

IN GOD'S HOUSEHOLD

A STUDY OF I TIMOTHY



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I will build My church; and the gates of Hades will not overpower it. Matthew 16:18b

How do you conduct yourself at home? How do you conduct yourself in someone else's home? It is one thing to do things the way you want in your own home; it is quite another to do what you want in someone else's home.

*Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves **in God's household**, which is the church of the living God, the pillar and foundation of the truth. 1 Timothy 3:14-15 (NIV)*

Almost comparable to a Domestic Science curriculum, Paul gave specific guidelines and clear instructions to his son Timothy on how to run God's house. His course instructions included titles such as: Standards for House-Keeping (1:1-18); Discipline Procedures (1:19-20); Gender-Specific Duties (2:1-15); Household Management (3:1-16); Home Security (4:1-16); Family Relationships (5:1-6:2); and Summary Items (6:3-21).

...just as Christ also loved the church and gave Himself up for her... Ephesians 5:25

Timothy was the steward, not the owner. None of us in fact, are owners of the church. The church belongs to Jesus Christ. It is His trophy of grace; it is His work in progress; and it His bride. As His stewards, we have a great honor and also a great responsibility.

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1 Timothy

The Church: General Information	7
The use of the word church in the New Testament	7
The first mention of the word church in the Bible – Matthew 16:18	8
A further examination of Matthew 16:18	9
When did the church begin?	11
Distinguishing Features of the New Testament Church	14
The church is Christ’s body on earth	14
What should a biblical local church look like?	15
Why is it important for a local church to be indigenous?	16
Leadership structure in a local church	18
The purpose of local church meetings	18
1 Timothy 1:1-2 – Greetings	20
1 Timothy 1:1 – Paul, the author of the epistle	20
1 Timothy 1:2 – Timothy, the receiver of the epistle	21
1 Timothy 1:3-20 – Fighting for Grace	22
1 Timothy 1:3-11 – A charge to correct	22
1 Timothy 1:12-17 – A tribute to God’s grace	28
1 Timothy 1:18-19a – A command to fight	31
1 Timothy 1:19-20 – The disgrace of infidelity	32
Short Doctrine on Church Discipline	33
Church discipline defined	33
Biblical reasons for church discipline	33
Biblical purposes in church discipline	35
Biblical process of church discipline – Matthew 18:15-17	35

1 Timothy 2:1-15 – Instruction on Worship	38
1 Timothy 2:1-7 – Prayer	38
1 Timothy 2:8 – The responsibility of men to pray in public worship	41
1 Timothy 2:9-15 – Several requirements for women in public worship	41
1 Timothy 3:1-16 – Instruction on Selecting Church Leaders	45
1 Timothy 3:1 – Desiring the office of elder/overseer	45
1 Timothy 3:2-7 – Qualifying for the office of elder/overseer	48
1 Timothy 3:8a – Introducing the office of deacon	52
1 Timothy 3:8c-13 – Qualifying for the office of deacon	53
1 Timothy 3:14-15 – Why is what Paul wrote important?	56
1 Timothy 3:16 – The church and the truth	57
1 Timothy 4:1-16 – Guarding Against Apostasy	58
1 Timothy 4:1 – Falling away	58
1 Timothy 4:2 – False teachers	59
1 Timothy 4:3-5 – False teaching	60
1 Timothy 4:6-10 – Guarding against false teaching	61
1 Timothy 4:11-16 – Ten commands for Timothy’s protection	63
1 Timothy 5:1-6:2 – Relationships within the Church	66
1 Timothy 5:1-2 – Honor one another	66
1 Timothy 5:3-16 – Honor true widows	67
1 Timothy 5:17-18 – Pay elders	71
1 Timothy 5:19-21 – Correct elders	72
1 Timothy 5:22-25 – Walk circumspectly	74
1 Timothy 6:1-2 – Honor slaves, honor masters	74
1 Timothy 6:3-21 – Church Related Issues	76
1 Timothy 6:3-5 – Dealing with opposition	76
1 Timothy 6:5b-8 – Godliness is great gain	78
1 Timothy 6:9-10 – Motivated by riches	78
1 Timothy 6:11-14 – Personal exhortations for Timothy	79
1 Timothy 6:15-16 – Doxology	83
1 Timothy 6:20-21 – Paul’s closing intimate instructions to Timothy	86

1 Timothy

In God's Household

I. The Church: General Information

A. The use of the word church in the New Testament

1. The Greek word EKKLESIA, translated church, is comprised of a compound word: EK meaning out of, or out from, and KALEO meaning to call. Literally, the word **church** means the called-out ones.
 - a. Originally an EKKLESIA was a summoned, called-out assembly of people, regardless of the **nature** of the gathering.
 - 1) Among other uses, it was used in the Greek city-states to describe citizens summoned for civic **duty**.
 - 2) In cities like Athens, it was considered a great **honor** and solemn duty to attend the out-calling. A herald would be sent to the city market square to proclaim, "EKKLESIA, EKKLESIA."
 - 3) Immediately, every citizen would drop what they were doing, leaving the market, their stores and their homes, to go **attend** the meeting.
 - b. This summons from the state was for **every** citizen to come fulfill his civic responsibilities. It is significant that women and slaves were not counted as citizens.
2. Although the word EKKLESIA was common in secular writings, the designation TE EKKLESIA, or "the church," was unique to the New Testament. The use of the definite article "the" (TE) with the word "church" (EKKLESIA) in Christian literature is evidence of the **unique** nature of the New Testament church in the minds of the New Testament writers.
 - a. The authors of the New Testament commandeered a secular word (EKKLESIA), making it into a technical term (TE EKKLESIA) to describe God's people in this dispensation. This is the primary use of the word in the New Testament, although its **secular** use is also observable, as seen in the following examples.
 - 1) In Acts 7:35-38, Stephen used the term EKKLESIA to describe the nation of **Israel** during the time of their wandering in the wilderness.
 - 2) In Acts 19:32 and 9:41, the word EKKLESIA was used to describe an assembly of **Diana** worshippers in Ephesus.
 - 3) In Acts 19:39, EKKLESIA was used to describe a general **court** of law.
 - b. The context determines if it is referring to a secular assembly or specifically to the **church** of Jesus Christ. Acts 20:17, 28

3. When referring specifically to the church of Jesus Christ in the New Testament, the word church refers **both** to the universal church and also to specific local churches.
 - a. The distinction between the two is that the local church is an autonomous group of believers in Christ, united both geographically and spiritually; whereas the universal church refers to **all** believers in Christ, no matter where they are located on the globe.
 - b. The primary use of the word EKKLESIA in the New Testament refers to local churches or assemblies in **specific** cities. 1 Corinthians 1:2; 2 Corinthians 1:1; Galatians 1:2; Philemon 2; Revelation 1:4, and chapters 2 and 3
 - c. The word **less** often refers to the universal church, comprised of every individual believer (living and dead) from all the various local churches down through the ages for the past 2000 years.
 - 1) Referring to the universal church in Matthew 16:18b, **Jesus** said, *“I will build My church; and the gates of Hades will not overpower it.”*
 - 2) Also, Ephesians 1:22-23 speaks of the universal church when it says that God gave Jesus as *head over all things to the church, which is His **body**.*

B. The first mention of the word church in the Bible – Matthew 16:18

1. The first mention of the church, referring specifically to Christ’s called-out ones, is found in Matthew 16:18 where Jesus said, *“I also say to you that you are Peter, and upon this rock I will build My church; and the gates of **Hades** will not overpower it.”*
 - a. A study of Ephesians 2:11-22 confirms that the church is a New Testament entity made up of believing Jews and Gentiles. The church did not exist in the **Old** Testament, nor was it mentioned. 1 Corinthians 10:32
 - b. Ephesians 3:4-6 and 3:9 refer to the church as a **mystery**. The New Testament term **mystery** does not refer to something mystical or eerie but simply to something previously undisclosed in the Old Testament. Ephesians 3:1-11
 - c. The mystery Paul described when referring to the church was that through the **gospel** of Jesus Christ, believing Gentiles and believing Jews would be fellow heirs and members of the same entity, namely the church.
2. Jesus’ statement in Matthew 16:18 about building His church was made following Israel’s national rejection of Jesus by its **leaders** in Matthew 12:22-45.
 - a. At this point, Christ’s focus began to **shift** from offering the kingdom to Israel to foretelling His coming death and resurrection (Matt. 12:38-40) and the building of His church.
 - b. Jesus’ mention of the church here came from a conversation between Him and His disciples which began in Matthew 16:13 where Jesus asked them a simple question: *“**Who** do people say that the Son of Man is?”*

- 1) When the disciples said that people speculated He was John the Baptist, Elijah, Jeremiah, or even one of the prophets, Jesus asked them directly, “*But who do you say that I am?*” Matthew 16:15
 - 2) Simon Peter’s rock-solid declaration in Matthew 16:16, “*You are the Christ, the Son of the living God,*” was what Jesus referred to in Matthew 16:18 when He said, “*Upon this rock I will build My church.*”
- c. But even though it has been speculated that Peter was the rock upon which the church would be built, the Greek text proves this is **not** the case.
- 1) When Jesus said, “*You are Peter,*” He used the Greek word PETROS, meaning a **stone**.
 - 2) On the other hand, when Jesus spoke of the foundation on which He would erect the church (*upon this rock*), He used the stronger word PETRA, meaning massive rock, or even a rock cliff, together with the definite article “the.” Jesus was not talking about Peter, a stone, but about the massive **rock** TE PETRA, Jesus Christ Himself.
 - 3) In Greek, as in many languages, the noun and article must **match** in gender. Since the article TE is feminine, it fits with the noun PETRA, but not with PETROS. The feminine article TE cannot refer to the masculine noun PETROS (Peter). Therefore, when Jesus said, “*Upon this rock,*” He was not referring to Peter.
 - 4) It is interesting that just a few verses later the Holy Spirit led Matthew to record Christ’s **rebuke** of Peter, seemingly reiterating that Peter was not the massive rock (TE PETRA) on which the church was going to be built. Matthew 16:22-23
- d. **Christ** is the rock upon which the church is built and on which it stands. Matthew 21:42; Acts 4:11; Romans 9:33; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:4, 6-7

C. A further examination of Matthew 16:18

1. Matthew 16:18a – *...upon this rock, I will build My church...* Jesus Christ **will** build His church.
 - a. While Jesus’ statement, “*I will build my church,*” is in the future tense, it is also in the indicative mood. The indicative mood makes it a statement of **fact**. Jesus stated that He would definitely build His church, no matter what.
 - b. Jesus did not say “*I am building my church,*” or “*I have been building my church,*” but rather “*I will build my church.*” The fact that Jesus used the future tense implies a few important details.
 - 1) Jesus had not been building His church in the past, during Old Testament times. Clearly, Abraham, Isaac, Jacob, Moses, David, and so forth were not a **part** of the church.
 - 2) This also indicates that Christ was not building the church during His first advent. When He stated, “*I will build my church,*” He was speaking of a **future** time. Acts 2

2. Matthew 16:18b – *...upon this rock, I will **build** My church.*
 - a. The word translated *build* was used to describe the construction of a building. Constructing a building is a process that includes **time**, skill and laborers. Christ is progressively building His church and believers are His *fellow workers*. 1 Corinthians 3:5-9, Ephesians 4:11-16
 - b. Ephesians 5:25-27 tells us that Christ loved the church, gave His **life** for the church and continues to purify it day by day.
 - c. The coming of the Holy Spirit to indwell believers on the Day of Pentecost marked the beginning of Christ's church building **project**. Acts 2:47, Acts 11:15-17
 - d. At the Rapture, Christ's building project will be completed. At that time, He will present the church to Himself as a beautiful **bride**, without any defects. 1 Corinthians 1:8, Revelation 9:8-10
3. Matthew 16:18c – *...upon this rock I will build **My** church...* The church **belongs** to Jesus Christ. 1 Corinthians 3:9, 16-17; Ephesians 5:23
 - a. The church does not belong to some **pastor**, elder, deacon, apostle, pope, church board or denomination.
 - b. The word translated *My* is in the emphatic position in the Greek sentence, clearly showing that the church belongs to Jesus Christ and Him **alone**. Revelation 19:7
4. Matthew 16:18d – *...and the **gates of Hades** will not overpower it.* Gates are typically used to keep **out** invading armies. *Hades* would have been understood by Jesus' audience as the place of the dead.
 - a. When the church goes into all the world to preach the gospel (Mark 16:15) and make disciples (Matt. 28:19-20), it **prevails** against Hades. Revelation 20:11-15
 - b. The church rescues sinners from sin, Satan and inevitable destruction in **hell**. Ephesians 2:1-3
5. Matthew 16:18e – *...and the gates of Hades **will not overpower it**.* The church will have a continuous existence until the rapture of the church.
 - a. Here Jesus spoke of the *church* EKKLESIA in a **global** sense to describe the universal church. Notice He did not say He would build His churches (plural) but rather His church (singular).
 - b. Throughout church history, local churches have come and **gone**. In Revelation 2:5, Jesus vowed to shut down the local church at Ephesus if it did not renew its first love.
 - c. Jesus promised that the universal church, to which all of us belong, will **never** cease to exist. Neither the powers of death, Satan or Satan's demons can ever prevail over the universal church.

D. When did the church begin?

1. There are differing opinions concerning the historical beginning of the church. Here are some of the more popular, yet **faulty**, views of the church's historical origin.
 - a. **Adam:** The argument for the church starting with **Adam** has to do with salvation. The reasoning for this view is as follows:
 - 1) Since salvation is by grace through **faith** in both the Old and New Testaments (Rom. 4), saved men and women from the Old Testament must of necessity be a part of the church.
 - 2) The statement in Genesis 4:26 that *men began to call on the name of the Lord* is assumed to **refer** to the church.
 - 3) According to this viewpoint, the New Testament church is simply the continuation of an already existent **Old** Testament church.
 - b. **Abraham:** The argument for the church starting with Abraham is based upon the promises to Abraham and his **seed**. This view reasons as follows:
 - 1) Since the promise of the gospel is contained in the **promise** to Abraham (Gal. 3:8), and since God called Abraham with the goal of separating to Himself a company of called, chosen and faithful people, the church must have started with Abraham.
 - 2) Most of those who hold this view say that the church did not come to **full** maturity until the Holy Spirit was poured out at Pentecost. This viewpoint views the New Testament church as a continuation of the Old Testament church.
 - c. **Jesus:** Some teach that since Christ spoke of the church during His earthly ministry, He founded it sometime **before** His ascension.
 - 1) This conclusion is based largely upon the belief that each of the following events were related to the establishment of the church: the call of the first disciples; the confession of Peter; the Last Supper; and Christ's post-resurrection appearances to Peter, to the other apostles and to the five hundred **believers**.
 - 2) Those who hold to this view argue that the future tense used in Jesus's statement in Matthew 16:18, "*I will build My church*," is not to be taken **literally**.
 - d. **Paul:** Whereas the previous three viewpoints teach that the church began prior to the Day of Pentecost, this viewpoint teaches that the church began much **later** than the Day of Pentecost.
 - 1) Those who hold to this view say that the church founded in the early part of **Acts** was a separate Jewish church.
 - 2) They believe that it was not until Paul received the revelation concerning Jews and Gentiles being joined together in one body that the church was **fully** born.
 - (a) Some people date this "official" **start** of the church to Acts 9, others to Acts 13, and some relegate it to Acts 28.
 - (b) All these would strongly **disagree** with an Acts 2 Day of Pentecost start date for the church.

- (c) Depending on when they claim the church started, some **reject** the Lord's Table, baptism, and even the non-Pauline epistles, as valid for the church today.
2. The authors of this curriculum teach that the church began on the **Day** of Pentecost as recorded in Acts 2. Here are seven points that lead us to conclude that the church began on the Day of Pentecost, not before or after.
- a. One: When Christ said He would build His church, it was yet **future** to His earthly ministry.
- 1) When Jesus said in Matthew 16:18, "*I will build My church,*" He used the future, active, indicative form of the verb to build, indicating the He would begin building the church sometime **after** He made this statement.
 - 2) As mentioned earlier, Jesus could have said, "I have been building my church," or "I am building my church," but He did not. He **chose** to say, "*I will build My church.*"
- b. Two: The apostle Peter described what happened on the Day of Pentecost as the **baptism** of the Holy Spirit.
- 1) 1 Corinthians 12:13 – *For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. We know from this verse that every believer is baptized in the body of Christ. Spirit baptism is God's means of placing believers in the church, which is Christ's **body**.*
 - 2) Therefore, we date the beginning of the church to the **first** instance of Spirit baptism. When did this happen?
 - (a) Luke 3:16 – *John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; **He** will baptize you with the Holy Spirit and fire.*
 - (i) During his ministry, John the Baptist referred to the baptism of the Spirit as a **future** occurrence.
 - (ii) Therefore, the baptism of the Spirit happened **after** John the Baptist's ministry.
 - (b) In Acts 1:4-5, after He was resurrected, Jesus told the disciples to **wait** for what the Father had promised [that they would] *be baptized with the Holy Spirit not many days from now.*
 - (i) Jesus' promise reiterates the fact that the church did not exist during His **life** on earth, and certainly not in the Old Testament.
 - (ii) In Acts 2:33, Peter asserted that the baptism of the Holy Spirit occurred on the Day of Pentecost, when he testified, "*Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth **this** which you both see and hear.*"

