

THE LAWS OF LEADERSHIP

1 Timothy 1:1-11

LAW #1 A Statement of Goal is Essential in Leadership

It was Walt Disney two weeks before he died who said,

“The greatest need of our generation is for dedicated leadership.”

The tragedy in the church, the Body of Christ, is we have a leadership vacuum. The second tragedy is that we don't have anybody writing about it. In order to deal with the realm of leadership you have almost got to go to the secular world and read these creative, innovative writers who are putting the material together that makes up for good leadership.

For instance, *Think and Grow Rich* by Napoleon Hill is a classic one. He lists 11 factors of a person who is leader: unwavering courage, self control, a keen sense of justice, definiteness of decision, definiteness of plan, the habit of doing more than they're paid for, a pleasing personality, sympathy and understanding, mastery of detail, willingness to assume the full responsibility, and cooperating.

Oswald Sanders who wrote Spiritual Leadership said this: *“True greatness, true leadership is achieved not by reduced men to one service but in giving oneself in selfless service to them. And this is never done without cost. It involved drinking a bitter cup and experiencing a painful baptism of suffering. The true spiritual leader is concerned infinitely more with the service that he can render God and his fellow men than with the benefits and the pleasures he can extract from life. He aims to put more into life than he takes out of it.”*

Now we are living in perilous days. We are living in days where leaders are dropping like flies, as if they'd been hit by a can of Raid. We're living in a generation that is moved in the 60's from declaring that God is dead, to the 70's when we've destroyed moral absolutes so situational ethics is acceptable, to the 80's when we have painted the lie that all authority is evil. And this coupled with the Eastern religions, coming into the United States, bringing us to the New-Age movement, we are in dire straits. Both in religion and in the secular field.

Now with all of that behind us, we are going to study 1 Timothy.

1 Timothy happens to be one of the pastoral epistles, not pasture, but pastoral epistles. There are 3 of these little letters and they are

written to 2 men. Timothy gets 2 of them and Titus gets 1 of them. We've got 1st and 2nd Timothy, and Titus.

The significance of these letters is that they are some of Paul's last writings. They come late in his life. In fact

2 Timothy is his last one just before he is executed. 1

Timothy was probably written 1st. And then Titus somewhere in between, then 2 Timothy.

1 Timothy is written to Timothy while he is ministering in Ephesus.

Titus is written to Titus while he is on the Island of Crete in ministry. Titus was a Gentile believer, who is significant in the scriptures, in that he represented the gospel of grace, at the Jerusalem council, because he was an uncircumcised Gentile. And he gave his testimony and made a tremendous impact.

He was trusted with the ministry in the city of Corinth, one of the most difficult churches. And he was put on the Island of Crete, late in Paul's ministry.

Now Timothy, on the other hand, grew up in Lystra. His mother and grandmother basically raised them. Obviously his father was not a Christian. And Timothy, adopted Paul as his father image. On the second missionary journey, when Paul and Silus come

through Lystra, they actually ask Timothy to join the team. And you see Timothy in close relationship with Paul. There is a beautiful tribute to Timothy, that I am going to read here, in just a minute, so you get an idea of the quality of this guy, to whom the letter is being written.

Now, I just want to take a little date sequence, so you can kinda get a feel for Paul's life and where these letters fit. This is just a little bit of the introductory material, we've got to know, before we dig into the text.

First of all, Paul from the years 48-56 A.D. took 3 missionary journeys.

Missionary journey #1 was Paul and Barnabus. John Mark started with them and then left. The 2nd & 3rd journeys were Paul, Silas, Timothy was along with them some, Dr. Luke was also in and out of their lives during that period of time. But from the years of 48-56, those 8 years, were those 3 missionary journeys.

Then you remember, he came back to Jerusalem with that Rocks fund, the relief of the saints, that he gave to them in Jerusalem and then he stirred up a riot there and he was put in prison in

Caesarea. So we would say, from 56-60, those 4 years, he was going through the Roman courts. And then, from the years 61-62, when the book of Acts ends (remember he's under house arrest), he finally gets to Rome, people can come and see him, visit with him, but during those 2 years, he is still under the control of the Roman government.

From the years 62-66 Paul was free. And as soon as he got out of prison in Rome, he made a b-line for Ephesus, because that's the church, that he spent 3 years in serving, and there were some people over there, that were heading off in the wrong direction, and were being influenced by false teachers.

