2 Tim 4:5). Timothy was instrumental in establishing the churches at Philippi, Thessalonica, and Berea (Acts 16:1-17:14). After rejoining Paul in Athens, he was sent back to Thessalonica to edify that church (Acts 17:14-16; 1 Thess 3:1-2). He returned with Paul to Corinth where he was instrumental in founding the Corinthian church (Acts 18:5). Timothy was with Paul during some of his three-year ministry in Ephesus (Acts 19:22). He was sent to Macedonia and Achaia to minister to those churches as well as prepare the way for Paul's visit (Acts 19:22; 1 Cor 4:17; 16:10). He eventually rejoined Paul in Ephesus (2 Cor 1:1,19; Rom 16:21) and traveled with him from Ephesus to Macedonia to Achaia to Macedonia to Asia (Acts 20:1-5). Timothy was with Paul for some of his Roman imprisonment (Phil 1:1; 2:19; Col 1:1; Philemon 1). After Paul's release, he journeyed with Paul to Ephesus where he was left to care for the church (1:3). Paul requested that Timothy come to him during his second Roman imprisonment (2 Tim 4:9). According to tradition, Timothy was martyred under Domitian or Nerva.

The type of heresy confronted in the letter seems to have been an incipient form of Gnosticism. The Gnosticism of the second century involved mere dualism. It was purely philosophical. However, the type of Gnosticism confronted in 1 Timothy had a Jewish element. Thus, the type of false teaching spoken of in 1 Timothy was similar to Colossian heresy, which also incorporated a Jewish element (1 Tim 1:3-10; Titus 1:10,14; 3:9).

Place of Writing, Occasion for Writing, Date

Because Acts fails to give a chronology of Paul's activity after his release from his first Roman imprisonment, only a tentative chronology can be given. First, Paul was released from Rome as anticipated (Phil 1:19,25-26; 2:24). Second, he sent Timothy to Philippi to convey to them the good news of his release (Phil 2:19-23). Third, Paul resumed his missionary activity. He went to other Asian churches, such as Ephesus and Colosse (Philemon 22). He went to Ephesus in spite of his earlier expectation that he would never return to Ephesus (Acts 20:38). Fourth, Timothy rejoined Paul in Ephesus. Fifth, Paul instructed Timothy to remain in Ephesus while he went to Macedonia (1:3). Sixth, perhaps from Philippi (3:14-15), Paul wrote to Timothy in Ephesus when it appeared as if his return was going to be delayed (3:14; 4:13). Paul wrote to Timothy in order to encourage and motivate him in his assignment in Ephesus (3:15). It seemed that Timothy was prone to discouragement on account of his youth (4:12). Paul wrote 1 Timothy from Macedonia perhaps as early as 62 AD. The letter represents the first of the three pastoral letters.

Purpose, Structure, and Message

Paul wrote 1 Timothy for the *purpose* of encouraging and guiding Timothy in the awesome task of pastoring the church at Ephesus. This general purpose encompasses many sub-purposes. They include: how to handle heresy within the church (1), setting the church in order (2-3), how leadership is to conduct itself in the midst of apostasy (4), and how

various groups within the church are to be dealt with (5–6). Thus, the *message* of 1 Timothy is encouragement and practical advice regarding how to lead the church in the midst of encroaching heresy and apostasy.

Unique Characteristics

The letter, 1 Timothy, boasts several outstanding characteristics. First, it is one of Paul's most personal letters. Second, it assumes rather than develops doctrine. Third, it makes repeated use of the phrase "it is a trustworthy statement" (1:15; 3:1; 4:5). Although this phrase is used sparingly elsewhere in the pastoral letters (2 Tim 2:11; Titus 3:8), its use seems most dominant in 1 Timothy. The phrase pertains to well-known Christian sayings and confessions at the time of writing. Fourth, the letter has more to say about the selection of church leaders than any other NT book. Fifth, the letter places great stress upon the personal holiness of the pastor/leader of the church. Sixth, the letter emphasizes how to deal with various church matters such as support of widows and accusation against elders. Seventh, the letter explains how to deal with heresy either positively through teaching truth (1 Tim 4) or negatively through direct confrontation (1 Tim 1). Eighth, the letter represents a follow up to a previous New Testament letter (Ephesians).