- (c) From Peter's testimony in Acts 11, we conclude that Jesus Christ, by means of the Holy Spirit, **began** spiritually baptizing every believer into Christ beginning on the Day of Pentecost in Acts 2.
- (i) Acts 11:15 – *And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning.* Peter was referring to the beginning of the **church** in Acts 2.
 - (ii) Acts 11:16 – *And I remembered the word of the Lord, how He used to say, "John baptized with water, but you will be baptized with the Holy **Spirit**."*
 - (iii) Acts 11:17 – *Therefore if God gave to them the same **gift** as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?*
- c. Three: The church did not begin until after Christ was **seated** at the right hand of God the Father in heaven. Not till after He was exalted did Christ become head of the church and equip the church with spiritual gifts.
- 1) Ephesians 1:20-23 tells us that when God the Father raised Christ *from the dead and seated Him at His right hand in the heavenly places...He put all things in subjection under His feet, and gave Him as **head** over all things to the church, which is His body, the fullness of Him who fills all in all.*
 - 2) Ephesians 4:8-13 – *When He ascended on high, He led captive a host of captives, and He gave gifts to men. ...And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the **body** of Christ...*
- d. Four: One of the defining features of the church is the permanent indwelling of the Holy Spirit. This **began** on the Day of Pentecost. Romans 8:9, 1 Corinthians 3:16
- 1) In John 14:16-17, Jesus spoke of this permanent indwelling when He said, *"I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth... you know Him because He abides with you and **will be in you**."*
 - 2) In John 14:20, Jesus further explained what He meant: *In that day you will know that I am in My Father, and you in Me, and I in **you**.*
 - (a) In effect Jesus said, "In the day when the Holy Spirit comes to permanently live in you (vs 17), you will be in **Me** (in Christ) and I will be in you (by means of the indwelling Holy Spirit).
 - (b) When Jesus said, "You in Me," He referred to the **future** church when God the Holy Spirit would baptize believers into the body of Christ. 1 Corinthians 12:13
 - (c) When Jesus said, "I in you," He referred to the permanent indwelling Holy Spirit, which is unique to the Church **Age**. John 14:16

- 3) Peter confirmed that all believers, Jews and Gentiles alike, received the Holy Spirit through faith in Christ beginning at Pentecost. *“Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?”* Acts 11:17
- e. Five: The church is built on the foundation of the New Testament prophets and **apostles**, whose ministry began on the Day on Pentecost.
- 1) Ephesians 2:19-22 says that the church is *built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone*, indicating that the church began with the Lord Jesus Christ and the New Testament apostles and **prophets**. Colossians 1:24-27
- 2) Acts 1:2 – *Until the day when He was taken up, after He had given commands through the Holy Spirit to the apostles whom He had chosen.* Acts 1:8-26, 2:14
- f. Six: Another indication that the church began on the Day of Pentecost is that in Acts 5:11, the same year as the events of Acts 2, the church was already in existence as shown by Luke’s record: *And great fear came over the whole church, and over all who heard of these things.*
- g. Seven: Since the church began in Acts 2 on the Day of Pentecost, it could not have begun with the apostle **Paul**, as some claim.
- 1) In Romans 16:7, the apostle Paul stated that Adronicus and Junias were *in Christ* before He was. Only members of Christ’s body, the church, are referred to as being **in Christ**. Ephesians 1:3-4
- 2) In 1 Corinthians 15:9, the apostle Paul said, *“For I am the least of the apostles and not fit to be called an apostle because I persecuted the church of God.”* Acts 8:3

II. Distinguishing Features of the New Testament Church

A. The church is Christ’s body on earth

1. The church is Christ’s body on earth, charged to influence the **world**. Jesus said, *“Upon this rock I will build My church; and the gates of Hades will not overpower it.”* Matthew 16:18
2. In every dispensation, ever since the fall of man, God has endeavored to reach this dying world with the true knowledge of Himself. Whereas in the past He used humanity in general (Enoch and Noah) and the nation Israel as a whole, at this time He is reaching out to **lost** humanity through the church, the body of Christ.
3. The church is God’s **people** on earth.
 - a. The church alone, not some organization, government or association, is God’s **vehicle** for upholding and propagating the truth in the world today.
 - b. 1 Timothy 3:15b – *...the church of the living God, the pillar and support of the truth.*
4. The church, which consists of all believers, is God’s dwelling (*temple of God*, Eph. 2:21-22) and channel through which He **lives** and reaches out to the world.

- a. Not only does the Holy Spirit dwell individually within each member of the church, all the members together form one **unified** body through which the Holy Spirit wants to affect our world. Philippians 1:27b, 2:2; Ephesians 4:4-6
- b. On this very point, speaking to the church in Corinth, Paul asked, *“Do you not know that you [plural, you all] are a temple of God and that the Spirit of God dwells in you [you all]? If any man destroys the temple of God, God will destroy him, for the **temple** of God is holy, and that is what you [you all] are.”* 1 Corinthians 3:16-17

B. What should a biblical local church look like?

1. It is our desire through this study to help you discern between biblical church principles and western **traditions**.
2. Down through the years, western missionaries have unwittingly superimposed western traditions and methods on churches throughout the world. Unfortunately, this has resulted in the belief that the western **way** of conducting church is biblical.
3. Stained glass windows, specific rituals for worship, ecclesiastical attire, a particular type of music or the use of hymnals, raised platforms (altars), and offering plates are just some of the traditions westerners have inadvertently **imposed** on local churches.
4. Even if you are not a westerner, it is possible you are conducting church in a foreign, superimposed way that has no real **basis** in Scripture.
5. However, a New Testament church is not about **form**, programs or material structures.
6. From the New Testament, we observe that local churches did not even erect buildings; they simply **met** in convenient places.
 - a. The first local church, the church of Jerusalem, first met in the temple. Acts 2:46 says, *“Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart.”* Later, persecution stopped the church from this **practice**. Acts 8:1-4
 - b. There are several references to groups of believers meeting in **homes**: Priscilla and Aquila in Rome (Rom. 16:5), Gaius in Corinth (Rom. 16:23), and Nymphus in Laodicea (Col. 4:15).
 - c. In Acts 19:1-10 we read of believers meeting in a **school**. As far as we can discern, all these venues were provided for free.
7. It is also of interest to note the names of New Testament churches. Instead of being named according to some denomination or belief, they got their names from the **cities** where they were located.
8. Those who establish churches must learn to distinguish between historic and cultural ideas and what the New Testament actually teaches concerning what constitutes a **true** New Testament church. This is one of the hardest concepts for missionaries and church planters to comprehend.

C. Why is it important for a local church to be indigenous?

1. First, let's give a short definition of what is meant by an indigenous **local** church.
 - a. An indigenous local church is the existence of Christ's body in a neighborhood or locality. A local church should be organic. Without going against any scriptural principles, it should take on a unique flavor and style **native** to the area in which it is located.
 - b. An indigenous local church should be run by local believers and exist for local believers. It should take care of itself, without requiring outside **help** to exist.
2. Historically, the indigenous church concept, as taught by many church planting ministries, was called the "Three **Self** Church." The three areas referred to are: self-governing, self-supporting and self-propagating.
 - a. Church-planters define **self-governing** as follows:
 - 1) A local church should have its own biblically qualified leaders raised up from among the **local** believers (Tit. 1:5). It should not require outside leadership.
 - (a) These local church leaders should be able to biblically deal with any concern the church faces, including church discipline **issues**.
 - (b) The church should not require outside help to deal with **internal** affairs.
 - 2) The leadership of a properly functioning indigenous local church will **equip** its members for service. Ephesians 4:11-16, 6:15
 - (a) As every believer is encouraged to use his or her spiritual gift for the good of the body and under the direction of the Holy Spirit, the church will function properly and grow. However, this will not happen when the leadership is from the **outside**.
 - (b) There are a number of problems with outside leadership, including the fact that outside leadership is not acquainted with the thinking and culture of local believers. Also, when there is outside leadership the local believers seldom function **well**, becoming passive and intimidated.
 - 3) A local church should also be able to handle the administration of its own finances, especially when it comes to helping the needy within its congregation (widows and orphans for example), paying its teachers, and financing its **own** mission endeavors, just to name a few areas.
 - 4) Local churches are to be independent in their governance but interdependent within the **body** of Christ. Ephesians 4:4-6
 - b. Church-planters define **self-supporting** as follows:
 - 1) A self-supporting local church is one that has economic autonomy. A church should be able to operate in the local society without requiring any type of outside **support**.

- 2) Churches should be planted with the idea that they will remain in a community until Christ returns. A church that necessitates outside manpower or finances to stay operational is not considered indigenous and is likely to die when outside resources **dry** up.
 - 3) When it comes to thriving, we know that anything maintained externally has external obligations and invariably results in a **lack** of independence.
 - 4) Because of this, the ultimate goal for local churches is to not only sustain themselves without external input, but more than that, to have **extra** funds with which to bless others.
 - 5) When this is achieved, you can say that the local church is self-supporting. Such a church will easily **sustain** itself and thrive for the long term within a culture or society.
- c. Church-planters define **self-propagating** as follows:
- 1) A local church is self-propagating when it is **actively** reproducing itself.
 - 2) An indigenous local church must actively evangelize. In order to do this, the church leaders must train the flock to faithfully share the gospel. Ephesians 6:15 says, “*And having shod your **feet** with the preparation of the gospel of peace.*”
 - 3) Christ told us to make disciples of all the **nations**. This is how an indigenous church replicates and keeps itself from being one-generational. Matthew 28:19-20
- d. In summary:
- 1) A local church should be indigenous to its **society** by being self-governing, self-supporting and self-propagating.
 - (a) In self-governing, it should have its own leaders, administer its own discipline and **handle** its own finances.
 - (b) In self-supporting, it should **provide** its own man-power and finances.
 - (c) In self-propagating, each member should be trained to **share** their faith through evangelism.
 - 2) What Paul communicated in 1 Timothy and Titus clearly highlights these indigenous church-planting principles. As you proceed, keep these ideas in mind and **apply** them to your ministry as well.

D. Leadership structure in a local church

1. In relation to leadership in local churches, **Christ** is the head the church. John 10:11; Colossians 1:18; Ephesians 2:21, 5:23; Hebrews 3:6
 - a. All church leaders are therefore under Christ and should be **led** by the Word of God and the Holy Spirit. 1 Corinthians 3:16, Ephesians 2:22, 1 Peter 5:1-4
 - b. Christ leads the local church through elders and deacons, who are charged by the Lord to **serve**. We will develop this in greater detail in this study. Acts 20:28, 1 Peter 5:2

2. When church government is referred to in Acts and the epistles, it is nearly always mentioned in the **plural**.
 - a. A dictatorship was never intended for **New** Testament church government. 3 John 9-10
 - b. The leadership of local churches is to be through a plurality of spiritual **leaders**. Acts 14:23, 20:17; Philippians 1:1; 1 Thessalonians 5:12-13; Titus 1:5; Hebrews 13:7
3. Although church leadership has been described by various titles, some of the titles overlap: **elders** (Acts 20:17, 28; Titus 1:5, 7); bishops (1 Timothy 3:1-7, Philippians 1:1), presbyters (1 Timothy 4:14), pastor-teachers (Ephesians 4:11), overseers (Acts 20:28, 1 Thess. 5:12) or shepherds (by implication, 1 Peter 5:1-4).
4. In relation to leadership, churches should follow the principles laid out in the New Testament by the apostles. Where local churches follow scriptural principles, they will be blessed and **prosper** spiritually. This study is given to aid in this understanding.

E. The purpose of local church meetings

1. From Acts 2:41-47, we discern ten reasons why local churches meet together. These are given by way of historic account and are not necessarily directives. Nonetheless, they reflect the basic reasons all local churches **meet** together.
 - a. Acts 2:41 – *So then, those who had received his word were baptized; and that day there were added about three thousand souls.* A local church meets together to **disciple** new believers. Matthew 28:19-20
 - 1) Although it is God who adds people to the church, it is the local church that receives and **cares** for them.
 - 2) God designed the church to be the haven and caretaker of **new** born believers.
 - b. Acts 2:42a – *They were continually devoting themselves to the apostles' teaching...* A local church meets for **learning**. Colossians 1:28
 - 1) The apostles were used by Christ to **lay** the foundation of His church. Ephesians 2:20
 - 2) While we do not have these apostles present among us in person today, their teaching is preserved for us in the **writings** of the New Testament.
 - 3) We base all our beliefs on their teaching as recorded in the **Word** of God. 2 Timothy 2:2, 15, 1 Thessalonians 5:11
 - c. Acts 2:42b – *They were continually devoting themselves to the apostles' teaching and to fellowship...* A local church meets together for fellowship.
 - 1) Contrary to what many believe, fellowship is **critical** to our growth and encouragement. Romans 1:10-13, 15:2
 - 2) We are in a spiritual war and so fellowshiping together is critical for our spiritual health. We are our brother's **keeper**. 1 Thessalonians 5:11; Hebrews 3:13, 10:25

- d. Acts 2:42c – *They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread...* A local church meets together for communion.
- 1) This might simply mean that they met together for fellowship meals, as this was a well-known **custom** of the early church.
 - 2) But since this verse speaks of *the breaking of bread* as part of their worship practice, it more than likely refers to the fact that they consistently celebrated the Lord’s Table, just as we are instructed to do *until He returns* (1 Cor. 11:26).
- e. Acts 2:42d – *They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.* A local church meets together for prayer. Early church believers devoted themselves to corporate prayer. This is an under-emphasized issue in most churches today.
- f. Acts 2:43-45 – *...And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need.* A local church meets together to receive offerings. Philippians 4:10-14, 1 Timothy 5:17
- 1) Although the early church in Jerusalem practiced communal living, this practice was not taught in the epistles. We conclude that this stemmed from a belief that Christ would quickly **return**. Acts 4:32-37, 5:1-11
 - 2) Even so, they did share with each other through offerings. The offerings were used to **care** for their own and resolve social and economic problems in their local assembly. Galatians 6:2, Romans 15:1-2
- g. Acts 2:46 – *Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart...* A local church meets together continually to preserve and uphold the **unity** we have in Christ. Ephesians 4:1-3
- h. Acts 2:47a – *...praising God...* A local church meets to worship God corporately. This is done through corporate meetings and by **singing** to the Lord together. Ephesians 5:19, Colossians 3:12-17
- i. Acts 2:47b – *...having favor with all the people.* Though not always appreciated, a local church meets together in order to favorably **impact** the community in which they live. Acts 5:12-16
- j. Acts 2:47c – *And the Lord was adding to their number day by day those who were being saved.* A local church continues to evangelize its local community and add souls to its congregation through **outreach**. Matthew 28:19-20, Mark 16:15, Acts 1:8

III.1 Timothy 1:1-2 – Greetings

A. 1 Timothy 1:1 – Paul, the author of the epistle

1. 1 Timothy 1:1a – *Paul...* Paul signed his name as the **writer** of this letter.

- a. At birth, Paul received the Jewish name, Saul. Saul meant asked for, great one or the one of **great** importance.
 - 1) Paul was born to Jewish parents in the Roman military enclave of Tarsus. His parents must have been somewhat affluent, since they had him tutored by Gamaliel, a premiere **teacher** of the day. Acts 22:3
 - 2) Paul was **born** with Roman citizenship. Acts 5:34, 22:25-29
 - 3) History provides the following brief physical description of Paul: *A man of small stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and nose somewhat hooked, full of friendliness, for now he appeared like a man, and now he had the face of an **angel**.*
 - b. As a believer, Saul received a new name, **Paul**, which meant small or little one.
 - 1) It was on his first missionary journey in Acts 13 that **Saul** was initially identified as Paul.
 - 2) Constantly being called Little One would have been an ongoing reminder to the apostle of the need for God's grace. Paul's unreserved acceptance of this nickname showed genuine **humility**.
 - c. A **short** history of Paul
 - 1) Before salvation, Paul was extremely **religious** and self-righteous. Galatians 1:14, Philippians 3:4-9, 1 Timothy 1:12-17
 - 2) He **was** an aggressive persecutor of Christians. Acts 22:4, 26:10-11; Galatians 1:13
 - 3) He was saved suddenly and dramatically on the **road** to the city of Damascus. Acts 9
 - 4) He was set apart by Christ as His **apostle** to the Gentiles. Acts 9:15-16, 1 Corinthians 15:8-10, Galatians 2:8
 - 5) He served God on **three** missionary journeys. Acts 13-20
 - 6) He wrote thirteen foundational **books** of the New Testament.
 - 7) He suffered greatly for Christ. He was beaten, stoned, imprisoned and finally **executed** in Rome around AD 67. 2 Corinthians 11:23-28
2. 1 Timothy 1:1b – *Paul, an apostle of Jesus Christ...* Paul had great authority as an **apostle**.
 - a. Christ saved Paul and **sent** him forth as His apostle specifically to the Gentiles. Acts 22:21, Romans 11:13, Galatians 2:8, 1 Timothy 2:7, 2 Timothy 1:11
 - b. Here is some **general** information on apostleship.
 - 1) The word apostle means sent one. In the New Testament sense, it was a one **sent** of Christ.
 - 2) Christ **chose** twelve apostles to be His official representatives.
 - (a) These twelve apostles were personally chosen and commissioned by the resurrected Lord Jesus **Christ**. 1 Corinthians 9:1-2, 15:7-9

- (b) The apostles were used by God to lay the foundation of the **church**. Ephesians 2:19-20, 4:11-12; 2 Corinthians 12:12; 2 Peter 3:2
- (c) The apostles of Christ were the foremost **spiritual** authorities, under the authority of Christ, in the early church. 1 Corinthians 4:8-13, 12:28; 1 Thessalonians 2:6; Jude 17
- c. Biblically there are no apostles **today**.
- 3. 1 Timothy 1:1c – *...according to the commandment of God our Savior, and of Christ Jesus...* God appointed Paul to be an **apostle**.
 - a. Paul was an apostle not because of personal ambition or by human appointment, but by the authority of **God**. Acts 9:3-6, Galatians 1:1, 1 Corinthians 1:1, 2 Timothy 1:1, Titus 1:1
 - b. God is described here as *our Savior*. Savior means deliverer. Before time began, it was the **plan** of God the Father to rescue humankind from Satan, sin and death through the work of God the Son. Acts 2:23; 1 Peter 1:20-21
- 4. 1 Timothy 1:1d – *Christ Jesus, who is our hope...* Hope here speaks of the desire for something good with expectation of obtaining it. It is because Jesus Christ paid the penalty for our sins on the cross that all who believe in Him can confidently expect to live with God in **heaven** forever. John 3:16

B. 1 Timothy 1:2 – Timothy, the receiver of the epistle

- 1. 1 Timothy 1:2a – *To Timothy, my true child in the faith...* Timothy, a **fellow** believer in Jesus Christ, was one of Paul's assistants in ministry.
 - a. Timothy, the son of a **Greek** father and a Jewish mother, had trusted Christ through the ministry of Paul. Acts 16:1-2; 2 Timothy 1:5, 3:15
 - b. Timothy grew up in **Lystra**, the town where Paul was almost stoned to death. Acts 14:19, 2 Timothy 3:10-11
 - c. According to Acts 16:2, Timothy was recognized in the church as a **faithful** man.
 - 1) He was Paul's faithful **servant**. 1 Corinthians 16:10; Philippians 2:20; 1 Timothy 1:3, 4:6; 2 Timothy 1:5
 - 2) Timothy was the type of **faithful** man Paul most likely had in mind when he penned 2 Timothy 2:2.
 - d. Timothy was a **great** encouragement to the apostle Paul. The things that mattered most to Paul were the very things that mattered most to Timothy. Philippians 2:19-23
- 2. 1 Timothy 1:2b – Paul's **greeting** for Timothy: *Grace, mercy and peace from God the Father and Christ Jesus our Lord*.
 - a. **Grace** (to you) - A Gentile wish for a half-Gentile (Timothy).
 - 1) Every book Paul wrote started and finished with a statement on **grace**. 1 Timothy 1:2; 6:21

- 2) Paul believed that the Christian **life** was lived by grace. Do you?
- b. **Mercy** (to you) – This is an **extra** wish not typically included in other Pauline letters.
 - 1) God’s mercy is **not** giving someone the suffering or punishment they deserve. It is truly a blessing that God is a God of mercy.
 - 2) Paul knew that Timothy, like all of us, was a **sinner** saved by grace. Romans 7:13-25
- c. **Peace** (to you) - A typical Jewish wish for a half-Jew (Timothy).
 - 1) Peace comes from an understanding of God’s **grace**.
 - 2) In this particular context, and with everything going on in the church in which Timothy was pastoring, he needed all three of these **blessings** from the Lord.
 - 3) A tradition, recorded by Eusebius, says that Timothy was later beaten to **death** by a mob in Ephesus in response to his standing up against the idolatrous worship of Diana.
3. 1 Timothy 1:2b – *...from God the Father and Christ Jesus our Lord.* Grace, mercy and peace **come** from God the Father and Christ Jesus our Lord.