Timothy was there and Paul wanted to see him immediately, so he goes there. After he is there for a brief period of time, Paul wants to go into Macedonia, see Philippi and Thessalonica and Berea and then drop down to Corinth and see those folks. So he leaves Timothy, to handle the responsibility, in this incredible ministry, that he's had in these years in Ephesus. He's got a very big responsibility. And 1 Timothy is written back to him, now to instruct him, how to handle, this ministry there in Ephesus.

In 67 he was executed. Paul most likely wrote 2 Timothy from the dungeon, in the Mamartine prison in Rome, just probably prior to the winter and he was executed in the spring. So he probably wrote late fall, 2 Timothy in 66 and then he died in the spring of 67. So the wonderful thing about these letters, is that they are mature letters. They are letters from a man who has paid the price, who's been a tremendous leader, and who now knows what is involved in leadership, and he writes about it. And this particular letter really focuses on that subject.

Now 2 Timothy 1:5 is one verse that gives a tribute to Timothy. Listen to what Paul says:

“For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that it is in you as well.”

Now here's the tribute to Timothy.

In Paul's description of Timothy.

Philippians 2:19-23

“But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. For I have

no one else of kindred spirit who will genuinely be concerned for your welfare. For they all seek after their own interests, not those of Christ Jesus. But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving his father. Therefore I hope to send him immediately, as soon as I see how things are going to go with me."

Now the key verse through the whole book is 1 Timothy 4:12:

"Let no one look down on you (think little of) because you are young; but keep on becoming an example of the believers in word, in behavior, in love, in faith, in purity."

Just because you're young, doesn't mean that you can't be an example and a leader, to everybody else.

Now there are 16 Laws of Leadership from this study. Here are the laws to give you an idea of what we will be studying in the weeks ahead.

Law #1: A Statement of Goal is Essential in Leadership

Law #2: Never Get over the Privilege of your Position

Law #3: To be a Leader you've Got to be Willing to Fight

Law #4: A Commitment to Leadership is a Commitment to Prayer

Law #5: Leadership is Primarily a Man's Role

That's going to be one fun study.

Law #6: Character is a Vital Ingredient of Leadership.

Law #7: There is no Place in Leadership for Dishonest,
Double-Tongued Drunks.

Can you believe that? That's in the text.

Law #8: Jesus Christ is the Great Model of Leadership.

Law #9: Leaders are one of Satan's Primary Targets.

Law #10: Leadership Involves Being a Good Servant.

Law #11: A Good Leader Treats People with Respect and
Meets Legitimate Needs.

Law #12: Prejudice and Partiality Have No Place in Leadership

Law #13: A Good Leader has Learned to Live Comfortably under
Authority.

Law #14: A Good Leader has a Right Attitude Toward Money.

Law #15: Perseverance is the Price of Leadership.

Law #16: A Good Leader Sticks by his Principles and his Priorities

Let's dig into it.

Law #1: A Statement of Goal is Essential in Leadership.

Our Key verse is going to be verse 5, that we're going to hone in on in just a minute.

R. C. Slocum a number of years ago, when Texas A&M was playing Texas Christian University in a very critical game did something very, very unique. He surprised his Aggies by loading them all in a bus, and took them over to the Cotton Bowl and let them walk over the field for a brief period of time and then Slocum made that great statement, *"This is what you're playing TCU for today."*

Don Shula did a very similar thing, a number of years ago. He pulled out his 1972 SuperBowl ring, that represents the perfect season for the Miami Dolphins and he passed it around among all the players. Is it any wonder that they mashed the San Diego Chargers, in that following game?