Outline

I. Timothy's purpose in Ephesus: confronting doctrinal error (1 Tim 1:1-20)

(1) Salutation (1:1-2)

(A) Author (1:1)

(B) Recipient (1:2a)

(C) Greeting (1:2b)

(2) Description of the heresy (1:3-17)

(A) Timothy's purpose (1:3)

(B) Heresy described (1:4-17)

(a) Myths (1:4)

(b) Loveless (1:5)

(c) Fruitless discussion (1:6)

(d) Abuse of the Law (1:7-17)

(i) False teacher's ignorance of the Law (1:7)

(ii) Correct purpose of the Law: condemnation of sin (1:8-10)

(iii) Paul as an example of abusing the Law (1:11-17)

(a) God's grace toward Paul in placing him in the ministry (1:11-12)

(b) Paul as a law breaker (1:13a)

(c) God's grace shown to Paul (1:13b-14)

(d) Paul's salvation as a paradigm for all sinners (1:15-16)

(e) Closing doxology (1:17)

(1) Sovereignty (1:17a)

- (2) Eternality (1:17b)
 - (3) Immortality(1:17c)
 - (4) Spirituality (1:17d)
 - (5) Uniqueness (1:17e)
 - (6) Eternal glory (1:17f)
- (3) Paul's admonition for Timothy to fulfill his ministry (1:18-20)
 - (A) Timothy's spiritual status (1:18a)
 - (B) Timothy's prophetic destiny (1:18b)
 - (C) Timothy's calling (1:18c-20)
 - (a) Positive exhortations (1:18c-19a)
 - (b) Negative examples (1:19b-20)
- II. Instructions concerning conduct in the church (1 Tim 2:1—3:16)
 - (1) Prayer (2:1-7)
 - (A) Types of prayers (2:1a-d)
 - (a) Entreaties (2:1a)
 - (b) Prayers (2:1b)
 - (c) Petitions (2:1c)
 - (d) Thanksgivings (2:1d)
 - (B) Object of prayer (2:1e-2:2a)
 - (a) All men (2:1e)
 - (b) Those in authority (2:2a)
 - (C) Reason for prayer (2:2b-7)
 - (a) Tranquility (2:2b)
 - (b) Dissemination of the gospel (2:3-7)
 - (i) God's will for all to be saved (2:3-4)
 - (ii) Method of salvation (2:5-7)
 - (a) One mediator (2:5)
 - (b) Ransom (2:6a)
 - (c) Born at proper time (2:6b)
 - (iii) Paul's ministry (2:7)
 - (2) Primary responsibilities of men and women in the church (2:8-15)
 - (A) Men are to pray (2:8)
 - (B) Limitations upon women (2:9-15)
 - (a) What women are to emphasize (2:9-10)
 - (i) Not outer beauty (2:9)
 - (ii) Emphasis upon inward beauty (2:10)
 - (b) Women are not to occupy the place of spiritual leadership (2:11-14)
 - (i) Command (2:11-12)

- (ii) Reason for command: creation (2:13-14)
 - (a) Order of creation (2:13)
 - (b) Order of deception (2:14)
 - (c) Women are to find fulfillment as mothers (2:15)
 - (3) Leadership (3:1-13)
 - (A) Elders (3:1-7)
 - (a) General commendation (3:1)
 - (b) Qualifications (3:2-7)
 - (i) Personal life (3:2-3)
 - (ii) Family supervision (3:4-5)
 - (iii) Maturity (3:6)
 - (iv) Reputation among unsaved (3:7)
 - (B) Deacons (3:8-13)
 - (a) Personal qualifications (3:8)
 - (b) Doctrinal qualifications (3:9-10)
 - (c) Spousal qualifications (3:11)
 - (d) Family qualifications (3:12-13)
 - (4) Reason for appropriate conduct in the church: it is the pillar of truth (3:14-16)
 - (A) Paul's delay (3:14)
 - (B) Paul's commands (3:15a)
 - (C) Paul's reasons for commands (3:15b-16)
 - (a) Church is the pillar of truth (3:15b)
 - (b) Church conveys the mystery of godliness (3:16a)
 - (c) Church conveys Christ (3:16b-e)
 - (i) Incarnation (3:16b)
 - (ii) Resurrection (3:16c)
 - (iii) Necessity of believing faith (3:16d)
 - (iv) Ascension (3:16e)
- III. Warning of apostasy (1 Tim 4:1-16)
 - (1) Characteristics of the coming apostasy (4:1-5)
 - (A) Its advent in the later times (4:1a)
 - (B) Deception by evil spirits (4:1b)
 - (C) Commitment to demonic doctrines (4:1c)
 - (D) Hypocritical lies (4:2a)
 - (E) Seared consciences (4:2b)
 - (F) Rejection of the institution of marriage (4:3a)
 - (G) Ascetic diet (4:3b-5)
 - (2) Responsibility of Timothy in the midst of the apostasy (4:6-16)