IV. 1 Timothy 1:3-20 – Fighting for Grace

A. 1 Timothy 1:3-11 – A charge to correct

1. 1 Timothy 1:3-4 – Paul’s instructions for Timothy regarding **false** teachers in the church
 - a. 1 Timothy 1:3a – *As I urged you upon my departure for Macedonia...* Since Paul was an apostle and also Timothy’s spiritual father, he had God-given authority both in the church and **over** Timothy. 1 Corinthians 4:14-19, 9:1
 - b. 1 Timothy 1:3b – *Remain on at Ephesus...* Timothy’s **presence** was required at the church in Ephesus at this critical time.
 - 1) The church in Ephesus was somewhat in **disarray** due to false teaching, as Paul had predicted in Acts 20:29-30.
 - 2) In fact, **Paul** had already ex-communicated a couple of false teachers. 1 Timothy 1:19-20
 - c. 1 Timothy 1:3c – *...so that you may instruct certain men...* The authors of this curriculum believe that Timothy was an **evangelist**.
 - 1) Ephesians 4:11-12 says, *“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the **saints** for the work of service, to the building up of the body of Christ.”*
 - (a) Notice Paul mentioned *evangelists* as an **office**, or a spiritual gift.
 - (b) As seen in verse 12, all four of these **gifts** were given for the edification of believers, not for evangelism of the lost.

- 2) A careful study of 1 Timothy, 2 Timothy and Titus shows that Timothy and Titus were not actually local pastors but itinerant ministers with gifting that enabled them to **resolve** problems, establish leaders and edify the churches in general.
- 3) In 2 Timothy 4:5, Paul told Timothy, *“But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.”* Timothy’s **ministry** was that of an evangelist. 1 Corinthians 16:10
 - (a) Most often today, the gift of evangelist is defined as a person who evangelizes the **lost**, for example Billy Graham or Luis Palau.
 - (b) The problem with this view is that we **never** see Timothy involved in crusades or big evangelistic events. We do see Timothy fortifying churches and ministering to ministers.
- 4) In Paul’s ministry, he employed evangelists like Timothy to help bridge the **gap** between the initial church-plant and the establishment of local leaders. The following are examples of people Paul seemed to have employed in this role. These men were not apostles.
 - (a) Timothy: 1 Corinthians 4:17 – *For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will **remind** you of my ways which are in Christ, just as I teach everywhere in every church.* 1 Thessalonians 3:2
 - (b) Titus: Titus 1:5 – *For this reason I left you in Crete, that you would **set in order** what remains and appoint elders in every city as I directed you.*
 - (c) Silas: Acts 17:14 – *Then immediately the brethren sent Paul out to go as far as the sea; and Silas and Timothy **remained** there.*
 - (d) Apollos: 1 Corinthians 3:5-6 – *What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos **watered**, but God was causing the growth.* 1 Corinthians 16:12
 - (e) Luke, Epaphras, John Mark, Barnabas and Onesimus, among **others**, may also have had the gift of evangelist. 2 Corinthians 8:23; Philippians 2:25; Colossians 1:7; 4:7, 9-11; 4:12-13
- 5) Although 1 Timothy, 2 Timothy and Titus are called the pastoral epistles, they are indispensable church-planting **manuals** for establishing indigenous local New Testament churches.
 - d. 1 Timothy 1:3d – *...so that you may instruct certain men...* The tense of the verb *instruct* signified that Timothy was to immediately order these men to **stop** teaching. 2 Timothy 4:1-5
 - e. 1 Timothy 1:3e – *...not to teach strange doctrines...* The strange doctrines referred to here were totally divergent doctrines; they were **different** from anything Paul and Timothy taught.

- f. 1 Timothy 1:4a – *...nor to pay attention to myths and endless genealogies...* Timothy was to instruct these erring teachers to stop lending their ear to **myths** and **endless genealogies**.
- 1) *To pay attention to* was used as a nautical term for setting a **course**. These teachers were not to study (navigate towards) myths and endless genealogies, and definitely not to teach them.
 - 2) Later on in this chapter, Paul used nautical terminology to describe the spiritual demise of false teachers when he said, “*Which some have rejected and suffered **shipwreck** in regard to their faith.*” 1 Timothy 1:19-20
 - 3) Although not certain, these myths and endless genealogies most likely referred to rabbinical **writings** based largely on an allegorical interpretation of Scripture.
 - 4) The reason Paul used the word **endless** is because the only limitation on allegorical interpretation is the creativeness and ingenuity of the teacher.
- g. 1 Timothy 1:4b – *...which give rise to mere speculation...* These myths and endless genealogies led only to baseless speculations. You cannot build your Christian life on that kind of conjecture. It is this very type of thing that causes *fruitless discussion* (1 Tim. 1:6b), which leads to controversy and also discourages believers’ **growth**.
- h. 1 Timothy 1:4c – *...rather than furthering the administration of God which is by faith.* These speculations did not advance the work of God. This type of speculation invariably leads to questions and **doubts** and undermines faith in God and His Word.
2. 1 Timothy 1:5-7 – Paul compared the intended outcome of sound teaching with the destructive **outcome** of false teaching.
- a. 1 Timothy 1:5a – *But the goal of our instruction is **love**...*
- 1) The word for love here is AGAPE. **Agape** love is an unconditional love for others. It is a doing love not a feeling kind of love. Believers cannot produce this kind of love in their own strength; it must come from the Spirit of God.
 - 2) Unproductive speculations do not promote love. Teaching in the local church should always promote love, not **division**.
 - (a) Galatians 5:6 – *For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through **love**.*
 - (b) 1 Corinthians 13:13 – *But now faith, hope, love, abide these three; but the **greatest** of these is love.*
- b. 1 Timothy 1:5b – *...love from a pure heart and a good conscience and a sincere faith.* Paul was not against these teachers personally, but what they were teaching was not promoting love in the church. That was the issue. The **goal** of teaching is to stimulate love in the body of Christ. Ephesians 4:15-16
- 1) Paul wanted Timothy’s corrections to promote love from a **pure heart**. A pure heart is a clean, or clear, heart as opposed to a deceitful heart.

- 2) Paul wanted Timothy's corrections to promote love from a *good conscience*. A good conscience means you don't have a **guilty** conscience.
 - 3) Paul wanted Timothy's corrections to promote love from a *sincere faith*. A sincere **faith** means you are genuinely depending on the Lord.
 - 4) False teachers routinely reject a pure heart, a good conscience and a sincere faith. This was a **problem** with teachers at Ephesus. 1 Timothy 1:19-20
- c. 1 Timothy 1:6 – *For some men, straying from these things, have turned aside to fruitless discussion...* These erring teachers had **strayed** from a pure heart, a good conscience, a sincere faith, and ultimately from love.
- 1) To stray as a teacher implies not having a goal. It's not that these men missed the target, they were simply not aiming at **anything**.
 - 2) In his teaching, Paul kept the good of the hearers, or love, as his goal, but these men were **aimless**, and therefore dangerous to their audience.
 - 3) At this point these erring teachers were merely directionless, but Paul knew they were heading toward heresy as a result of their **fruitless discussion**.
- d. 1 Timothy 1:7a – One way these teachers engaged in fruitless discussion was by *...wanting to be teachers of the Law...*
- 1) The word *wanting* implies active pursuit. These men strongly desired to be *teachers of the Law*. This indicates that their **egos** were wrapped up in this pursuit.
 - 2) These teachers mixed the Mosaic Law, meant for the nation of Israel, with Church-Age teaching. They were **mixing** law with grace.
 - 3) The New Testament teaches that a believer who wants to be under law, or who wants to put other believers under **law**, actually promotes fruitlessness. Romans 4:15; Gal 3:12-13, 5:3-4; 1 Corinthians 15:56; 2 Corinthians 3:6
 - 4) One of the most important reasons believers have been crucified with Christ is to free us so we can bear **fruit** for God. Romans 7:4, Galatians 2:20
 - 5) The Law had a purpose in our lives, but that purpose ended when we put our faith in Christ. God now uses grace to **mature** us.
 - (a) Galatians 3:24-25 – *Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. But now that faith has come, we are no longer under a **tutor**.*
 - (b) Romans 6:14 – *For sin shall not be master over you, for you are not under law but under **grace**.*
 - (c) Titus 2:11-12 – *For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and **godly** in the present age.*

- e. 1 Timothy 1:7b – *...even though they do not understand either what they are saying or the matters about which they make confident assertions.* The baseless concepts taught by these teachers made Paul’s instructions **urgent**.
- 1) These teachers needed to be **shut** down because they were presenting themselves as being knowledgeable on the subject of the Law, something they did not properly understand.
 - 2) The Greek phrase *confident assertions* suggests that their false affirmations were being put forth as **fact**.
 - 3) Over the years Christians have been drawn into all sorts of error due to the emphatic assertions of confident speakers. The dangers they faced in Ephesus are the same **dangers** we face today. 2 Corinthians 11:3
3. 1 Timothy 1:8-11 – To clarify what he was saying, Paul showed the **correct** use of the law.
- a. 1 Timothy 1:8 – *But we know that the Law is good if one uses it lawfully...* There is a right use of the Law and a wrong use of the Law. Clearly, the false teachers were misapplying the Law. Let’s look at the correct use of the **Law** in this dispensation.
 - b. 1 Timothy 1:9a – *...realizing the fact that law is not made for a righteous person...* Believers are **not** to live under law.
 - 1) Laws are not made to control law-abiding citizens; they are for law-**breakers**.
 - 2) The teachers Paul told Timothy to shut down were putting believers under the Law. Romans 6:14 teaches that if a believer desires to live under law, he or she will be dominated by the sin nature. The very **opposite** of what is desired actually happens.
 - 3) When a believer tries to control the desires of the sin nature by living under law, it actually entices the sin nature to **break** the law. Romans 7:8-11, 13
 - c. 1 Timothy 1:9b – *...but for those who are lawless and rebellious...* The law is for **rebellious** people.
 - 1) Just as civil laws are created to define and curb lawless behavior in societies, the Law of God functions to define God’s standards of **holiness** for all unbelievers, for *...the lawless and rebellious* everywhere.
 - 2) The Law provides the *knowledge of sin* for unbelievers so that they realize their guilt before God and **stop** justifying themselves. Romans 3:19-20, 7:7
 - 3) The Law was designed by God to function as a **tutor** to bring the unsaved to Christ. Galatians 3:24
 - 4) The Law is like a **mirror**. It shows unbelievers they do not have the kind of righteousness required by God to spend eternity in heaven with Him.
 - 5) In fact, in order to merit heaven, one would have to continually, every day, perfectly obey every law of God. Failure to obey even one law one time would disqualify the sinner and bring condemnation. Before salvation we are **all** in this condition. James 2:10

- d. 1 Timothy 1:9c-10 – Paul continued to describe unbelievers in the following unflattering terms: *...for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to **sound** teaching...*
- e. The Law is for the following types of people. Notice the **clear** connection this passage has to the Ten Commandments in Exodus 20.
- 1) *... for those who are lawless and rebellious, for the ungodly and sinners...* This describes people who have no respect for the law. They will not subject themselves to the **authority** of another, including the God of the universe. Ephesians 20:2-7
 - 2) *...for the unholy and profane...* This describes people who do not hold anything **sacred**. Exodus 20:8-11
 - 3) *...for those who kill their fathers or mothers...* This describes people who physically abuse their parents, even to the point of taking their lives. Exodus 20:12 says to **honor** your father and your mother.
 - 4) *...for murderers...* A murderer is someone who **kills** another person out of anger. Exodus 20:13 says, “You shall not murder.”
 - 5) *...and immoral men...* This describes all those who are **immoral** in any way. Exodus 20:14 says, “You shall not commit adultery.”
 - 6) *...and homosexuals...* This also **fits** under Exodus 20:14.
 - 7) *...and kidnappers...* This refers to those who kidnap people for the purpose of slavery or ransom. It would include sex trafficking. Exodus 20:15 says, “You shall not **steal**.”
 - 8) *...and liars, and perjurers...* This refers to those who tell lies, whether in everyday life or while under oath. Speaking against this Exodus 20:16 says, “You shall not bear false **witness** against your neighbor.”
 - 9) *...and whatever else is **contrary** to sound teaching...*
 - (a) This is not an exhaustive list but rather a representative list of sinful activities the Law clearly defines as **sinful**. Galatians 5:19-21
 - (b) Thus, even these proud false teachers needed the Law to show them that righteousness for justification or sanctification can **never** come through trying to keep the Law.
 - (c) To be righteous by means of the Law you would have to keep it **perfectly**, which is humanly impossible.
- f. 1 Timothy 1:11a – *...according to the glorious gospel of the blessed God, with which I have been **entrusted**.*

- 1) Verses 9 and 10 are a parenthesis between verses 8 and 11. If you removed verses 9-10, the text would read, *“But we know that that Law is good, if one uses is lawfully...according to the glorious gospel of the blessed God.”* This shows that the correct use of the Law prepares people to accept the gospel **message**.
 - 2) The Law must be used in accordance with the gospel. The law and the gospel both show that sinful people are in desperate **need** of God’s mercy and grace.
 - 3) No amount of law-keeping could ever provide the salvation Jesus Christ provided through His work on the **cross**.
 - 4) However, the **good** news of the gospel is that God sent Jesus Christ to pay the penalty that all mankind deserves.
- g. 1 Timothy 1:11b – *...the gospel of the blessed God ...with which I have been entrusted.* This gospel was entrusted to Paul by God. In the next section we will see why that was so incredible. Paul was adamant about sticking to the clear, **true** gospel of grace. Galatians 1:8-9, 23

B. 1 Timothy 1:12-17 – A tribute to God’s grace

1. 1 Timothy 1:12a – *I **thank** Christ Jesus our Lord, who has strengthened me...*
 - a. The word *strengthened* ENDUNAMOO is actually a compound word made of the Greek words **“in”** and **“strengthen.”** Ephesians 6:10
 - 1) As a compound word, this word is only ever found in **Christian** writings; it is not found in secular Greek literature.
 - 2) While the world is concerned with external, physical strength; the Christian needs **internal** strengthening, and this was the Holy Spirit-inspired way of describing how a Christian is really strengthened. Ephesians 3:16
 - b. The word ENDUNAMOO is also used by Paul in 2 Timothy 2:1, when he commanded Timothy to *be **strong** in the grace that is in Christ Jesus.*
 - 1) The unique use of this command in 2 Timothy 2:1 is that it is in the passive voice, indicating that Timothy must by faith **allow** the Lord to “in-strengthen” him.
 - 2) This is how Paul lived his own Christian life, and it is the life that every Christian should **live**.
2. 1 Timothy 1:12b – *...because He considered me faithful, putting me into service...* Let’s look at **why** God called Paul faithful.
 - a. Faithfulness is one of the main characteristics God looks for in a **servant**. God is not looking for skill, knowledge, personality, perfection, good-looks, riches or talent. God is looking for dependability. 1 Corinthians 4:1-2
 - b. 2 Timothy 2:2 – *Entrust these to faithful men who will be able to teach others also.* Paul instructed Timothy to **invest** in dependable people.

- c. Although Paul was a rip-roaring Pharisee with bad theology and a hatred for Christians, he was a faithful man in whatever he set his heart to do, even **before** he was saved.
3. **1 Timothy 1:13a – *Even though I was formerly a blasphemer and a persecutor and a violent aggressor...* Paul used three derogatory **terms** to describe himself.**
- a. *Even though I was formerly a blasphemer...* A blasphemer is someone who utters words **against** God and divine things.
- 1) Since Paul was a self-righteous Pharisee, his blasphemy was not **directly** against God the Father. Philippians 3:5-6
 - 2) His blasphemy was against **Jesus** Christ, the Son of God. Paul even forced others to blaspheme.
- b. *Even though I was formerly...a persecutor...* A persecutor is someone who pursues another with the intent to **harm** them.
- 1) We know from church history that Paul was involved in the stoning of **Stephen**, and many scholars think he was the leader of the church persecution that followed. Acts 8:1
 - 2) In Acts 8:3 it says Paul was *ravaging* the church, dragging men and women off to prison. The word ravaging was used of wild animals destroying one's vineyard or crops. Paul was ferocious in his persecution, causing the **death** of many Christians. Acts 22:4
- c. *Even though I was formerly...a violent aggressor...* A **violent** aggressor describes a bold persecutor who mistreats others for the pleasure he gets from their agony.
- 1) This word might be the equivalent of a vicious **bully** who fearlessly mistreats others simply because he has the power to do so.
 - 2) We could say that the apostle Paul **amused** himself by torturing believers. He seemed to have done this both verbally (by trying to get them to re-cant and blaspheme) and physically (through beatings that ultimately led to death).
- d. We can see this from the following description.
- 1) Acts 26:9-10 – *So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against **them**.*
 - 2) Acts 26: 11 – *And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously **enraged** at them, I kept pursuing them even to foreign cities.*
4. 1 Timothy 1:13b – *Yet I was shown mercy because I acted ignorantly in unbelief...* Because of Paul's ignorance, God showed him mercy. Mercy means you do not get the punishment you **deserve**.