What are we saying? There are goals and objectives that you set out there, and then you go for those things. You realize there is a price involved, to get to the prize, but you pay the price, to get to the prize. Because that's what you long for. And Law #1 of Leadership, is saying that goals are essential, in leadership. Let's see how that unfolds in these verses. Let's look at verse 1.

v.1 *“Paul, an apostle of Christ Jesus, by command of God our Savior, and Christ Jesus or hope;”*

Paul, the epitome of leadership, we know that, and he starts out by saying that he’s an apostle of Christ Jesus, by command (that’s military command.) He is under orders. He is under authority. And he is under command of God, our Savior, and Christ Jesus or Hope. In the midst of a hopeless generation, we have God our Father, characterized as our Savior and Jesus Christ, as our hope.

v.2 *“To Timothy, my true child in the faith: Grace, mercy, peace from God our Father and Christ Jesus our Lord.”*

Isn’t that a great tribute? *“To Timothy,”* he could have just said, *“my child in the faith.”* But he puts another word on it, to tell you that this guy’s transparent. He’s been around Timothy long enough, to know that he’s the guy who’ll go anywhere, do anything, at any price, as long as it glorifies God. He’s not in a power struggle, with Paul. He just wants to serve and to be a blessing, and so he calls him, a

“true child in the faith.”

Philippians 2:22

“But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving with his father.”

In Chuck Swindoll’s book called, *Laugh Again*, when he gets to this verse, that’s a tribute to Timothy, this is what Swindoll says:

“Question: How can one grown man, serve on behalf of another grown man, “like a child serving his father”?

Answer: Servanthood.”

In the world of leadership, we are overrun with hard-charging, tough-minded, power-loving people, who equate position, with power. But people can wield power in any position, just as long as they maintain control, over something, others want.

Which reminds me of a homey little story, that illustrates positional power. A new factory owner, went to a nearby restaurant, for a quick lunch. The menu featured a blue plate special and made it

clear—absolutely no substitutions or additions. The meal was tasty, but the man needed more butter. When he asked for a second pat of butter, the waitress refused. He was so irritated he called for the manager . . . who also refused him and walked away (much to the waitress's delight). "Do you people know who I am?" he asked indignantly. "I am the owner of that factory, across the street!" The waitress smiled sarcastically and whined, "Do you know who I am, sweetie? I'm the one who decides whether or not you get a second pat of butter."

You got it you flaunt it don't you!

You exercise your leadership.

Timothy was not that kind of a person. Always content to serve. Have you noticed something different, about this greeting?

This is different, compared to Paul's other letters.

1 Thessalonians and 2 Thessalonians both of those have what?—grace-peace. This one's got another word in there—"Grace, mercy, peace" the apostle says here, "*from God our Father and Christ Jesus our Lord.*"

What's the distinction between those 3 words?

Grace always points Godward. It's God's unmerited favor toward me. It's a gift. God graciously acts on my behalf, in the death of His Son, on the cross.

What's mercy? That's my need. That's me. Raunchy, wretched, arrogant, stubborn, bull-headed sinner. I am in desperate need of mercy and God acts toward me in grace.

But what's the result of Godward grace and mercy toward me as the sinner, but peace. That's the result of a relationship with the Lord Jesus Christ.

"Grace, Mercy, and Peace from God our Father and Christ Jesus our Lord."

Let's move on quickly to verse 3:

v.3 *"Even as I urged you to remain longer in Ephesus when I was going to Macedonia, in order that you might instruct certain ones not to teach a different (or heretical) doctrine."*

Do you remember back in, Acts chapter 19, when Paul says farewell to the Ephesian elders, he tells them that wolves are going to come in, and bother them and lead them away, from the teachings of Scripture? Well the wolves have come in, while he's been in prison. And he's gone back there and he's discovered it.

But now it's time to go to Macedonia, and Timothy wants to go with him. He doesn't want to stay there. Timothy, feels kinda insecure in such a tremendous responsible position, with such adversity from these very arrogant, false teachers that are there, and he wants to go with Paul, he doesn't want to stay! And so the word "urged" means, it really does mean urge. He said, "*Timothy you need to stay, I gotta go! I've got to see what's going on in these others.*"

But you stay here and you fulfill your responsibility and the reason I want you to stay there (is seen in that last purpose) in order that you might instruct certain ones negatively not to teach a different or heretical doctrine."

Are you content to serve, where God might put you? Are you content to do something, that might not be noticed, by anybody else, but your content to do it, without an audience?

v.4 *“(These individuals) nor to pay attention to legends and endless genealogies, which give rise to endless speculations rather than (acceptance in faith of God’s administration) the divine training that is in faith.”*

Why do you need to deal, with these babbling teachers, who don’t know, what they’re talking about? Paul says, *“Get’em shutup! They’re teaching heretical doctrine. They’re paying attention to legends, stories, and to genealogies, where they came from and all of this, as though that’s the thing, that’s the most important.”* And it leads to what?