- (A) Be nourished in doctrine (4:6)
- (B) 12 imperatives (4:7-16)
 - (a) Refuse fables (4:7a)
 - (b) Discipline yourself in godliness (4:7b-10)
 - (c) Prescribe these things (4:11a)
 - (d) Teach these things (4:11b)
 - (e) Let no man despise your youth (4:12a)
 - (f) Be an example (4:12b)
 - (g) Give attendance to public teaching of Scripture (4:13)
 - (h) Neglect not your gift (4:14)
 - (i) Meditate on these things (4:15a)
 - (j) Give yourself wholly to these things (4:15b)
 - (k) Take heed of yourself (4:16a)
 - (l) Continue in these things (4:16b)

IV. Instructions concerning various groups within the church (1 Tim 5:1—6:21)

- (1) Principles for effective interpersonal relationships (5:1-2)
 - (A) Treat older men as fathers (5:1a)
 - (B) Treat younger men as brothers (5:1b)
 - (C) Treat older women as mothers (5:2a)
 - (D) Treat younger women as sisters (5:2b)
- (2) Groups enumerated (5:3—6:20)
 - (A) Widows (5:3-16)
 - (a) Older widows (5:3-10)
 - (i) Widows with no family deserve support (5:3-4)
 - (ii) Nine qualifications (5:5-10)
 - (a) Hope in God (5:5a)
 - (b) Prayerful (5:5b)
 - (c) Not sinful (5:6-7)
 - (d) Without family (5:8)
 - (e) 60 years of age (5:9a)
 - (f) Wife of one man (5:9b)
 - (g) Brought up children (5:10a)
 - (h) Hospitable (5:10b)
 - (i) Reputation for good works (5:10c)
 - (b) Younger widows (5:11-16)
 - (i) Younger widows are encouraged to marry and be blameless (5:11-15)
 - (ii) Widows with no family deserve support (5:16)
 - (B) Elders (5:17-25)

- (a) Pay (5:17-18)
- (b) Guidelines for rebuking an elder (5:19-20)
 - (i) Elder's reputation protected (5:19)
 - (ii) Elder's reprimand made known (5:20)
- (c) Selection (5:21-22)
 - (i) Without partiality (5:21)
 - (ii) Without hastiness (5:22)
- (d) Consumption of wine is appropriate for medicinal purposes (5:23)
- (e) Sin and good works of elder to be manifested at the judgment seat (5:24-25)
- (C) Slaves (6:1-2)
 - (a) Believing slaves with unbelieving masters (6:1)
 - (b) Believing slaves with believing masters (6:2)
- (D) False teachers motivated by money (6:3-10)
 - (a) Characteristics (6:3-5b)
 - (i) Reject sound doctrine (6:3)
 - (ii) Conceited (6:4a)
 - (iii) Ignorant (6:4b)
 - (iv) Preoccupation with myths (6:4c)
 - (v) Divisive (6:4d-5a)
 - (vi) Greedy (6:5b)
 - (b) Benefits of contentment (6:6-8)
 - (c) Dangers of the love of money (6:9-10)
- (E) Those committed to Christ (6:11-16)
 - (a) Flee from evil (6:11a)
 - (b) Pursue righteousness (6:11b)
 - (c) Fight for the truth (6:12)
 - (d) Keep the charge of Paul until Christ's return (6:13-14)
 - (e) Be aware that your ministry is being performed before God and Christ (6:15-16)
- (F) Wealthy believers (6:17-19)
 - (a) Do not be arrogant (6:17a)
 - (b) Do not place hope in uncertain riches but rather trust in God (6:17b)
 - (c) Enjoy the money (6:17c)
 - (d) Be generous (6:18)
 - (e) Create eternal rewards (6:19)
- (3) Concluding charge and benediction (6:20-21)
 - (A) Charge (6:20-21a)