- a. Paul actually thought he was serving God by persecuting Christians. This shows his ignorance of the truth and his **unbelief** that Jesus was the Son of God.
 - b. *I acted in unbelief...* This concept traces its roots to Old Testament Law where a distinction was made between those who sinned presumptuously and those who sinned in ignorance. Typically, atonement was possible for the **ignorant** group but not for the presumptuous group. Number 15:27-31
5. 1 Timothy 1:14a – *...and the grace of our Lord was more than abundant...* Additionally, Paul was shown mercy because God’s grace was super-abundant. God’s grace is God giving us **goodness** we don’t deserve. Romans 5:20-21
 - a. *More than abundant* translates one Greek compound word: the preposition HUPER, meaning “over, above” and PLEONAZO, meaning “to be **more** than enough.”
 - b. Paul exclaimed that God’s grace **super** abounded, or was exceedingly abundant, towards him.
 6. 1 Timothy 1:14b – *...with the faith and love which are found in Christ Jesus.* Faith could be translated faithfulness. The faithfulness and love of Christ produced by the Holy Spirit in Paul were an amazing **contrast** to the blasphemy and hatred in his heart previously. John 15:4-5, Galatians 5:22-23
 7. 1 Timothy 1:15a – *It is a trustworthy statement, deserving full acceptance...* Paul wanted to make it **known** that what he was about to say was fact.
 8. 1 Timothy 1:15b – *...that Christ Jesus came into the world to save sinners...* There are many who are too good to be saved, but no one who is too bad to be saved. It is the sick, not the healthy, who need a doctor. Thankfully, Jesus came to seek and save those who are **lost**. Psalm 53:1-3, Mark 2:17, Luke 19:10, Romans 3:10
 9. 1 Timothy 1:15c – *... to save sinners, among whom I am foremost of all.* Notice Paul said, “*I am,*” not “*I was.*” To emphasize this statement, Paul added the emphatic personal pronoun I (EGO). Translated literally, Paul’s statement, “*I am foremost of all,*” could read, “Right now, without any question, I am the greatest **sinner** of all time.”
 10. 1 Timothy 1:16a – *Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate...* Why was Paul shown mercy? God planned to use Paul as a prime example of the fact that He saves the **worst** of sinners.
 11. 1 Timothy 1:16b – *...Jesus Christ might demonstrate His perfect patience...* By showing mercy to the worst sinner, Jesus demonstrated his *perfect patience*. God planned this to give hope to any sinner, no matter how **evil**. Romans 5:8
 - a. Jesus Christ is perfectly patient and long-suffering with sinners. Whereas we at times are quick to condemn sinners, Jesus is very **patient**. 2 Peter 3:9
 - b. This exalts our Lord Jesus Christ and gives us a glimpse into His heart for this lost and dying world. *God so loved the **world**...* John 3:16, Ephesians 1:6

12. 1 Timothy 1:16c – ...*as an example for those who would believe in Him for eternal life*. The word translated example was used of a model or pattern placed before someone to be copied. Jesus used Paul as a model of giving eternal life to **all** who believe, no matter how evil they may be.
13. 1 Timothy 1:17 – Paul’s Doxology: *Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen*. These words express Paul’s heartfelt **praise** to God for His incredible grace. Philippians 2:9-11, Revelation 5:12

C. 1 Timothy 1:18-19a – A command to fight

1. 1 Timothy 1:18a – *This command...* This is referring back to Paul’s instructions to Timothy to *remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and **endless** genealogies*. 1 Timothy 1:3-4
2. 1 Timothy 1:18b – *...I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you...* Paul had entrusted Timothy with these responsibilities because he recognized God’s **call** and gifting of Timothy. 1 Timothy 4:14
3. 1 Timothy 1:18c – *...that by them you fight the good fight...* Timothy was to fight as if he were leading an army or waging a war. Christian service is not a life of relaxation and ease. We have a real enemy and there are **souls** at stake. John 8:44; 2 Corinthians 2:11, 11:3, 14-15; Ephesians 6:10-17; 1 Peter 5:8-9
4. 1 Timothy 1:19a – *...keeping faith and a good conscience...* Walking by faith and keeping a good conscience were vital to Timothy’s success as a good **soldier**, fighting to maintain sound doctrine in the church of Jesus Christ. John 15:5, Galatians 5:16, Romans 1:17
 - a. Believers, especially pastors and teachers, need to maintain a **clear** conscience before the Lord, as Paul made evident in his writings to Timothy and Titus. 1 Timothy 1:5; 1:19, 3:9, 4:2; 2 Timothy 1:3; Titus 1:15
 - b. However, when we realize we are not in fellowship with the Lord, we are not to push aside our conscience, but rather we must identify the sin that has disrupted our fellowship with the Lord and **confess** it to Him. 1 John 1:9
 - c. **This restores us to fellowship with the Lord. Many Christians do not listen to their conscience and deceive themselves into thinking all is well. This can lead to ruin.**

D. 1 Timothy 1:19-20 – The disgrace of infidelity

1. 1 Timothy 1:19 – *...keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith*. In order to remind Timothy why his role in Ephesus as an evangelist was so important, Paul related to him the **history** of two false teachers.
 - a. 1 Timothy 1:19b – *...which some have rejected...* There were at least two false teachers who **rejected** faith and a good conscience.

- 1) Similar to the Galatian heresy, it seems these false teachers were rejecting a life of faith. Since faith is important to both salvation and the Christian life, this could have been an affront to either phase one salvation for justification or phase two **salvation** for sanctification. Romans 1:17, Colossians 2:6
- 2) Since they had also rejected a good conscience, their error was most likely an affront to phase two salvation. They were likely taking sin lightly and not encouraging believers to be faithful to **confess** their sin. 1 John 1:5-9
- b. 1 Timothy 1:19c – *...and suffered shipwreck in regard to their faith...* If we reject faith and a good conscience it will result in spiritual demise, just as it did with these two teachers who suffered **shipwreck** in regard to their faith.
 - 1) Notice it was not their salvation that suffered shipwreck, rather their **faith**.
 - 2) Believers who reject a daily walk of faith and a clear conscience first become stagnant and then go backwards in their Christian life. **Finally**, they end up in total shipwreck concerning their Christian faith.
2. 1 Timothy 1:20a – *Among these are Hymenaeus and Alexander...* Paul did not hesitate to name names in this letter to Timothy. This letter was eventually read in churches everywhere. What we know about the **errors** of these men comes from this passage and 2 Timothy 2:17.
 - a. 1 Timothy 1:19 – They had rejected faith and a **good** conscience.
 - b. 1 Timothy 1:20 – They had **blasphemed**.
 - c. 2 Timothy 2:16 – Hymenaeus was engaged in *worldly and empty* chatter which would lead to further ungodliness.
 - d. 2 Timothy 2:18 – Hymenaeus was teaching that the resurrection had **already** taken place, and by doing so, he upset the faith of some.
3. 1 Timothy 1:20b – *...whom I have handed over to Satan...* Paul handed Hymenaeus and Alexander over to **Satan** so they would *be taught not to blaspheme*.
 - a. When someone is disciplined from the church, they are removed from the **protection** provided by pertaining to a local church.
 - b. In this state, God can use **any** means to teach them, including Satan. 1 Corinthians 5:1-13, Romans 8:28
4. 1 Timothy 1:20c – *...so that they will be **taught** not to blaspheme.*
 - a. The goal in this discipline was restoration. The word translated *taught* is the same word translated *discipline* in Hebrews 12:5-11, where it speaks of God disciplining His children. It refers to the moral and spiritual training of a **child**.
 - b. To blaspheme is to deliberately communicate that God is wrong and you as a human are right. These men were blaspheming by denying the resurrection and rejecting faith and a **good** conscience.

- c. Unfortunately, we know from 2 Timothy that Hymenaeus did not **respond** well to this discipline. We do not know how Alexander responded. 2 Timothy 2:16-18

V. Short Doctrine on Church Discipline

A. Church discipline defined

1. Church discipline may be defined as the corrective measure taken by the church to deal with unrepentant sin in the life of the **believer**. 2 Corinthians 12:20-13:3
2. The goal of church discipline is to bring about a change of mind, which ultimately **leads** to restoration with the Lord and with the local church. Genesis 4:9, 1 Corinthians 5:1-13, 2 Corinthians 2:5-11, Matthew 18:15-20, Galatians 6:1, 1 Timothy 1:20

B. Biblical reasons for church discipline

1. It should be noted at the outset that church discipline must be administered with extreme care and should **never** be a reaction to a failure in the life of a believer. All believers sin. Isaiah 53:6a
2. Before ever considering church discipline, it is important to get to know the erring person. Of first importance is to know if this person is a believer or not. If he or she is not a believer, church discipline should **not** enter into the picture. Ephesians 2:1-3
3. The Bible does not warrant the exercise of church discipline because of a personal offense, a difference of **opinion** or personal animosity.
 - a. Church discipline should not be used as an **excuse** for fault-finding. Matthew 7:3-5, Galatians 6:1
 - b. Church discipline is not a way for church leaders or prominent church members to exercise vengeance on someone they do not get **along** with.
 - c. Church discipline is meant to be the ultimate act of love because you care enough for the person to do the **hard** thing. *Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.* Proverbs 27:6
4. Some specific reasons for church discipline mentioned in the **Bible** are as follows:
 - a. Church discipline may be administered for constant irresponsibility in providing for one's own physical needs or those of one's **family**. 2 Thessalonians 3:6-15
 - b. Church discipline may be administered for a continual lack of response to biblical **correction** from individual believers and church leadership. Matthew 18:15-17
 - c. Church discipline may be administered on believers who cause divisions in the church. In 1 Corinthians 3:1-4, Paul attributed this type of behavior to carnality. Ongoing **carnality** in a local church must also be corrected. 1 Corinthians 3:16-17, Romans 16:17-18, Titus 3:10-11
 - d. Church discipline may be administered for **immoral** conduct that continues after receiving correction. 1 Corinthians 5:1-11

- e. Church discipline may be administered on believers who propagate **false** teaching. Romans 16:17-18, 2 Timothy 2:17-18
 - f. Church discipline may be administered for incessant sins like those described in 1 Corinthians 5:11: *But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to **eat** with such a one.*
5. Any disorderly lifestyle could be cause for church discipline. 2 Thessalonians 3:6 says, “Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the **tradition** which you received from us.” 2 Thessalonians 3:6-15
- a. 2 Thessalonians 3:6a – *Keep away from every brother...* Paul commanded these believers to not have fellowship with **every** brother [not just some] *who leads an unruly life*. Also, the Greek word translated *keep away from* is in the middle voice, which implies they were to disassociate from such a believer for his or her own good.
 - b. 2 Thessalonians 3:6b – *...who leads an unruly life...* The word *unruly* means out of order. In Greek this was used to describe a lazy soldier. Unruly implied a person who was insubordinate, **idle** and neglectful of duties.
 - c. 2 Thessalonians 3:6c – *...and not according to the tradition which you received from us.* The word *tradition* refers to a doctrine or command communicated from one to another. This error described a believer who deviated from the sound biblical teaching as given by the apostles and recorded in the **New** Testament.
 - d. 2 Thessalonians 3:14 – *If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.* Notice Paul commanded the Thessalonian believers to *note* these brothers (as opposed to ignoring them), and to not keep **company** with them.

C. Biblical purposes in church discipline

1. Church discipline is designed to bring God glory. God hates sin, especially in the life of His children, and has made ample provision for ongoing daily deliverance from its **power**. Romans 6:1-14, 1 Thessalonians 4:3-8
2. Church discipline is designed to strengthen Christ’s church. The Bible teaches that judgment (self-evaluation and/or discipline) must first begin with God’s household, especially as it relates to **sin**. 1 Corinthians 5:2, 12; 6:1-5; 1 Peter 4:17; Revelation 3:19
3. Church discipline is designed to restore and **heal** a sinning believer. Matthew 18:15, 1 Corinthians 5:5, 2 Corinthians 2:5-11, 2 Thessalonians 3:14-15
4. Church discipline is designed to help the sinning believer become **sound** in the faith. 1 Timothy 1:19-20, Titus 1:13

5. Church discipline is designed to protect the church from the negative effects of sin. Sin that is not dealt with becomes like a pathogen or yeast that permeates the whole body. The laidback attitude of the Corinthian church towards sin and discipline may have contributed to the many other areas of doctrinal and moral **decay**. 1 Corinthians 5:6-7
6. Church discipline is designed to silence false teachers and their **negative** influences upon the church. Titus 1:10-11, 2 Timothy 2:16-18
7. Church discipline is designed to promote godly fear in the church body by illustrating how seriously God takes **sin** in the believer's life. Acts 5:11, 1 Timothy 5:20
8. Church discipline is designed to protect the church from becoming powerless. Sin in the life of individual believers **grieves**, or quenches, the Holy Spirit, resulting in a lack of power. Ephesians 4:30; 1 Thessalonians 5:19; Revelation 2:5, 3:20
9. Church discipline is designed to protect the church from a lack of growth and from failure in corporate ministry. If there is, so to speak, *sin in the camp*, the ministry of the **body** will be impaired. Joshua 7:1-26; 1 Corinthians 5:1, 6-8, 11:17-19
10. Church discipline is designed to protect the church from failure in missions. The church is a body of believers who are to be Christ's ambassadors of reconciliation to a dying world. If sin is resident in the church, the church ceases to stand out as a light in a dark **world**. 2 Corinthians 3:18, 5:16-21; Ephesians 5:8-14; Philippians 2:14-16

D. Biblical process of church discipline – Matthew 18:15-17

1. **The first step in church discipline**
 - a. Matthew 18:15a – *If your brother sins, go...* The first step in church discipline involves a one on one confrontation. However, before I, as an individual believer, confront another believer, I should carefully examine Scripture to verify that the offense is actually worthy of such action. In the spirit of Galatians 6:1, I also need to first consider my own **life**.
 - b. Here are a few questions to **ask** myself:
 - 1) Am I truly interested in the **good** of the offender? Genesis 4:9
 - 2) Am I overlooking some sin in **my** own life that needs to be addressed first? Matthew 7:5, Galatians 6:1
 - 3) Am I going in a **spirit** of gentleness? Proverbs 27:6
 - 4) Do I want my brother to be restored, or simply be **punished**? Romans 12:9-10, 17; 2 Corinthians 13:7-10; Galatians 5:5b
 - 5) Have I spent time in **prayer** about this issue? Mark 14:38
 - 6) Has too much **time** passed between the offence and the present?
 - c. Matthew 18:15b – *If your brother sins, go and show him his fault...* *Show him his fault* means you need to communicate with the person. The person may be **unaware** of their sin.

- d. Matthew 18:15a – *If your brother sins, go and show him his fault in private...* Confront a sinning believer on a one on one basis. Do not talk to others about the situation. No one else should be involved. You must not become guilty of **gossip**. Proverbs 18:8, 20:19, 26:20, 26:22
- e. Matthew 18:15b – *...if he **listens** to you...*
- 1) This *if* statement is a third-class condition in Greek, which indicates the offender may or may **not** respond favorably.
 - 2) The word *listen* does not merely mean to hear words audibly; it means to listen with attention and a **desire** to understand.
- f. Matthew 18:15b – *...if he listens to you, you have won your brother.* The **goal** of this first step, as with all church discipline, is restoration.
2. **The second step in church discipline**
- a. Matthew 18:16a – *But if he does not listen to you...* Although you desire a positive response, the response is out of your control. If the response is negative, you must trust the Lord and proceed to the next **step**.
- b. Matthew 18:16b – *...take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed.* Only after you have tried in vain to correct the sinning believer in private, should you involve other **people**.
- 1) The *witnesses* you take with you may or may not already be aware of the sin. You should take these “observers” with you to witness the discussion and to seek to **discern** the response of the offender.
 - 2) Be **wise** in this step. Make sure the believers you take with you are spiritual and well-respected believers who will keep the matter confidential.
3. **The third step in church discipline**
- a. Matthew 18:17a – *If he refuses to listen to them...* If restoration was not obtained in the second confrontation, it is **time** to transition to step three.
- b. Matthew 18:17b – *...tell it to the church...* Together with your witnesses, you need present the issue to the church **elders**, who are then responsible to confront the erring believer. The goal continues to be the restoration.
4. **The fourth step in church discipline**
- a. Matthew 18:17c – *...and if he **refuses** to listen even to the church, let him be to you as a Gentile and a tax collector.*
- 1) If after prayer and careful communication, having patiently made every effort to restore the erring believer according to biblical principles, he or she remains unrepentant, without a change of mind, it is finally time to put this believer out of the church, isolating them from fellowship with other **believers**.