“Endless speculations.”

You know, that’s an interesting word, that only occurs here in the Greek New Testament. The word means, *“out-of-the-way researches.”* It’s like trying to, track down a needle in a haystack.

Now verse 5 is our key verse to Study #1:

Law #1: A Statement of Goal Is Essential in Leadership.

Look at verse 5:

v.5 *“Now the goal of our instruction is (divine) love out of a pure heart and a good conscience and a genuine faith (without hypocrisy)”* like these phony false teachers that are there in town

“Now, the goal of our instruction.” Paul is a goal-oriented individual. You’ll find it in, Philippians 3:10-14. And you’ll find it in 1 Corinthians 9:24-27, *“I run straight for the goal with purpose in every step,”* as he describes his life;

Hebrews 12:1-2: *“since we’re encompassed about with so great a cloud of witnesses, let us run with patience the race that’s set beforeth.”*

Charles Swindoll in Laugh Again, describes Charlie Brown and Lucy, while they’re going through a little philosophizing session.

“Charlie Brown,” she says in one of her, dogmatic lectures, *“life is a lot like a deck chair. Some place it so they can see where they’re going. Others place it so they can see where they’ve been. And some so they can see, where they are, at the present time.”*

Charlie sighs, *“I can’t even get mine unfolded.”* What a dud.

Listen to what Stephen Covey says in, Principle-Centered Leadership:

“The only thing that endures over time is the law of the farm: I must prepare the ground, put in the seed, cultivate it, weed it, water it, then gradually nurture growth and development to full maturity. So also in a marriage or in helping a teenager through a difficult identity crisis—there is no quick fix, when you can just move in and make everything right, with a positive mental attitude and a bunch of success formulas. The law of the harvest governs. Natural laws, principles, operate regardless. So get these principles at the center of your life, at the center of your relationships, at the center of your management contracts, and at the center of your entire organization.”

Goals and objectives and reasons for living and what you want to accomplish, must be specially specified.

A man who aims nowhere, usually hits it. And if you don't have some definite goals that are personal, professional, when are you going to do it? You're letting life slip out of your hands, without any

definite direction. How are you doing with your goals? Your personal ones? Your professional ones?

Do you have specific spiritual goals for this year, or for your life? Goals of the reading of the Word, the reading of good books, your prayer time, your Scripture memory, your other personal goals, that you want to achieve? Have you written them down?

Do you have goals, for your marriage? Do you have goals, for your family?

Do you have goals, for your physical fitness and exercise?

Do you have goals, professionally?

If you don't, then sit down and put it on paper, as a result of this study today.

Law of Leadership #1 is make a statement of goal.

Now, Paul makes a statement of his primary goal in verse 5 and then the secondary ones that flow out from it.

Notice the primary goal:

v.5 “*Now the goal of our instruction is (divine) love.*”

We want love to result, from a relationship to Christ and of course that’s John 13:34-35

“*By this all men will know that you are My disciples, if you have love one for another.*”

Divine love is an evidence, that the Spirit of God is at work.

Back to verse 5.

Primary goal: As a result *of our instruction* we want *divine love* to manifest itself among the believers. But, that *divine love* needs to flow from (1) *a pure heart*, (2) *from a good conscience*, and (3) from *a genuine faith* that is honest and *without hypocrisy*.

One writer said: God’s truth always purifies the human spirit, while error putrefies it.

Yes, such is the case. There is a desire for *a pure heart* and *a good conscience*. Paul often focused, on that very thing.

You want to be, a difference maker? You want to be, a leader? Then get and keep, a right mind-set. Keep working to clear sin, out of your life, and set your goals and stick with them.

Then he goes on to list several other things.

Verse 6

v.6 *“From which things certain ones, having missed the mark, have turned away to fruitless discussions.”*

Timothy, you got a tuff assignment, cause there are some people, in your church there in Ephesus, that have *missed the mark*. Not only have they *missed the mark*, they’ve *turned away to fruitless discussions*. They are individuals, who are teaching error, in the midst of the church in Ephesus, and it’s affecting it.

You see, it’s so easy to get off track, and they’re off track in Ephesus.