- (a) Guard the entrustment (6:20a)
 - (b) Avoid false knowledge (6:20b-21a)
 - (B) Benediction (6:21b)
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Organization of the Epistles

1st Timothy:

- 1 Tim 1 - Faith of the church; doctrine
- 1 Tim 2 - Order of the church
- 1 Tim 3 - Officers of the church
- 1 Tim 4 - Apostasy that was coming
- 1 Tim 5-6 - Duties of the officers

2nd Timothy:

- 2 Tim 1 - Afflictions of the church
- 2 Tim 2 - Activity of the church
- 2 Tim 3-4 - Allegiance of the church

The "Pastoral Epistles" are 1st and 2nd Timothy and Titus [Philemon is also considered a "Pastoral Epistle since Paul's letter is addressed to an individual person rather than a whole church or group of churches.]

- The term "pastoral epistles" arose in the 18th century
- These are not only for pastors: they are for every believer
- We are *all* in a "full time ministry" whether we know it or not
- The main purpose of these epistles were to outline pastoral duties: defend sound doctrine and maintain sound discipline

Background: Timothy

Appears to have been one of Paul's most constant companions. Timothy was the son of a Greek father and Jewish mother (Acts 16:1). No mention is made of his father being a Christian, but his mother Eunice and grandmother Lois were both known for their sincere faith (2 Tim 1:5). Timothy was no doubt living at Lystra when Paul visited that city on his first missionary journey (Cf. Acts 14:6; 16:1). He had earned a good reputation (Acts 16:2-5). [Paul had probably not led him to Christ (Cf. 2 Tim 1:5; 3:15), but he probably had ordained (2 Tim 1:6) the young minister, and had great confidence in him.]

At any rate Timothy already knew and believed the OT Scriptures, thanks to his mother and grandmother (Cf. 2 Tim 3:15), and Paul took him on as a promising protégé. Apparently certain prophetic utterances confirmed Timothy's appointment (1 Tim 1:18; Cf. 4:14). Paul

thus became like a spiritual father to the young man, referring to him as “my true son in the faith” (1 Tim 1:2) and “my dear son” (2 Tim 1:2; Cf. Phil 2:22).

Timothy's promise for the ministry was recognized early (1 Tim 1:18; 4:14; 2 Tim 4:5). Thus, Paul took him on as a companion and he became one of the apostle's most trustworthy fellow-laborers (Cf. Rom 16:21; 1 Cor 16:10; Phil 2:19-23; 1 Thess 3:2). He also became Paul's faithful representative and messenger (Acts 19:22; 1 Cor 4:17; 2 Cor 1:19; Phil 2:19; 1 Thess 3:2,6). Six of Paul's epistles include Timothy in the salutations (2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Thess 1:1; Philemon 1.)

Timothy's mixed parentage caused Paul to have him circumcised (Acts 16:3). This appears contrary to the decision of the Jerusalem Council held shortly before the second missionary journey (Acts 15:27-29). [Titus was not compelled to be circumcised (Gal 2:3).] This mixed parentage could have become an occasion for serious offense in Jewish circles if he had remained uncircumcised and Paul wanted to maximize the effectiveness of Timothy's ministry.

Timothy had become so dear to Paul that in the apostle's last message was a touching appeal for Timothy to join him in his final days of imprisonment (2 Tim 1:4; 4:9,21). After being released from his first Roman imprisonment Paul, with Timothy by his side, evidently revisited some of the churches in Asia, including Ephesus. On his departure from Ephesus, Paul left Timothy behind to provide leadership to the congregation. Then after an interval Paul wrote Timothy a letter, 1 Timothy, urging him on in that ministry.

Timothy's Nature

Timothy may have been by nature somewhat passive, timid, retiring, and easily intimidated (Cf. 2 Tim 1:7). Thus Paul repeatedly spurred him into action (1 Tim 1:3; 4:11; 5:7; 6:2; 2 Tim 3:14; 4:2,5). He was to let nothing, including his relative youth (1 Tim 4:12) stand in the way of his performance of duty (2 Tim 2:1-7; 4:5). Timothy was rather young: Paul's exhortation “let no one despise your youth” (1 Tim 4:12) was given 15 years later. Like a good soldier he was to “fight the good fight” (1 Tim 1:18; 6:12), aggressively protecting and propagating the gospel, using the full range of his gifts (1 Tim 4:14; 2 Tim 1:6).