- 2) Paul referred to this step elsewhere as delivering *such a one to Satan for the destruction of his flesh* (1 Cor. 5:5), and handing them *over to Satan, so that they will be **taught** not to blaspheme*. 1 Timothy 1:20
 - 3) This extreme and final tough-love measure is implemented so that the lack of fellowship with the Christian community might serve to bring about repentance and **restoration**.
5. **The fifth step in church discipline: Restoration**
- a. As stated before, the ultimate goal of church discipline is the restoration of the sinning believer to fellowship with the **Lord** and the local church.
 - 1) In Matthew 18:15-17, the desired response is for the offending believer to **listen** to correction.
 - 2) If at any point along the way the sinning believer responds and **repents**, there must be immediate forgiveness and restoration of fellowship.
 - 3) If this believer has been isolated from the church, the **moment** he or she confesses their sin, they should be brought back into fellowship just as before, without bringing up the past.
 - b. In 2 Corinthians 2:7-8, in just such a situation as mentioned above, Paul advised, “*You should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive **sorrow**. Wherefore I urge you to reaffirm your love for him.*”
 - 1) The church’s first response to the repentant offender was **forgiveness**.
 - 2) The second response was **comfort**.
 - 3) The third response was assurance of the church’s **love** and support.
 - c. How can a church know whether or not an erring believer has had a genuine change of **mind** and whether or not they should be restored to fellowship?
 - 1) Does the person freely acknowledge his or her **sin**? James 5:16, 1 John 1:9, Proverbs 28:13
 - 2) Has the person ceased from the activity for which he or she was disciplined? Has the person sought **help** and restoration? 1 Timothy 1:20b, 1 Thessalonians 4:3a
 - 3) Has the person made restitution where necessary? Has the person asked for forgiveness from those they **hurt**? Matthew 5:23-24, Luke 19:1-10, Philemon 18-19
 - 4) Does the person **sorrow** about the harm caused to God’s reputation, the local church or others? 2 Corinthians 7:8-11, Psalm 51:17
 - 5) Does the person presently manifest the **fruit** of the Spirit or an interest in spiritual things? Galatians 5:22-23

VI. 1 Timothy 2:1-15 – Instruction on Worship

A. 1 Timothy 2:1-7 – Prayer

1. 1 Timothy 2:1 – The church has a responsibility to **pray** for all people everywhere.
 - a. 1 Timothy 2:1a – *First of all, then...* The word *then* could be translated consequently, tying this section to the previous section where Paul addressed the need for faithfulness to sound **doctrine**. 1 Timothy 1:3-4, 18-19a
 - b. 1 Timothy 2:1b – *First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made...* Paul appealed to Timothy to teach prayer as an integral part of corporate church worship. Prayer is deep dependence on the Lord. Paul mentioned four specific types of **prayer**. Acts 6:4
 - 1) *Entreaties...* This word focuses on earnestness in our **prayers**. Luke 11:5-8
 - 2) *Prayers...* This word focuses on the **God** who answers our prayers. 1 Timothy 5:5
 - 3) *Petitions...* This word focuses on the **content** of our prayers. Ephesians 6:18
 - 4) *Thanksgivings...* This word focuses on a spirit of **gratitude** that should dominate all our prayers. Philippians 4:6
 - c. 1 Timothy 2:1c – *...be made on behalf of all men...* Our prayers should include **all men**. The ministry of prayer is one of the primary services the church of Jesus Christ can render to the world in which we live. Sadly, prayer is one of the **most** neglected ministries in churches today.
2. 1 Timothy 2:2a – *...for kings and all who are in authority...* Paul specifically mentioned *kings and all who are in authority*. The **leaders** of our country should be one of the top priorities of our corporate prayers as a church. Ezra 6:10
 - a. Paul's statement here is incredible when you consider that **Nero** was king when Paul wrote this epistle.
 - b. When Paul said *all*, he referred to every authority figure in our lives. We should pray not only for major leaders like our government and employers, but equally for our **parents** and church leaders.
3. 1 Timothy 2:2b – *...so that we may lead a tranquil and quiet life...* Why is this important? Was Paul saying believers should pray for an **easy** life with no trials? Jeremiah 29:7
 - a. The word *tranquil* denotes **peace** from the absence of outward disturbances.
 - b. The word *quiet* denotes peace that arises from within the **heart**.
 - c. As we continue on in this passage, the reason for this prayer comes into focus. A peaceful and orderly society is the ideal environment for the effective spread of the gospel. The church's respect for civil leaders and prayers for the world are essential to the church's evangelistic and discipleship **mission**.
4. 1 Timothy 2:2c – *...in all godliness and dignity*. To be able to freely and boldly evangelize and teach God's Word without having the authorities on your back, is a tremendous **blessing**. Philippians 2:27-30

5. 1 Timothy 2:3-4a – *This is good and acceptable in the sight of God our Savior who desires all men to be saved...* Another reason we pray for our authorities is because God desires all people, even leaders, to be **saved**.
 - a. The word translated *to desire* THELO is to wish or to aspire to. The word implies active volition and purpose. God truly desires *all men* PAS ANTHROPOS, or all **humanity**, to be saved.
 - b. Grammatically, the phrase *to be saved* is in the passive voice, showing that **God** is the one who saves people. People are not saved by their own efforts.
6. 1 Timothy 2:4b – *... to be saved and to come to the knowledge of the truth.* The phrase *to come* is in the active voice, indicating that this is mankind's response to God's proposal. While God is the one who saves, it is mankind's responsibility *to come to the knowledge of the truth* by **faith** in Christ.
7. 1 Timothy 2:5 – This verse further explains why we are to corporately pray for **all** men.
 - a. 1 Timothy 2:5a – *For there is one God...* When Paul wrote this, most people believed there were many gods. They needed to know that there truly is only **one** God and only one way to approach Him. Acts 17:16-34
 - b. 1 Timothy 2:5b – *There is ...one Mediator between God and man...* As is true today, most people believed there were many ways to approach God. All people need to know that there is only one **mediator** who can arbitrate between God and mankind. Acts 4:12
 - 1) The Jews looked to Moses (Gal. 3:19) or angels (Heb. 2:6) as mediators to help them reach God. The Gnostic thinkers of the day trusted in multiple stages of intermediary spirits to help them **reach** their deities.
 - 2) Today, some religious groups trust in the **saints** or even Mary as go-betweens to help them towards God. Buddhists and many other similar religions look to their ancestors as mediators.
 - 3) Instead of these, the Bible presents a very specific person as the one and only **true** mediator.
 - c. 1 Timothy 2:5c – *...the man **Christ** Jesus...* The Bible is clear and very narrow on this subject.
 - 1) There is only one mediator **between** mankind and God and it is the human being Christ Jesus. John 14:6, Philippians 2:6-11
 - 2) Christ, being fully God and fully man, is the only person who could mediate between mankind and God. God's demands for the payment of sin were fully met by the person and **work** of Jesus Christ. Romans 3:25, 1 John 2:1-2
8. 1 Timothy 2:6a – *...who gave Himself as a ransom...* As our mediator, Christ Jesus, laid down His life as the redemption payment to **reconcile** us to God. Romans 3:26, 2 Corinthians 5:21

- a. The Greek word for *ransom* (ANTILUTRON) in this verse is a compound word (ANTI + LUTRON) found nowhere else in the New Testament. LUTRON is to ransom and ANTI means in **place** of.
 - b. Typically, in a ransom situation, the person who pays does not personally make the transaction. He sends the ransom payment with someone else. Christ, on the other hand, not only paid our ransom, He did so in person by **dying** in our place.
9. 1 Timothy 2:6b – *...as a ransom for all...* Not only did Christ pay our ransom in person, the word *for* (HUPER) means to do something in place of another. This again emphasizes the **personal** and substitutionary aspect of Christ's work.
 10. 1 Timothy 2:6c – *...the testimony given at the proper time...* In our world, there is always a specified time and place for a ransom to be paid. Christ's ransom payment at the perfect time in history affirmed that His mediation was **valid**. Genesis 3:15, Romans 3:24-26, Galatians 4:4
 11. 1 Timothy 2:7 – Since Christ's mediation was successful, God commissioned Paul to **proclaim** the message to the world.
 - a. 1 Timothy 2:7a – *For this reason...* Because Jesus Christ, as our mediator, gave His life as a ransom for all, God put Paul into His **service**.
 - b. 1 Timothy 2:7b – *...I was appointed a preacher and an apostle (I am telling the truth, I am not lying)...* The Lord Jesus Christ Himself appointed Paul as a proclaimer and apostle of the gospel message. Since Paul's adversaries often questioned his authority as an apostle, he added the clarifying statement, *I am not lying*. Galatians 1:1
 - c. 1 Timothy 2:7c – *...as a teacher of the Gentiles in faith and truth.* Part of his calling was to faithfully teach the truth to the Gentiles. In his pre-salvation days such a thought would have been intolerable, but God had now commissioned him to the **task**. Acts 9:15, Galatians 2:9

B. 1 Timothy 2:8 – The responsibility of men to pray in public worship

1. 1 Timothy 2:8a – *Therefore I want the men in every place to pray...* As a continuation of his teaching on corporate prayer, Paul clarified who should **lead** the prayer time in the local church.
 - a. Paul was not saying **women** cannot pray in public, since 1 Corinthians 11:5 makes it clear they can.
 - b. What Paul was saying is that in church *the men* (ANER, specifically **males**) should be the ones to take the lead in prayer.
2. 1 Timothy 2:8b – *...to pray lifting up holy hands without wrath and dissension.* It is vital that the men who lead prayer in worship times have a proper relationship with God and **others**. Psalm 66:18

- a. Paul encouraged the men who lead in prayer to lift up *holy hands*. The word translated holy in this verse speaks of being free from sin, especially the sins of **wrath** and **dissension**. 2 Samuel 22:21, Psalm 24:4
- b. The men who lead in prayer in a church must pray *without wrath*. When faced with injustices or persecution, it is easy for Christians to respond in anger. The church leaders should set the example for trusting the Lord in all situations and praying instead of getting **angry**. Psalm 37:1, 7-10
- c. Paul also added that the men who lead in prayer in church must pray *without dissension*. There should be no **disunity** expressed by those who lead the prayer in the church.
- d. It is interesting that many pictures on the walls of catacombs and in early Christian art depicted Christians praying with upheld hands. Although this exact custom is not followed in every church, all men who lead prayer should nonetheless be **free** from sin.

C. 1 Timothy 2:9-15 – Several requirements for women in public worship

1. 1 Timothy 2:9a – *Likewise, I want women...* Paul now gave instructions regarding Christian **women**.
2. 1 Timothy 2:9b – *Likewise, I want women to adorn themselves with **proper** clothing modestly and discreetly...* Christian women should not try to bring attention to themselves by their dress.
 - a. To dress modestly is to dress with reverence and self-**respect** versus wearing suggestive and evocative clothing. Proverbs 7:10
 - b. To dress discreetly means to dress reasonably or sensibly. It means to dress according to what is appropriate for the situation and the culture. Believing women should not draw **attention** to themselves by dressing either sensually or lavishly.
3. 1 Timothy 2:9c – *...not with braided hair and gold or pearls or costly garments...* In the culture of the first century, women who dressed as described here were typically prostitutes or excessively **self**-focused.
 - a. The bottom line is that the way a believing woman dresses should not be **distracting** in any way, whether through sensuality or extravagance.
 - b. James 2:1-2 – *My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in **dirty** clothes,*
 - c. James 2:3-4 – *and you pay special attention to the one who is wearing the fine clothes, and say, “You sit here in a good place,” and you say to the poor man, “You stand over there, or sit down by my footstool” have you not made distinctions among yourselves, and become **judges** with evil motives?*

- d. Paul was not saying women should dress plainly or carelessly. That would also draw unnecessary attention and cause a loss of respect. Women should **dress** as is fitting to the situation.
4. 1 Timothy 2:10a – *...as is proper for women making a claim to godliness*. Paul exhorted Christian women to distinguish themselves by their good **works** and service to God, rather than by outward adornment. 1 Peter 3:3-6
- a. When Paul spoke of good works, he was speaking of the good works that spring from a **walk** of faith. Proverbs 31:30-31, Galatians 2:20
- b. Christ in a woman is what makes her truly beautiful. There is nothing as attractive and edifying as the **fruit** of the Spirit in the life of a believing woman: *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control*. Galatians 5:22-23
5. 1 Timothy 2:10b – *...as is proper for women making a claim to godliness*. The phrase *making a claim* carried the idea of making a public statement. The lifestyle of a Christian woman who announces to the world that Christ is her Savior needs to match her **claim**. 1 Corinthians 15:34
6. 1 Timothy 2:11 – *A woman must quietly receive instruction with entire submissiveness...* In the first century, women were not usually allowed to be **students** or to even speak out in a public assembly.
- a. The tense of the verb *receive* (present, active, imperative) communicates continual and active learning. Paul went against the culture when he spoke of women not only receiving instruction, but doing so **actively** and continually.
- b. The term *quietly* implies focus and intentionality, not speechlessness; however, women are not to be **disruptive** in church, rudely and vocally disagreeing with the teaching in the middle of the service.
- 1) 1 Corinthians 14:33-35 teaches that in church women should peacefully receive instruction by willingly placing themselves under the teaching. As a God of **order**, God does not want confusion in the church service. 1 Corinthians 14:40
- 2) Paul taught that if a woman had a disagreement or a question regarding the teaching, she should speak about it with their own husband at **home**. That instruction would agree with Paul's teaching here in 1 Timothy.
- c. The phrase *entire submissiveness* means full subordination. The word *submissive* was a **military** term meaning to stand at attention. It communicated listening in an orderly and attentive way.
- d. What verse 11 is not teaching:
- 1) This verse is not teaching that women are inferior in position, **status** or value before God. 1 Peter 3:7, Galatians 3:28

- 2) This verse is not teaching that a woman should never disagree with her husband or the teaching she receives. It is not teaching that a woman should not have an **opinion**.
 - 3) This verse is not teaching that all women in general should submit to all men in general. Ephesians 5:22 says to believing women: *...be subject to your **own** husbands, as to the Lord*. A believing woman is to be subject to her own husband, not to any other man.
7. 1 Timothy 2:12 – *But I do not allow a woman to teach or exercise authority over a man, but to remain quiet*. Teaching the Word of God in the **public** assembly was designated by God as a role for men.
- a. 1 Timothy 2:12a – *But I do not allow a woman to teach... a man...* This is a present tense command in Greek, implying that teaching **men** was not a position to be held by women in church.
 - 1) This command is restricted to local church settings. Although women are often better teachers than men, in the local **church** God does not want women to teach the men. In any other field, God puts no restriction on women teaching men.
 - 2) It should be noted that in Scripture there are **examples** of believing women teaching women (Titus 2:3-4), children (2 Tim. 1:5 with 2 Tim. 3:14-15), and even believing men outside the setting of a local church (Acts 18:26).
 - b. 1 Timothy 2:12b – *But I do not allow a woman to...exercise authority over a man...* Women are not to be in leadership **over** men in the local church.
 - 1) The phrase *exercise authority* speaks of usurping or misappropriating **influence**. It can also mean to be domineering.
 - 2) Just as with the verb *teach*, the verb *exercise authority* is a present tense command in Greek, implying ongoing action. In the local church, women should not be habitually, or continually, exercising **authority** over men.
 - 3) This command has to do with a God-designed authority structure, not with the value of women. It is similar to the God-designed authority **structure** in a Christian home. Ephesians 5:22-24
 - c. 1 Timothy 2:12c – *...but to remain quiet*. Here again, Paul repeated the exhortation to remain quiet, or still. It takes greater poise and grace, and is worthy of greater honor, to willingly assume a learner's posture that to forcibly seize leadership. God calls women within the local church to embrace this **amazing** posture.
8. 1 Timothy 2:13-14 – Paul gave two reasons for the authority **structure** God designed for the local church.
- a. 1 Timothy 2:13 – *For it was Adam who was first created, and then Eve*. Paul gave a pre-fall, **creation**-order argument for why women are not to take leadership in the local church.

- 1) God created Adam as the head of the human race. Adam was created first. Afterwards, God created Eve for the purpose of helping and completing Adam. God created each one for a unique **purpose**.
 - 2) Although men and women are equal, they are **different**. God gave each gender specific and different roles. God created male and female to complement each other, not to compete with each other. One gender is not superior to the other.
- b. 1 Timothy 2:14 – *And it was not Adam who was deceived, but the woman being deceived, fell into transgression.* Next, Paul gave a post-**fall** argument for why women should not exercise authority over the men in the local church.
- 1) God specifically gave the command to not eat the fruit to Adam. It was Adam’s responsibility to **protect** his wife and make sure they followed God’s instruction.
 - 2) Genesis 2:16-17 – *The Lord God **commanded the man**, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”*
 - 3) For some reason, Adam accepted Eve’s offer to eat the fruit over and above God’s command; instead of submitting to what God said, he submitted to Eve. If Adam and Eve would have been fulfilling the roles God gave them, Satan would not have had success in deceiving **Eve**. 2 Corinthians 11:3
 - 4) The Bible says that whereas Eve sinned because she was deceived, Adam sinned willfully. Since Adam was not deceived, according to Romans 5:12, Adam was held **responsible**.
- c. Conclusion: In the creation of Adam and Eve, God had specific roles in mind for each of them. Not following God’s structure led to failure. Likewise, in the church, there is a similar God-designed structure that we would do well to **follow**.
9. 1 Timothy 2:15a – *But women will be preserved through the bearing of children...* Does this verse teach that bearing **children** will save women from hell?
- a. The word translated *preserved* here is the word SOZO in Greek. SOZO is typically translated to **save**.
 - b. In this context, we conclude Paul was referring to women being saved from falling **victim** to Satan’s deceptions as Eve did. 2 Corinthians 11:3
10. 1 Timothy 2:15b – *Women will be saved ...through the bearing of children if they continue in faith and love and sanctity with self-restraint.* If women by faith continue throughout the years of raising their children to live holy lives, it will save them from the kind of **failure** and heartache Eve experienced.
- a. Young believing women often think ministry outside the home is more important than raising their children, but if they will believe God, persevering in faith and love in the task God has given them, their reward will be great, not only in this life but in **eternity** as well. Psalm 127:3, Proverbs 31:28-31

- b. Satan, through the venue of the world system, seeks to deceive women into thinking that fulfillment and **joy** are found in public ministry rather than in ministry at home. Ultimately, this deception will lead to heartache, as it did with Eve.
- c. Women need to believe God's Word and trust Him that His will for them, as outlined in His Word, is *good and acceptable and **perfect***, leading to joy and fulfillment. Romans 12:1-2, 2 Corinthians 11:3, Galatians 6:7-9, 1 Timothy 5:6, 1 John 2:15-17

VII. 1 Timothy 3:1-16 – Instruction on Selecting Church Leaders

A. 1 Timothy 3:1 – Desiring the office of elder/overseer

1. 1 Timothy 3:1a – *It is a trustworthy statement: if any man aspires to the office of overseer, it is a **fine** work he desires to do.*
 - a. Through the teaching of the apostles in the New Testament, we understand that God designed the local church to be led by **elders**.
 - b. A council of elders was a common form of government found in nearly every **society** of the ancient Near East.
 - c. The Jews had leaders called “elders” as early as their captivity in Egypt (Ex. 3:16) and continued this form of leadership in their synagogues, which we see following the Babylonian captivity (Ezra 10:8) and onward into the New Testament **era** (Acts 4:5).
 - d. Although the concept of elder was familiar to most early Hebrew Christians, it was not necessarily familiar to all **Gentile** cultures.
2. 1 Timothy 3:1b – *It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.* There are several Greek terms used in the New Testament to describe the office of an elder. Each term highlights a slightly different **aspect** of this office.
 - a. 1 Timothy 3:1 – *It is a trustworthy statement: if any man aspires to the office of **overseer**, it is a fine work he desires to do.* The word overseer EPISKOPOS could be translated either bishop or overseer.
 - 1) An EPISKOPOS was a watchman, superintendent or overseer. EPISKOPOS was an all-purpose term for a **superior** or an inspector.
 - 2) In the New Testament, the overseer of the church **cared** for the spiritual life of the believers. This concept was closely connected with shepherding.
 - b. Titus 1:5 – *For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you.* Although the term elder PRESBUTEROS literally means older man, in the context of the church it was used to describe a **mature** man having seasoned judgment. 1 Timothy 4:14
 - 1) A comparison of 1 Timothy 3:1-7 and Titus 1:5-9 shows that PREPUTEOS (elders) and EPISKOPOS (overseers) described the **same** office.