Verse 7

v.7 (*These false teachers are*) “*desiring to be teachers of the law, not understanding neither what they are saying nor about which they are speaking so confidently.*”

Now, you'll notice, there are 3 key phrases, in verses 6 and 7:

1. They *missed the mark* v.6
2. They *turned away to fruitless discussions* v.6
3. They're *desiring to be teachers of the law* v.7

But Paul says negatively in verse 7, “They *don't understand what they're saying*. And #2, They *don't understand about which they are speaking so confidently*.”

A local businessman, put a big sign, in the front of his store: “For sale. One set of encyclopedias—never used.

Teenage son knows everything.”

That's the kind of feeling, you get sometimes, when you're dealing with people, in the religious realms, and the study of the scriptures.

Verse 8

v.8 *“Now we are knowing that the law is good if anyone is using it lawfully (that is for the purpose it was designed),”*

What was the Law given for?

It was to convict us, of the holiness of God!

And drive us to the righteousness, which is ours, in Jesus Christ, when by faith we receive Him, we're accepted not on the performance of the Law, but by grace through faith.

Now Verses 9 & 10

Knowing this, that the law is not laid down for a law-abiding person but (and he lists 14 groups here with an all inclusive statement in number 15, in these 2 verses) *but for the lawless, rebellious, undisciplined, disobedient, for the ungodly, the sinners, for the unholy and the profane, for those who murder fathers and those who murder mothers, for murderers.* (And then when he gets down, to the all encompassing statement he says) *and whatever else is contrary to the correct or sound teaching.*

Now pretend, as we look at these groups, for just a second, that you've got the 10 commandments, in the back of your mind. Because the 10 commandments, are kind of being spelled out here, in these verses.

I'm gonna take these words, for just a minute, and we'll use Barclay, because he's one of the best writers, on individual words, and describe them, in just a sentence.

The purpose of the Law is to, convince and to convict us of sin.

It's for the *lawless*.

That is those, who know the laws of right and wrong and who break them deliberately.

For the *rebellious*.

They are unruly and insubordinate. They refuse to accept and to obey, any authority.

For the *ungodly*.

This is the spirit which deliberately and defiantly withholds from God, that which is His, right.

For sinners.

This describes character, describes the person, who has no moral standards left.

It's for the *unholy*.

He is the man, who violates, the ultimate sanctities.

For the *profane*.

This is the man, who desecrates God's day, and disobeys God's laws, and belittles God's worship.

Murders of fathers.

Murders of mothers.

Listen to what Barclay says:

"The words describe a son or daughter, who is lost to gratitude. Who is lost to respect, and lost to shame. And it must ever be remembered, that this most cruel of blows, can be a blow, not upon the body, but upon the heart."

v.10 *for the sexually immoral, for homosexuals, for kidnappers, for liars, for perjurers, and what else is contrary to the correct sound*

teaching. That word *sexually immoral*, of course, is the word
pornia, fornication, any illicit sexual relationship.

And it's quite clear, that he speaks to the issue of homosexuality,
here in verse 10.

Kidnappers.

Liars, they'll twist the truth, to gain dishonorable ends.

Perjurers, men who will do anything, to accomplish what they
desire.

And that last statement in verse 10, "*Whatever else is contrary to
the correct or sound teaching.*"

And our study ends, with verse 11,

v.11 "*According to the glorious gospel of the blessed God, with which
I was entrusted.*"

That little phrase "*glorious gospel*" occurs in
2 Corinthians 4:4

“In whom the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel, the glorious gospel of Christ.”

Paul is describing here, the message that he has to preach. The law convicts the sinner.

The sinner is driven to an answer, and the righteousness of Jesus Christ.

The law convicts, then it drives me, where I am converted and changed, by relationship to Christ, and that calls me to a holy walk, and it clarifies my future.

That's why *it's blessed*.

It was Mahatma Gandhi who said there are 7 things that are gonna destroy us:

#1 wealth without work, pleasure without a conscience, knowledge without character, commerce without morality, science without humanity, religion without sacrifice, and politics without principle

Tony Compolo is his book, *Who Switched the Price Tags?* relates the story of a black Baptist pastor, who was speaking to a group of college students, in his congregation. This is what he said:

“Children,” he said, “you’re going to die! One of these days, they’re gonna to take you out to the cemetery, drop you in a hole, throw some dirt on your face, and go back to the church and eat potato salad.”