Yet despite his gifts, and his close association with Paul, Timothy was easily discouraged. The last time Paul had been with him, he had encouraged him to stay on at Ephesus and finish his work (1 Tim 1:3). [For us today? Times are changing, and it is becoming increasingly “politically incorrect” to be a Bible-believing Christian. We could very well be facing some dark times ahead and this personal counsel and management advice may well have more import to each of us than might appear on the surface...]

Timothy's Physical Problems

Apparently, Timothy also had physical problems (1 Tim 5:23) as well as periods of discouragement, and it appears that some church members were not giving proper respect as God's servant (1 Tim 4:12; 2 Tim 2:6-8).

Ephesus Background

Ephesus was not the easiest place to minister. (Are there any "easy" places?) The city was known throughout the world for its lascivious worship of Diana, yet Paul had done a great work in his three years there, so "all they which dwelt in (the province of) Asia heard the word of Jesus." (Acts 19:10)

Paul wrote this letter from Macedonia while Timothy was in Ephesus to encourage him and give him some management advice. Heterodoxy had infested the church: legalism and speculative theology based on myths and genealogies. There are two basic issues facing every believer: Creed (interior) and Conduct (exterior).

There are several reasons Paul wrote this epistle to Timothy:

- (1) To encourage Timothy to stay on at Ephesus and deal with the significant and difficult issues that had arisen.
- (2) To provide authoritative instruction on how the household of God to conduct itself in case Paul delayed in coming.
- (3) To combat directly the opponents and their teaching and to remind Timothy of how he was to conduct himself and what he was to teach.
- (4) To encourage Timothy in his work and also transfer Paul's authority to Timothy in his fight against opponents.

1st Epistle to Timothy: The Local Church and its Minister

The Pastoral Epistles: specific instructions and encouragement to the Pastors of the local churches

- The function of the local church: to proclaim God's truth in the world
 - The local church is an instrument that God designed to support and display His truth. It exists to support and display the light of the testimony of believers, not only individually but also corporately.
- The function of church leaders: to expound God's truth in the church
 - Church leaders do this by teaching, exhortation, and by example. The exposition of the truth is not only spoken or written communication (teaching) followed by intellectual comprehension.
 - The church leader prepares others to reveal God's truth, most importantly by exemplifying the truth and illustrating it in their life

Paul drew several implications from these purposes:

- (1) The local church must be careful to present an *unchanged gospel*. There must be no majoring in the minors, no claim to "higher knowledge," and no distortion of the truth. Teachers should be creative in delivering the message, but must not be creative in the content of the message. They are in the delivery business, not the manufacturing business.

(2) The local church's worship must be unceasing, thus he gave instructions concerning the priority of prayer in church life (2:1-7).

(3) The local church must persevere in its ministry without failing. This requires leaders who live out the truth and consistently minister to and motivate the saints. Qualified leaders are required, and personal example is just as important as persuasive explanation.

The church should beware of:

(1) False doctrine - any doctrine that deviates from the essential teaching of faith

(2) Beware of failure in prayer - this will hinder both the witness to the world and growth in godliness (Cf. James 4:2; John 15:5)

(3) Beware of feeble government - beware of elders and deacons who lack godly character. Church oversight must fulfill the purposes of God's truth by people who live out God's truth.

"Help Wanted" Ad

Men and women wanted for difficult task of building My church You will often be misunderstood, even by those working with you You will face constant attack from an invisible enemy You may not see the results of your labor, and your full reward will not come till after all your work is completed It may cost you your home, your ambitions, even your life.

—Warren Wiersbe

Warnings

- "Some have turned aside" (1 Tim 1:6)
- "Some have made a shipwreck" (1 Tim 1:19)
- "Some shall fall away" (1 Tim 4:1)
- "Some have turned after Satan" (1 Tim 5:15)
- "Some have been led astray" (1 Tim 6:10)
- "Some have missed the mark" (1 Tim 6:21)