- 2) However, unlike the term overseer, the term elder refers to maturity without regard to actual age. The significance of this is that the aged generally possess both wisdom and experience. Whether a church leader is old or not, he should have ample experience and possess godly wisdom to qualify for **service**.
- c. Ephesians 4:11-12 – *And He gave some as apostles, and some as prophets, and some as evangelists, and some as **pastors and teachers**, for the equipping of the saints for the work of service, to the building up of the body of Christ.* The literal meaning of this word pastor POIMEN is shepherd, the person who cares for a flock of **sheep**.
- 1) In John 10:11-14 Jesus called Himself the Good Shepherd. A shepherd lays down his life for the sheep, but the **hired** man leaves them to die. Hebrews 13:20, 1 Peter 5:4
 - 2) In Acts 20 when speaking to the **elders** of the churches (Acts 20:17), Paul reminded them to shepherd the flock. Acts 20:28 says, “*Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you **overseers**, to **shepherd** [verb] the church of God which He purchased with His own blood.*”
 - 3) “Elder” is never listed as a spiritual gift, but “pastor” is according Ephesians 4:11-12. An elder may have the gift of pastor or he may have another spiritual gift. However, a man with the gift of **pastor** is likely to serve as an elder in the church.
- d. The connections and interchangeableness of these **terms** are shown as follows:
- 1) In Titus 1:5 and 1:7 the **same** people are called both elders and overseers.
 - 2) Acts 20:17 and Acts 20:28 refer to the same group of people using three designations: **elder**, overseer and a command to shepherd the church of God.
 - 3) In Ephesians 4:11 the noun pastor is given as a spiritual **gift**.
 - 4) 1 Peter 2:25 equates shepherd to overseer when it refers to Christ as the Shepherd and Overseer of our **souls**.
 - 5) 1 Peter 5:1-3 uses elder as an official **title** and then describes the elder’s function as that of shepherding and overseeing.
- e. Before we dig deeper into the details of 1 Timothy 3, let’s look at some additional observations regarding the **role** of elder in a local church.
- 1) In almost every case, Scripture refers to elders in the plural. The church is meant to be run by a plurality of elders and not by a **single** dictator. Acts 11:30, 14:23, 20:17; Philippians 1:1
 - 2) Biblically, elders who *rule well*, meaning they work hard in the preaching and teaching of the Word, should be paid. There is no biblical mention of paid staff in churches other than for elders who pastor/teach the **flock**. 1 Corinthians 9:4,11-12,14; Galatians 6:6, 1 Timothy 5:17-18
 - 3) All verbs used in 1 Timothy 3 and Titus 1 describing the qualifications of an elder are in the present tense, indicating that these needed to be present, on-going qualities, not qualities that were true of them in the **past**.

- 4) Even though there is no retirement age given for elders, when it becomes obvious they are no longer able to function well in shepherding the flock of God, they should retire or be asked to **retire**.
 - 5) All the adjectives used in 1 Timothy 3 and Titus describing elders are in the masculine **gender**, indicating that elders were expected to be men.
3. 1 Timothy 3:1c – *It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.* Paul instructed Timothy concerning the **type** of leaders he should choose as elders for the churches.
- a. Acts 20:17-35 shows that the church at Ephesus had functioning elders well before Paul wrote this **letter**. Why then did Timothy need this information on the appointment of elders in the already functioning church of Ephesus?
 - b. Typically, in large cities there were many small churches, and as new congregations were born, there was a constant **need** for appointing additional elders.
 - c. We know from 1 Timothy that some teachers in Ephesus had fallen into heresy (1 Tim 1:19-20) and others were beginning to err in their teaching (1 Tim 1:3-7), so Timothy likely needed to help these congregations **replace** erring or disciplined elders.
 - d. In any congregation there is the natural need to replace elders when they get to an age of no longer being **able** to function according to the biblical requirements, or when they are no longer qualified according to the qualifications given.
 - e. Thankfully, because of Paul's divinely inspired letters to Timothy and Titus, we now know who **qualifies** for church eldership and who does not.
4. 1 Timothy 3:1d – *...if any man **aspires** to the office of overseer, it is a fine work he **desires** to do.* The office of elder or overseer is something a man must desire to do and not something he is forced into through obligations or manipulation.
- a. The word translated *aspires* OREGO means to snatch, reach after or stretch out for with the hands. Metaphorically the word meant to long after, to try to attain or to be ambitious. It is used negatively in 1 Timothy 6:10 to describe greediness for financial **gain**.
 - b. The word translated *desires* EPITHUMEO is a very strong compound word. In Greek the preposition EPI (focused on) combined with THYMÓS (to passionately desire) intensifies the **passion** of an already passionate word.
 - c. In essence, these words highlight the spiritual aspirations of a believer to study, labor and sacrifice in order to equip himself for leadership in the church, God's greatest organization on earth today. This office is something worthy of hearty aspiration and **strong** desire.

B. 1 Timothy 3:2-7 – Qualifying for the office of elder/overseer

1. 1 Timothy 3:2a – *An overseer, then, must be above reproach...* Titus 1:6-7

- a. *Above reproach* NEPILEMPTOS means that for a man to qualify he should not have observable faults in his conduct or character. There should be no justifiable **cause** for criticism in his life.
 - b. When teaching the qualifications of an elder in Titus 1:6-7, Paul used a different Greek word that is also translated *above reproach* ANEGKLETOS. This word adds the dimension of being free from legal charges to that of being free from criticism. An elder must never be suspected of any **legal** wrongdoing.
 - c. In summary, an elder must have no flaw in his character or conduct that would bring justifiable criticism upon himself or on the **church** of God.
2. 1 Timothy 3:2b – *An overseer, then, must be... the husband of one wife*. The phrase *husband of one wife* again shows that eldership was limited to **men**. Titus 1:6
 - a. This phrase *husband of one wife* could be translated, “He must right **now** continue to be a one-woman type of man.”
 - 1) The requirements presented in this list of qualifications for elders are shown to be based on the present state of the candidate and not his **past** pre-salvation history.
 - 2) For example, Paul’s past character in 1 Timothy 1:12-16 would have disqualified him from eldership, but his **present** character was what mattered.
 - b. This is not a prohibition against **single** men serving as elders.
 - 1) The grammatical emphasis of this verse does not indicate that having a wife is compulsory. The emphasis is more on a man who holds marriage between one man and one woman as a **sacred** institution.
 - 2) Paul, in 1 Corinthians 7:1, 7-8, 26-28, encouraged people to be single, and even stated that singles were freer than married people to serve God. If being **single** excluded a man from eldership, Paul would have discouraged singleness.
 - c. This command was definitely a prohibition against appointing a polygamist **elder**.
 - 1) An elder must not have more than one wife, including legal concubines or slave wives, as many cultures allow. This clearly excludes from eldership any man that has a secret wife in a distant city (adultery), which some societies **accept** as normal.
 - 2) In many **pagan** cultures, this presents a dilemma to church-planting because sometimes almost all the men who become believers have more than one wife.
 - 3) However, this problem is usually just a first-generation issue. As the church-planter faithfully teaches the Word of God, the biblical worldview, which is against polygamy, becomes the **norm** for future leadership.
 - d. According to the teaching of this verse, a man who gets divorced and/or remarried after becoming a believer would also be disqualified from being an elder, unless the **divorce** was legitimate according to the detailed teachings found in 1 Corinthians 7.
 - e. A detailed study of 1 Corinthians 7 might be necessary for those not familiar with Paul’s instructions concerning **marriage** and divorce.

3. 1 Timothy 3:2c – *An overseer, then, must be... temperate...* The strict meaning of the word *temperate* NEPHALIOS is “holding no **wine**.”
 - a. Linguistically, this term could mean to abstain from wine entirely. This is how it was used by some ancient **writers**.
 - b. Metaphorically, the term meant to be sober, watchful or circumspect. This word was used to describe a state of mind free from excessive influences of passion, **lust** or emotion.
 - c. An elder was to be sober and self-controlled in his thinking. He was not to be **drunk** with anything including passions, lusts, emotions, drugs, alcohol or the like.
4. 1 Timothy 3:2d – *An overseer, then, must be... prudent...* (Titus 1:8) To be prudent is to have a sound mind, be self-controlled, **modest** and harmless in relationships.
 - a. A *prudent* SOPHRON person is one who uses sound judgment. The elder candidate must let **wisdom**, not impulse, be the guiding factor in his life.
 - b. Because an elder in the local church deals with hurting **people** and their personal problems, he must be levelheaded.
5. 1 Timothy 3:2e – *An overseer, then, must be... respectable...* In Greek the word *respectable* KOSMIOS means well-arranged and in order. A *respectable* person lives an orderly **life**. He fulfills his responsibilities faithfully.
6. 1 Timothy 3:2f – *An overseer, then, must be... hospitable...* (Titus 1:8) The Greek word *hospitable* PHILOXENOS means a lover of strangers or a **friend** to outsiders. 3 John 5-8
7. 1 Timothy 3:2g – *An overseer, then, must be... able to teach...* *Able to teach* DIDAKTIKOS is an often-overlooked requirement for an elder. The elder has to be capable of conveying truth in a clear manner. He must be a student of the Word. Titus 1:9 uses two additional phrases to describe elders in respect to **teaching**.
 - a. Titus 1:9a – *Holding fast the faithful word which is in accordance with the teaching...* *Holding fast* ANTECHO means to cling to or to tenaciously stand one’s ground. In regard to the truth, elders are called to cling to the teaching they have received and hold it as the only reliable **source** of truth in the world.
 - b. Titus 1:9b – *...so that he will be able both to exhort in sound doctrine and to refute those who contradict.* Through sound doctrine, the elder should both encourage believers and disprove false teachers. The goal of refuting those who contradict is to correct, not to **shame**.
8. 1 Timothy 3:3a – *An overseer, then, must be... not addicted to wine...* (Titus 1:7) *Addicted to wine* PARAINOS literally referred to having a wineskin in hand. Nearness to wine became the Greek metaphor for drunkenness and the disorderliness associated with it. An elder must not **abuse** wine.

9. 1 Timothy 3:3b – *An overseer, then, must [not be] pugnacious...* (Titus 1:7) *Pugnacious* PLEKTES means fighter. It includes the concept of using reproachful or harsh language for the purpose of wounding. In other words, a bully. A combative person is disqualified from eldership. Titus 1:7 says an elder must not be **quick-tempered**.
10. 1 Timothy 3:3c – *An overseer, then, must be... gentle...* Although the word *gentle* EPIEIKES means yielding and unassertive, this is not talking about someone who is a weakling. Nor does it refer to someone who is domineering. Gentle speaks of someone who, although he has the strength of character to lead, yields **when** the situation warrants it.
11. 1 Timothy 3:3d – *An overseer, then, must be... peaceable...* To be *peaceable* AMACHOS means to not be contentious or quarrelsome.
12. 1 Timothy 3:3e – *An overseer, then, must be... free from the love of money.* To be *free from the love of money* APHILARGUROS is to not be greedy. A person with a fixation on money is not to be chosen as an elder. This could be a rich person occupied with gaining more wealth or a poor person occupied with becoming **rich**.
13. 1 Timothy 3:4a – *He must be one who manages his own household well...* (Titus 1:6) To *manage well* PROISTEMI speaks of good administration. The same ability required to smoothly lead a home is necessary to lead a church. A person who does not have a well-managed home does not **qualify** for eldership.
14. 1 Timothy 3:4b – *He must be ...keeping his children under control with all dignity... Dignity* SEMNOTES means both decency and seriousness. The elder candidate must always do what is best for his family without worrying what **others** think.
- Titus 1:6 – *...having children who believe...* means that his children should be **faithful**.
 - Titus 1:6 – *...having children who believe, not accused of dissipation... Dissipation* ASOTIA describes a child who is greatly influenced by temptations and carelessly gratifies his or her lusts and appetites. It speaks of a **reckless** and immoral lifestyle.
 - Titus 1:6 – *...having children who believe, not accused of ...rebellion. Rebellion* ANUPOTAKTOS means disorderly or out of **control**.
 - A rebellious child is likely a sign of a dad who either does not pay proper attention to his child or is not providing **solid**, loving leadership.
 - The way a father treats his children is likely how he would deal with those in his **flock** if he were to become an overseer. Ephesians 6:4
15. 1 Timothy 3:5a – *but if a man does not know how to manage his own household...* The leadership role in the divine institution of the family is the training ground for leadership in the divine institution of the church. If a man is unable to manage his home, he does not qualify for the **job** of elder.
- The word translated *manage* in this verse is the same word translated *manage* in verse four and means not only to lead but also to **care** for.

- b. With all the demands and pressures on husbands/fathers, it takes a man who is walking by means of the **Spirit** of God to lead God's flock well.
16. 1 Timothy 3:5b – *...how will he take care of the church of God?* An elder must be able to care for the household of God. To *take care of* EPIMELEOMAI means to have **concern** for something.
- a. If a man cannot manage his own household well, he is not qualified to manage the **church**.
- b. If a man is stressed by problems at home, he will lack the time and **energy** to properly lead the church.
17. 1 Timothy 3:6 – *...and not a new convert...* The word for *new convert* NEOPHUTOS means “newly sprung up” or “newly planted one.” Although the Greek word generally referred to **plants**, it is used here of someone who is recently converted, or newly planted in the church.
- a. 1 Timothy 3:6a – *...so that he will not become conceited...* To immediately give a new convert such an important role in the church could easily result in pride. A new convert carries a lot of baggage from his former life into Christianity and would easily view his new position from a worldly perspective, as though it were a **promotion**.
- 1) A new believer is likely to make the position more about him and his authority rather than about shepherding and truly **caring** for others. Luke 10:42-45
- 2) A new believer may be tempted to **view** the role of an elder from a managerial or executive perspective rather than from the biblical perspective of being a shepherd.
- b. 1 Timothy 3:6b – *...and fall into the condemnation incurred by the devil.* Not only is it dangerous for the church to appoint a new convert as an elder; it is equally dangerous for the new convert himself. Due to his pride, a convert who becomes an elder too quickly, may experience the same judgment as **Satan**. Isaiah 14:12-14
18. 1 Timothy 3:7 – *And he must have a good reputation with those outside the church so that he will not fall into reproach and the snare of the devil.* An elder candidate must have an honorable reputation in the unsaved community.
- a. Even if a man is greatly admired in the church, there is something clearly wrong with his character if the unsaved have a negative opinion of **him**.
- b. **A good reputation in the community prevents bringing disgrace upon the local church and the Lord. Satan loves to use the bad reputation of believers to discredit God. Philippians 2:14-16**

C. 1 Timothy 3:8a – Introducing the office of deacon

1. 1 Timothy 3:8a – *Deacons...* Many believe the office of deacon began in Acts 6:1-7 when the church faced an internal conflict stemming from favoritism. The seven men chosen by the church at that time to resolve the issue are considered to be the first **deacons**.

- a. Although the men themselves were not specifically called deacons, a form of the word *deacon* is used three times in this passage: *serving* DIAKONÍA (Acts 6:1), *serve* DIAKONEIN (Acts 6:2), and *ministry* DIAKONÍA (Acts 6:4). The **role** these men carried out was that of deacons.
 - b. The word translated *deacon* DIAKONOS means minister or servant. Originally the word came from DIAKONIS, meaning to **labor** in the dust or in the dirt.
 - c. The New Testament uses the word deacon in a variety of ways. It is used of the office of deacon (Phil. 1:1, 1 Tim. 3:8-13), of a waiter of tables (John 2:5), of a king's servant (Matt. 22:13), of a secular ruler (Rom. 13:4), of a woman named Phoebe (Rom 16:1), of Paul and Apollos (1 Cor. 3:5), of Timothy (1 Tim. 4:6) and of **Jesus** (Rom. 15:8).
2. 1 Timothy 3:8b – *Deacons likewise...* The word **likewise** indicates that Paul was describing a different office from that of elder. Just as the qualifications of an elder are indispensable to the role of elder, the qualifications listed here for deacons are indispensable.
 - a. Other than what we can deduct from the example found in Acts 6:1-7, the New Testament does not clarify the specific **duties** of a deacon. This lack of information indicates that the role of the deacon was more general than specific.
 - b. From the example in Acts 6:1-7, we conclude that the deacons are to assist the elders by serving and caring for the physical and material needs of the church, thereby freeing the elders to **devote** themselves to the spiritual needs of the body.
 - c. The verbs used in 1 Timothy 3 to describe the qualifications of a deacon are all in the present tense, indicating that in order to qualify as a deacon a believer must currently possess these character qualities. It does not count to have had these qualities in the past or to hope to have them in the **future**.
 - d. Additionally, all adjectives used in 1 Timothy 3 describing the deacon are masculine with the exception of verse 11, which we will discuss. This indicates that deacons were to be men. The Scripture also conveys a plurality of **deacons**. Philippians 1:1, 1 Timothy 3:8-13
 - e. Although Paul did not mention “aspiring to the office” as a prerequisite for becoming a deacon (as he did with elders), it would be foolish to appoint someone to the office of deacon if they did not wholly desire to **serve** in this way.