“When you were born,” he said, “you alone were crying and everybody else was happy. The important question I wanna ask is this: When you die, are you alone going to be happy, leaving everybody else crying?

The answer depends on whether you live, to get titles, or you live to give testimonies. When they lay you in the grave, are people going to stand around reciting the fancy titles you earned, or are they going to stand around giving testimonies of the good things you did for them? Will you leave behind just a newspaper column telling people how important you were, or will you leave crying people who give testimonies of how they’ve lost the best friend they ever had?”

“There’s nothing wrong with titles. Titles are good things to have. But if it ever comes down to a choice between a title or a testimony—go for the testimony.”

Well said isn't it?

Goals are kinda like a compass, aren't they?

A compass can determine direction, when you're lost.

And so can goals.

Paul was an intense, goal oriented individual.

Paul can say, *"I've fought the good fight, I have finished the course, I kept the faith."*

That's a result, of goal orientation!

Now there are 10 lessons that come out of the study.

Lesson #1: Our hope resides in a Person, the Lord Jesus Christ.

Lesson #2: Timothy is a "true child in the faith."

Lesson #3: Paul's wish for Timothy is 3-fold: grace, mercy, and peace.

Lesson #4: Goals are a vital ingredient, in a growing relationship with the Lord Jesus Christ.

Lesson #5: A pure heart, a good conscience and a genuine faith are a picture of the authentic Christian.

Lesson #6: It's easy to miss the mark, and to turn away and to desire those things that are not of truth.

Lesson #7: The law is good when it is used properly.

Lesson #8: The law is not for the righteous, but for the unrighteous.

Lesson #9: The law is for the sinner, not for the saint.

Lesson #10: The glorious gospel, makes it possible for us to be declared righteous, by the work of Christ, upon the cross.

QUESTIONS :

1. Read 1 Timothy 1:1-11 and summarize in your own words what Paul is saying in this section.
2. How does Paul characterize Timothy in verse 2?
3. Why did Paul urge Timothy to stay longer in Ephesus, according to verse 3?
4. What is the goal of Paul's teaching, according to verse 5?
5. How does Paul characterize these false teachers, according to verse 7?
6. How does Paul characterize the Law in verse 8?
7. For whom is the Law given, according to verse 9?
8. What was Paul entrusted with, according to verse 11?
9. What verse in the study has meant the most to you?
10. What lesson have you learned from this study?

STUDIES IN THE FIRST EPISTLE TO TIMOTHY

PART I — 1 TIMOTHY 1-3

"The Laws of Leadership"

Key verse 4:12: *"Let no one look down on you (think little of) because you are young; but keep on becoming an example of the believers in word, in behavior, in love, in faith, in purity."*

LAW NUMBER ONE - A Statement of Goal Is Essential in Leadership — 1 Timothy 1:1-11

Key verse 1:5

Notes

v. 1 Paul, an apostle of Christ Jesus by command of God our Savior and Christ Jesus our hope;
v. 2 to Timothy, my true child in the faith: Grace, mercy, peace from God our Father and Christ Jesus our Lord.
v. 3 Even as I urged you to remain longer in Ephesus when I was going to Macedonia, in order that you might instruct certain ones to teach a different (or heretical) doctrine,
v. 4 nor to pay attention to legends and endless genealogies, which give rise to endless speculations rather than (acceptance in faith of) God's administration) the divine training that is in faith.
v. 5 Now the goal of our instruction is (divine) love out of a pure heart and a good conscience and a genuine faith (without hypocrisy).
v. 6 From which things certain ones, having missed the mark, have turned away to fruitless discussions,
v. 7 desiring to be teachers of the law, not understanding neither what they are saying nor about which they are speaking so confidently.
v. 8 Now we are knowing that the law is good if anyone is using it lawfully (for the purpose it was designed),
v. 9 knowing this, that the law is not laid down for a law-abiding person but for the lawless and rebellious (undisciplined, disobedient) for the ungodly and sinners, for the unholy and profane (godless) those who murder fathers and those who murder mothers, for murderers (manslayers),
v. 10 for the (sexually) immoral, for homosexuals, kidnappers, liars, perjurers and whatever else is contrary to the correct (sound) teaching,
v. 11 according to the glorious gospel of the blessed God, with which I was entrusted.