D. 1 Timothy 3:8c-13 – Qualifying for the office of deacon

1. 1 Timothy 3:8a – *Deacons likewise must be men of dignity...* The word *dignity* SEMNOS means venerable, honorable or serious. It speaks of someone who is confident and commands respect because of his character and **wisdom**.
2. 1 Timothy 3:8b – *Deacons likewise must be men [who are] not double-tongued...* A deacon must not be **double-tongued** DILOGOS or two-faced, speaking one thing and meaning another or saying one thing to one person and something else to another.

3. 1 Timothy 3:8c – *Deacons likewise must be men [who are] ...not addicted to much wine...* Oddly, *addicted to much wine* was a metaphor derived from a nautical term PROSECHO that meant to hold a ship in a direction or to sail towards. The idea communicated was that the candidate for deacon was not to be focused on **alcohol**.
4. 1 Timothy 3:8d – *Deacons likewise must be men [who are] not fond of sordid gain...* The word *sordid gain* AISCHROKERDES means dishonorable gain. A person who is consumed with gaining money at any **cost** is not eligible to become a deacon.
5. 1 Timothy 3:9a – *Deacons likewise must be men [who are] holding to the mystery of the faith...* Even though a deacon is not required to have the ability to teach (like the elder), he must be sound in his understanding of doctrine. *The mystery of the faith* refers to the **entire** body of Christian doctrine.
6. 1 Timothy 3:9b – *Deacons likewise must be men [who are] holding to the mystery of the faith with a clear conscience.* A deacon must keep his conscience clear by maintaining short accounts with the Lord. Paul was big on believers, especially leaders, maintaining a **pure** conscience. 1 John 1:9
7. 1 Timothy 3:10a – *These men must also first be tested; then let them serve as deacons...* The verb translated *be tested* DOKIMAZO means to assess whether or not something is **worthy**.
 - a. This verb is a present tense imperative. It does not refer to a one-time formal **test** but rather to an observation time before being put into service.
 - b. Since this verb is an imperative, this testing is not optional. The selection of deacons involves careful observation and **scrutiny**.
8. 1 Timothy 3:10b – *These men must also first be tested; then let them serve as deacons if they are beyond reproach.* Being *beyond reproach* literally means to be free of any legal issues. A candidate for deacon must first be observed, and if found unaccusable, he can then be considered qualified for the **office**.
9. 1 Timothy 3:11a – *Women must likewise...* The Greek word for woman can mean either women or wives, depending on the context. This ambiguity raises a question as to whether or not according to the Bible women can legitimately serve as deaconesses in the church. Does the Bible **teach** the office of deaconess?
 - a. Arguments FOR deaconesses:
 - 1) The word *likewise* is often used to indicate a transition from one class to another. Since it is used this way to transition from elders to deacons in verse eight, it is likely used the same way in verse 11 to **suggest** a transition from deacons to deaconesses.
 - 2) Since the Greek word *women* in verse 11 has no possessive pronoun (**their** wives) it must not be referring to the wives of deacons but rather to the office of deaconess.
 - 3) It would seem unusual for Paul to recommend qualifications for the wives of deacons when he did not do so for the **wives** of elders, therefore this verse likely refers to deaconesses.

- 4) Another argument for deaconesses comes from Romans 16:1-2.
 - (a) Verse one uses a female form of the word deacon: DIAKONON or deaconess. Not only is the deaconess DIAKONON in this verse described as a helper of both Paul and the church, the apostle Paul gave specific instructions for the church to honor and care for her.
 - (b) Romans 16:1-2 – *I commend to you our sister Phoebe, who is a **servant** DIAKONON of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a **helper** of many, and of myself as well.*

b. Arguments AGAINST deaconesses:

- 1) The term deacon, or deaconess in Romans 16:1-2, is also used in Scripture as a generic term for helper. Jesus is called a deacon in Romans 15:8. Therefore this term does not have to refer to the office of deacon or deaconess.
- 2) When speaking of the benefits of serving well in verse 13, the masculine gender (masculine plural) is used rather than the neuter. If women could serve as deaconesses, why would Paul not include them out when mentioning the benefits of serving well?
- 3) There are a number of reasons why the qualities mentioned in verse 11 probably refer to deacons' wives rather than to deaconesses.
 - (a) Why would verse 11 mention only four qualifications for deaconesses, when there are so many for deacons? Although it could be argued that the four qualifications in verse 11 are additional ones especially for deaconesses, if that were so, Paul unnecessarily mentioned being dignified twice (3:8 and 3:11).
 - (b) It would seem odd for Paul to switch back and forth from deacon qualifications in verses 8-10 to deaconess qualifications in verse 11 and then back to more deacon qualifications in verse 12-13.
 - (c) Grammatically the statements about women are not commands (verbs) but adjectives or descriptive characteristics.
 - (d) Since the job of deacon requires him to know the personal troubles of the church body, it would make sense that his wife be required to possess the four qualities mentioned: *dignified, not malicious gossips, but temperate, faithful in all things.*
10. 1 Timothy 3:11b – *Women [wives] must likewise be dignified...* As mentioned above the word *dignity* SEMNOS means venerable, honorable or serious. It speaks of someone who is confident and commands respect because of her character and wisdom.
11. 1 Timothy 3:11c – *Women [wives] must...not [be] malicious gossips...* The word *malicious gossip* DIABOLOS is a strong word often used of Satan in Scripture. It describes a false accuser. Malicious gossip or slander is the devil's work. It divides and hurts individuals. It can destroy churches.

12. 1 Timothy 3:11d – *Women [wives] must... [be] temperate...* The strict meaning of this word *temperate* NEPHALIOS is “holding no wine.” While literally this term meant to abstain from wine, metaphorically it came to mean sober-minded, watchful or sensible. It meant to be self-restrained rather than controlled by passion or **wine**.
13. 1 Timothy 3:11e – *Women [wives] must... [be] faithful in all things. Faithful (PISTOS)* describes a person who is worthy of trust or confidence. It speaks of a dependable woman in whom you can confidently **confide**.
14. 1 Timothy 3:12a – *Deacons must be husbands of only one wife...* This is the same exact phrase used of elders in 1 Timothy 3:2. Here again, the phrase “*must be*” is in the present tense, emphasizing the deacon’s current behavior as a one-woman type of man. Is he currently qualified? If not, then he does not qualify to serve with this **role**.
15. 1 Timothy 3:12b – *Deacons must be...good managers of their children and their own households.* This is the same word translated **manage** PROISTEMI in verse four, where it speaks of elders managing their household well.
- Deacons will handle finances and be responsible for a host of diverse and sensitive issues within the local church; therefore, the same administrative skills required for running a home are required for service as a **deacon**.
 - A thoughtful consideration of the home life of the potential deacon should reveal if he will ultimately be able to **serve** in the local church.
16. 1 Timothy 3:13a – *For those who have served well as deacons obtain for themselves a high standing...* The phrase *high standing* literally means a step or **rank** up.
- A deacon assists and **frees** up the elders to focus on the spiritual aspects of leading the church. Through faithfully executing the responsibilities the elders set before them, deacons earn a good reputation for service.
 - Men like Phillip and Stephen who freed up the apostles by serving in the role of deacon gained a **great** reputation in the church. Acts 6:5, 8:6
 - At the same time, since the role of deacon is a background job, it may at times go unnoticed by people, but **God** does not overlook service well done.
17. 1 Timothy 3:13b – *For those who have served well as deacons obtain for themselves ...great confidence in the faith that is in Christ Jesus.* The phrase *great confidence* means freedom or frankness in one’s **speech**.
- Faithful service in the Lord’s **strength** results in confidence in the Lord, which in turn leads to freedom and knowledge in speech.
 - Stephen in Acts 7 and Phillip in Acts 8 are examples of deacons who came to **exhibit** confidence to speak.

E. 1 Timothy 3:14-15 – Why is what Paul wrote important?

1. 1 Timothy 3:14-15a – *I am writing these things to you, hoping to come to you before long; but in case I am delayed...* Paul's stated desire was to come to Ephesus shortly but in case he was delayed, he wrote down these specific instructions to Timothy concerning what kind of men to appoint as elders and deacons in the local **church**.
2. 1 Timothy 3:15b – *...I write so that you will know how one ought to **conduct himself**...* The word *conduct* carries the idea of consistently returning to set something up. The church of Jesus Christ **requires** ongoing and consistent renewal.
 - a. Too many churches get on auto-pilot and drift far away from God's plan for the church. Therefore, Paul's admonition to Timothy is an admonition to us **today**.
 - b. The whole book of 1 Timothy is a manual on how the New Testament church should **function**.
3. 1 Timothy 3:15c – *...I write so that you will know how one ought to conduct himself in the **household of God**...* Paul described the church as a household. The term household speaks of **both** a dwelling and its inhabitants. 1 Corinthians 3:11-17, Ephesians 2:19-22
 - a. The New Testament writers used familial terms like brother, sister, father and mother because the church is to be regarded as a **family**. 1 Timothy 5:1-2
 - b. When an unbeliever puts their faith in the person and work of Jesus Christ, they are born again and placed into the family of God. They then become children of God. For the first time in their lives they can rest with a true **sense** of belonging. John 1:11-13, 1 John 3:1
 - c. The church is not a business or theatrical production; it is a household. This is key because so much of Christianity has been turned into a show or a moneymaking business. Oh, that we would return to the church being our **home** and our family.
4. 1 Timothy 3:15d – *...I write so that you will know how one ought to conduct himself in the household of God, **which is the church of the living God**...* In stark contrast to the religious temples that housed dead idols in the religions of the day, Paul taught that the church is the assembly of called-out ones who belong to the one true and **living** God.
5. 1 Timothy 3:15e – *...I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, **the pillar and support of the truth**.* The word support means basis or foundation.
 - a. The church (meaning the summation of all local churches) is God's instrument for holding up (pillar) and holding firm and secure (support) the **truth** of God's Word in the world. Philippians 2:16
 - b. The great temple of Diana in Ephesus had 127 pillars. Not one of those mighty pillars supported the truth. On the contrary, the church of Jesus Christ is God's principal **vehicle** for promoting and supporting the truth in this world today.
 - c. In the shifting and unstable landscape in which we live it is the responsibility of the church, not governments, denominations, Bible societies or individuals, to uphold and **protect** the truth, which is God's Word.

- d. As a child of God, you must make it your priority to be a part of the church. If not, you open yourself up to the danger of believing the **lies** this world propounds. Acts 2:42; Ephesians 4:11-16; Hebrews 3:13, 10:24-25

F. 1 Timothy 3:16 – The church and the truth

1. 1 Timothy 3:16a – *By common confession, great is the **mystery**...*
 - a. *By common confession* referred to the well-known confession, or hymn, Paul was about to recite. Today's equivalent might be the hymn "Amazing **Grace**."
 - b. The truth that the church is the pillar and support of the truth is so profound Paul chose to explain it poetically through Christocentric metaphors. Christ, who is the head of the church, is the **focus** of each of Paul's statements.
2. 1 Timothy 3:16a – *...great is the mystery of godliness...* This speaks of the comprehensive **nature** of Christ's work.
 - a. The word *mystery* in the Bible does not indicate something spooky or unknowable, but rather something not previously disclosed in the **Old** Testament.
 - b. The need to be holy was revealed in the Old Testament through the Law, but the means to holiness was not disclosed until Christ revealed it in the New Testament. Jesus said, "*I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do **nothing**.*" John 1:17
 - c. Only as Christ is revealed in us, do we live **holy** lives. Galatians 2:20, Philippians 1:21
 - d. In Colossians 1:25b-27, Paul was appointed as a minister of the church to *fully carry out the preaching of the word of God, that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, ...what is the riches of the glory of this mystery ...which is Christ in you, the hope of **glory**.*"
3. 1 Timothy 3:16b – *...who was revealed in the flesh.* The mystery of godliness is Christ. In His incarnation, Jesus Christ was made visible for all to behold. On a day in history, the eternal Son of God took upon Himself a human body and came to dwell among us. He is the one who makes people **godly**. John 7:38-39, Galatians 4:4-5, 1 John 3:5
4. 1 Timothy 3:16c – The mystery of godliness is Christ, who *was vindicated in the Spirit*. Jesus came to His own but they did not receive Him (John 1:11). Nevertheless, Christ was vindicated by God starting the day the Holy Spirit came upon Him (Luke 3:21-22), throughout His sinless ministry (Luke 4:18-21), and in **His** resurrection (Romans 1:4).
5. 1 Timothy 3:16d – The mystery of godliness is Christ who was *seen by angels*. Angels were eyewitnesses to all things related to Christ's incarnation, including His birth (Luke 1:26-38), His temptation in the wilderness (Matthew 4:1-11), His agony in the **garden** (Luke 22:43), and His victorious resurrection (Matt. 28:1-8). Mark 1:23-25

6. 1 Timothy 3:16e – The mystery of godliness is Christ who is *proclaimed among the nations*. The message of Christ, the gospel, has been, and continues to be, preached among the nations. This is the church’s ongoing **mission**. Matthew 28:19-20, Mark 16:15, Romans 15:18-21
7. 1 Timothy 3:16f – The mystery of godliness is Christ who is *believed on in the world*. People continue to respond to the gospel message by putting their faith in the Lord Jesus Christ and His finished work on the cross. Those who believe are the ones who become godly in God’s **sight**. Acts 9:42
8. 1 Timothy 3:16g – The mystery of godliness is Christ who was *taken up in glory*. Christ ascended to heaven and is now seated at the right hand of God the Father. Together with the resurrection, the ascension proves that God was completely satisfied with the **life** and work of Jesus Christ. Acts 1:9-11; Romans 3:24-25, 8:34; Ephesians 1:20; 1 John 2:1-2

VIII. 1 Timothy 4:1-16 – Guarding Against Apostasy

A. 1 Timothy 4:1 – Falling away

1. 1 Timothy 4:1a – *But the Spirit explicitly says that in the latter times...* Paul warned Timothy of coming false teaching and its erosive effects. The word *but* in this passage exposes the stark contrast between the glory of God’s mystery explained in 1 Timothy 3:15-16 and the sad departure from the faith that the Holy Spirit vigilantly **predicted**.
 - a. Paul predicted that in the latter days of the Church Age erroneous teaching would cause some believers to **depart** from the faith.
 - b. The Holy Spirit related this information to Paul in the form of direct revelation. The present tense indicative mood of the Greek verb translated “*says*” indicates that this revelation was a persistent theme. This was undoubtedly the motivation behind Paul’s frequent warnings against heresy and false **teachers**. Acts 20:17-38
 - c. In chapter one, Paul had already instructed Timothy to take action against teachers who were misapplying the **Law**, reminding him of the two teachers he had excommunicated from the church. 1 Timothy 1:3-7, 18-20
2. 1 Timothy 4:1b – *But the Spirit explicitly says ...some will fall away from the faith...* The Greek phrase *fall away* is in the future tense indicative mood, showing that this will certainly **happen**.
 - a. The phrase *fall away* APHISTÉMI literally means to remove oneself away from. This will be a deliberate departure from the faith that one previously embraced and professed.
 - b. It is important to note the word *some* TIS, not all, will depart from the faith. We are not to fear that in the end times everyone will depart from the faith. In fact, if you and your congregation will heed Paul’s warning in this book you will be amply protected **against** departing from the faith. Jude 24-25

3. 1 Timothy 4:1c – *...paying attention to deceitful spirits and doctrines of demons...* This describes **how** some Christians will fall away from the faith. There will be a demonic component to this predicted departure from the faith.
 - a. The phrase translated *paying attention to* PROSECHÓ is used 4 times in the book of 1 Timothy. As a nautical term it means to sail towards. In other words, leaving the faith is a process that begins with setting one's **course** towards falsehood.
 - b. 1 John 4:1 – *Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the **world**.* 2 Corinthians 11:3-4, 2 Peter 2:1
 - c. What are these *doctrines of demons*? These are expanded on in verses three to five, but among other things they have to do with basic life issues like marriage and **food**.

B. 1 Timothy 4:2 – False teachers

1. 1 Timothy 4:2 – *...by means of the hypocrisy of liars seared in their own conscience as with a branding iron...* So, what do we need to **know** about these false teachers?
 - a. 1 Timothy 4:2a – The phrase *...by means of...* shows that these teachers will be tools in the hands of deceiving spirits. Sadly, believers can be manipulated to further Satan's agenda. This happened to Peter in Matthew 16:21-23, Ananias and Sapphira in Acts 5:3, and likely **Simon** in Acts 8:19-25. Ephesians 6:12, 2 Timothy 2:20-26
 - b. 1 Timothy 4:2b – *...by means of the hypocrisy of liars...* The word translated hypocrisy HUPOKRISIS can also be translated flattery or evil deception. Hypocritical liars pretend to be something they are not in order to communicate falsehood. Deceiving spirits use the hypocrisy of these liars to propagate their false **doctrine**.
 - c. 1 Timothy 4:2c – *...seared in their own conscience as with a branding iron...* The conscience of these hypocritical liars is described as having been **seared**.
 - 1) The conscience is a mechanism for distinguishing right and wrong, given by God to every human being. For a believer to be seared in their conscience means they have ignored its warnings for so long that they have become completely hardened to the recognition of sin. In this state, they are now **carnal**.
 - 2) As a believer, you not only have a conscience, you also have the Holy Spirit. Just as you should never damage your conscience, you should never grieve or **quench** the Holy Spirit. Ephesians 4:30, 1 Thessalonians 5:19
 - 3) The fact that the conscience is mentioned here and not the Spirit shows that these teachers must have already grieved the Holy Spirit. They were clearly already in a **bad** state.

C. 1 Timothy 4:3-5 – False teaching

1. 1 Timothy 4:3a – *...men who forbid marriage and advocate abstaining from foods...* The hypocrisy of these teachers will be a form of asceticism, an abstinence from legitimate things. A key mark of false teachers is their emphasis on externals above an internal and true **response** to the Lord.
 - a. To *forbid marriage* is to forbid one of God’s most longstanding institutions for humanity. These teachers will communicate that marriage is wrong. Genesis 2:18a says, “*It is not good for the man to be alone.*” God ordained marriage, but these false teachers will contradict the **Word** of God.
 - b. To *abstain from foods* shows that these false teachers will get into people’s personal lives, not allowing them to freely eat certain foods. In Colossians Paul said that while this type of religious self-denial may look good on the outside, it has no spiritual **value**. Romans 14:3, 17; Colossians 2:16, 20-23; Hebrews 9:10
2. 1 Timothy 4:3b – *...which God has created to be gratefully shared in by those who believe and know the truth.* God created food and marriage for the enjoyment of His **children**.
 - a. While the unbelieving world enjoys food and marriage, they are not able to **enjoy** them to the extent believers, who know and believe the truth, do.
 - b. Abstaining from food and marriage does not make a believer more **holy**, as false teachers promote.
3. 1 Timothy 4:4 – *For everything created by God is good, and nothing is to be rejected if it is received with gratitude...* The knowledge we have and believe includes the understanding that God is the Creator and that everything He created is **good**.
 - a. God created everything for our enjoyment. We should receive His good gifts with joy and thanksgiving. A lack of thankfulness will be a trait of the world in the last days, as it always is when mankind **rejects** the knowledge of God. Romans 1:21, 2 Timothy 3:2, Hebrews 13:4
 - b. God’s good gifts are not to be confused with mankind’s abuses of food (such as gluttony and drunkenness) and perversions of marriage (such as fornication, adultery, pornography, or polygamy). These **abuses** and perversions are harmful, not good.
4. 1 Timothy 4:5 – *[For everything created by God] is sanctified by means of the word of God and prayer.* The word sanctified is in the passive voice in Greek showing that God is the actor. He is one who has set everything He created **apart** as good.
 - a. In the Creation account in Genesis chapter one, God declared everything He **made** to be good.
 - b. By faith through prayer we agree that God’s judgment of what is good, is **correct**.

D. 1 Timothy 4:6-10 – Guarding against false teaching

1. 1 Timothy 4:6a – *In pointing out these things to the brethren, you will be a good servant of Christ Jesus...* Paul had left Timothy in Ephesus to correct, **instruct** and exhort. Timothy was to fulfill his calling by pointing out false teaching to the church leaders. 2 Timothy 2:1-2

- a. In 2 Timothy 4:2, Paul told Timothy to *preach the word; be ready in season and out of season; reprove, **rebuke**, exhort, with great patience and instruction.*
- b. In 2 Timothy 4:6, Paul added, “*But you, be **sober** in all things, endure hardship, do the work of an evangelist, fulfill your ministry.*”
2. 1 Timothy 4:6b – *...constantly nourished on the words of the faith and of the sound doctrine which you have been following.* Not only did Timothy need to nourish himself for his own encouragement, he needed to remain true to sound doctrine in order to be able to point out the **error** of false teachers.
3. 1 Timothy 4:7a – *But have nothing to do with worldly fables fit only for old women.* Have nothing to do with means literally to refuse the request to be involved in. This was not merely a suggestion, it was a **strong** imperative.
 - a. Whereas in 1 Timothy 1:3-7 Timothy was to confront false teaching head on, when it came to these fables, Paul emphatically told Timothy not to **waste** his time contesting them.
 - b. What were these fables? Worldly fables referred to fabricated secular **stories** that appealed to the curiosity. They were not worth discussing.
4. 1 Timothy 4:7b – *On the other hand, discipline yourself for the purpose of godliness...* In essence, Paul told Timothy that in contrast to the empty way of life of those who follow the world system, he should press on toward the righteousness which comes from God and is on the basis of **faith**. Philippians 3:8-12, 2 Timothy 2:22
 - a. Paul was not referring to asceticism or self-effort. He was not speaking of setting up a workout program, as the word *discipline* might typically convey. As Colossians 2:23 clarifies, self-effort and **harsh** treatment of the body do not produce godliness.
 - b. Paul wanted Timothy to pursue godliness through being filled with the Word of God, counting on his position in Christ and depending on the Holy **Spirit**. Romans 6:11, 19; Colossians 1:29, 3:16; John 15:5b
5. 1 Timothy 4:8 – *...for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.* Bodily exercise is only for yourself and the results are temporal, but godliness results in both temporal and **eternal** blessings.
 - a. *For the present life...* Godliness affects every relationship you have. It changes the way you look at life, treat your wife and your kids, serve in your local church and **live** in your community. Romans 8:13, 1 Corinthians 9:24-27, Galatians 5:22-23
 - b. *For the life to come...* Godliness also brings eternal **rewards**. 1 Corinthians 3:11-15, 2 Corinthians 5:10, Luke 19:16-17, Revelation 2:26-28, 1 Peter 5:4, Hebrews 12:1-2
6. 1 Timothy 4:9— *It is a trustworthy statement deserving full acceptance.* Paul went out of his way to ensure Timothy that pursuing godliness rather than the things of this **world** was worth it. Timothy could teach this to others without any reservations. 2 Corinthians 4:16-18, Philippians 3:17-21, 1 John 2:16-17

7. 1 Timothy 4:10a – *For it is for this we labor and strive...* Paul was referring back to the need to pursue godliness. Paul said we are to *labor* ΚΟΠΙΑÓ, wear ourselves out, and *strive* ΑΓÓΝΙΖΟΜΑΙ, which means to engage in a **struggle** as with an opponent. 1 Timothy 4:8
 - a. In Colossians 1:29, Paul said, “*I labor, striving according to His power, which mightily works within me.*” Paul worked hard, but not in his **own** strength.
 - b. 1 Corinthians 15:10 – *But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the **grace** of God with me.* 2 Corinthians 11:23-28
 - c. As Paul pointed out in 1 Timothy 3:16, the **mystery** of godliness is Christ. Colossians 1:27
 - d. Godliness does not come by beating ourselves into shape. Godliness comes as we learn to walk by faith. Galatians 2:20b says it well, “*I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; **and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.***”
8. 1 Timothy 4:10b – *...because we have fixed our hope on the living God...* Why do we pursue God? We fix our hope on Him because He is *the living God*. No one will ever replace Him. He alone is the true God and will never forfeit that **position**.
9. 1 Timothy 4:10c – We trust Him because He *...is the Savior of all men, especially of believers.* Now, this does not mean everybody is saved, but rather it means that everybody can be saved. The one requirement for salvation is faith in the Savior who died for our sins and rose again on the third **day**. Psalm 42:2, Jeremiah 10:10, 1 Corinthians 15:3-4

E. 1 Timothy 4:11-16 – Ten commands for Timothy’s protection

1. **First Command:** 1 Timothy 4:11a – **Prescribe** *...these things*. The word *prescribe* means to pass on an announcement. Paul commanded Timothy to keep on, as a standard practice, presenting and repeating these truths. 1 Timothy 4:6a
 - a. What had Paul been teaching Timothy? He had been warning against some who would fall away in the latter times due to false teaching. He had explained the false teaching to come. He had commanded him to steer clear of fables. He had been encouraging him to personally pursue **godliness**.
 - b. This command highlighted Timothy’s greatest job, that of teaching. What Timothy had been taught by Paul he was to be prescribe, or pass along, to **others**. 2 Timothy 2:2
2. **Second Command:** 1 Timothy 4:11b – *...and teach these things*. To *teach* means to instruct by word of mouth. Timothy was actively, systematically and intentionally to instruct others in the truth. The fact that Paul gave this command may indicate that Timothy needed a little prodding to carry out this **task**.
3. **Third Command:** 1 Timothy 4:12a – *Let no one look down on your youthfulness...* The phrase *...look down on...* means to think lightly of or despise. It is somewhat common for older men to look down on younger men. Paul therefore sought to embolden Timothy in his role and authority in Ephesus, encouraging him to stay **strong**.

4. **Fourth Command:** 1 Timothy 4:12b – *...but rather in speech, conduct, love, faith and purity show yourself an example of those who believe.* In his role as an evangelist, a pastor to pastors, Paul knew how extremely important it was for Timothy to lead a godly life. Timothy's personal life needed to **match** his teaching.
- a. In order for people to not look down on his youthfulness, Paul reminded Timothy of several practical areas in which he should be a role model. Philippians 3:17
 - b. *In speech...* Timothy's speech and teaching should be a model for others to follow. His speech and teaching should reflect grace and **sound** doctrine. Ephesians 4:29, Colossians 4:6, 2 Timothy 2:24-25, 1 Peter 3:15
 - c. *In conduct...* Timothy's daily life should be consistent with his teaching and an **example** for others to follow.
 - d. *In love* – Timothy was to be an example in agape love. This kind of **love**, as described in 1 Corinthians 13:4-7, is impossible apart from the Holy Spirit producing it in us.
 - 1) However, apart from this kind of love, Timothy's words would be **empty** and useless. 1 Corinthians 13:1-3, 13
 - 2) From what Paul said about Timothy in Philippians 2:19-22, Timothy **truly** was an example of love. Philippians 2:19-22
 - e. *In faith* – Timothy was to be an example through the way he trusted God and believed His Word. If Timothy did not believe God's Word, why would his hearers **believe** God's Word? 2 Corinthians 5:7, Galatians 2:20, Hebrews 10:39
 - f. *In purity* – Timothy should show himself as an example through the way he lived his life in chastity as a single man. 1 Thessalonians 2:10-11, 2 Timothy 2:22, Titus 2:7
5. **Fifth Command:** 1 Timothy 4:13 – *Until I come, give attention to...* The phrase *give attention to* is a verb we have now observed four times in 1 Timothy. It is a nautical term that means to set a course for or set sail towards. Timothy was to resolutely steer his mind towards the truth. There was to be no deviation in regard to the priority of God's **Word**.
- a. 1 Timothy 4:13a – *Until I come, give attention to the public reading of Scripture...* Until Paul's arrival, Timothy was to remain totally focused the on public **reading** of Scripture, as well as on exhortation and teaching.
 - 1) All believers need to **hear** the Word of God read. There is great value in the public reading of God's Word. Through this practice Timothy was to set an example to be followed by other local teachers.
 - 2) In light of the rising number of false teachers Timothy was facing, the public reading of Old Testament Scripture was vital. The public reading of New Testament epistles like 1 Timothy was also very necessary. We would do well to maintain this **custom**. Nehemiah 8:1-12, 1 Thessalonians 5:27

- b. 1 Timothy 4:13b – *Until I come, give attention ...to exhortation...* In the church today, God uses evangelists and pastor-teachers to reinforce the meaning of His Word, through practical **advice** and motivation.
- 1) Exhortation is **vital** and should be a priority in our church services. This is one of God's tools for preparing His church for service. Ephesians 4:11-16
 - 2) The pastor-teacher must exhort, challenge and encourage the church to be **doers** of the Word and not hearers only. James 1:21-23
- c. 1 Timothy 4:13a – *Until I come, give attention to ...teaching...* the pastor-teacher must use his gift to explain and expound the truths of Scripture. As with reading and exhortation, teaching must also be a **priority**.
- 1) There are some 22 references to teaching and doctrine in the three Pastoral Epistles. Paul knew just how vital teaching was to the **health** of the local church.
 - 2) Careful instruction through teaching is vital for believers so they can be sanctified through the truth and so they can reject false doctrine and **lies**. John 8:32, 17:17
2 Peter 1:3-4
6. **Sixth Command:** 1 Timothy 4:14 – *Do not neglect the spiritual gift...* The word *neglect* means to be careless. This verb is a present tense command meaning for Timothy to constantly avoid being careless in the use of his spiritual **gift**.
- a. 1 Timothy 4:14a – *Do not neglect the spiritual gift within you...* Timothy was to recognize and constantly remember his spiritual calling so that he would remain focused on his role in spite of any challenges he might have faced in ministry in **Ephesus**.
 - b. 1 Timothy 4:14b – *...which was bestowed on you through prophetic utterance...* What was Timothy's spiritual gift? 2 Timothy 4:5 says that his gift was an evangelist (a church-planter, a pastor to pastors). *But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your **ministry**.*
 - c. 1 Timothy 4:14c – *...with the laying on of hands by the presbytery.* How was this spiritual **gift** recognized in Timothy? It was given *through prophetic utterance with the laying on of hands by the presbytery* [or elders]. 2 Timothy 1:6
 - 1) A prophet was present with Paul, Timothy and the elders of the local church. God revealed to this prophet that Timothy would **serve** Christ as an evangelist.
 - 2) Based on this prophecy, Paul and the elders laid their hands on Timothy to publicly recognize God's **call** on his life. They set him apart for ministry. This was Timothy's ordination service.
 - 3) The laying on of hands is not how Timothy received his spiritual gift. The laying on of hands did not somehow produce or cause his spiritual gift. This is confirmed by the preposition META translated **with** (...with [followed by] *the laying on of hands by the presbytery*).

7. **Seventh Command:** 1 Timothy 4:15a – *Take pains with these things...* The statement *take pains with these things* is a command that means to consider, concentrate on or ponder these things in order to perform well. Taking pains with these commands meant Timothy would need to be tireless and tenacious in his dedication to these **issues**.
8. **Eighth Command:** 1 Timothy 4:15b – *...be absorbed in them, so that your progress will be evident to all.* The command here to *be absorbed in them*, is to literally be in them. The idea communicated is that Timothy should be living and breathing these things. Paul was ultra-concerned that Timothy be completely absorbed in fulfilling his **calling**.
- Progress* has the idea of advancement. Timothy was to passionately chase after God’s purpose for his life, with continual attention to **detail**.
 - This is an issue few in ministry understand. Today people are warned not to burn out or overdo their service. The plain reading of these commands actually communicates the opposite. Paul was calling Timothy to total immersion into God’s call on his **life**.
1 Corinthians 9:16, Philippians 2:17, Colossians 1:28-29, 2 Timothy 4:6
9. **Ninth Command:** 1 Timothy 4:16a – *Pay close attention to yourself and to your teaching...* Timothy was to carefully watch both his personal life and public ministry. This type of attention to the details of life is essential for the minister who desires to end **well** and to enjoy a good conscience day by day in ministry. 1 Timothy 1:5, 1:19, 3:9, 4:2
- Many church leaders who have been solid in their doctrine have somewhere along the way allowed unaddressed sin or other hindrances to ultimately ruin their ministry. 1 Timothy 1:18-20 shows that this happened to some **leaders**.
 - Some fail to spend time in God’s Word. Others let people problems destroy their vitality. Still others let a frustration with lack of success change their methods or doctrine. These servants often end up on the garbage heap of failure. Somewhere along the **way** they seared their conscience and compromised. Acts 20:28
 - For these reasons, Paul strongly instructed Timothy to stay focused on what really mattered. He wanted his son in the faith not only to focus on teaching and remaining true to sound doctrine, but also pay attention to his personal life. He was not to focus on **results**.
10. **Tenth Command:** 1 Timothy 4:16b – *...persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.* To *persevere* was to remain or abide in a place. It was to not depart. Paul strongly emphasized to Timothy to not get **off** course, like the false teachers had.
- By fulfilling the ninth and tenth commands, Timothy would ensure salvation for both himself and for his listeners. Timothy could not save people from hell. So, what is **meant** by the phrase *you will ensure salvation both for yourself and for those who hear you*?
 - As we have often discussed, the word salvation has three tenses: past, present and future. Whenever the word “salvation” appears, the context must be studied to determine which tense of salvation is being taught. “Saved from what?” is the question that helps to determine the meaning of the **word**.

- 1) The context here has to do with Timothy fulfilling his calling and remaining in fellowship with the Lord in daily life. This is a sanctification context describing how Timothy would be saved from a life of unfruitful service.
- 2) The idea being communicated is that if Timothy walked by faith, enjoying fellowship with the Lord, he would experience power over sin in his daily life.
- 3) Likewise, if those under his teaching learned to walk by faith and enjoy fellowship with the Lord, they too would experience power over sin in their daily lives.

IX. 1 Timothy 5:1-6:2 – Relationships within the Church

A. 1 Timothy 5:1-2 – Honor one another

1. 1 Timothy 5:1a – *Do not sharply rebuke an older man...* Paul tempered his previous instructions to Timothy in 1 Timothy 4:11-13 with a caution to correct his older brothers in Christ with gentleness. 2 Timothy 2:24-25
 - a. Although the phrase *sharply rebuke* literally means to beat with the fists, figuratively it came to mean to strike with words.
 - b. This does not mean that older people cannot be corrected. However, when a younger leader finds it necessary to correct an older man, he needs to do so in the most respectful way possible. A younger man should never harshly rebuke an older man.
2. 1 Timothy 5:1b – *...but rather appeal...* To *appeal* is to come alongside a person with the purpose of encouraging them onward. *Appeal* is a present tense command, meaning this is how it should always be done. Correction and exhortation in the body of Christ is for encouragement not for harm.
3. 1 Timothy 5:1b – *...appeal to him as a father...* Instead of a verbal assault, Paul instructed Timothy to approach older men with love and respect. Paul encouraged Timothy to correct an older man just as he would his own father.
4. 1 Timothy 5:1c – *...appeal ...to the younger men as brothers...* When correcting younger men, Paul told Timothy to approach them in a non-condescending way, as equals: *as brothers*. Philippians 2:3
5. 1 Timothy 5:2a – *...appeal ...to the older women as mothers...* If Timothy found it necessary to correct an erring older woman, he was to approach her with special consideration and sensitivity like he would his own mother.
6. 1 Timothy 5:2b – *...appeal ...to the younger women as sisters, in all purity.* Timothy was to approach younger women as he would his own sister.
 - a. Paul added a warning in his instruction to Timothy regarding younger women. Timothy was to treat them *in all purity*. Timothy needed moral integrity when correcting a younger sister in the Lord.

- b. This warning is applicable to all male Christian leaders. Male leaders need to use wisdom and integrity in all their relationships and dealings with younger women in the church. They should be honorable in this area, taking great pains to not give **wrong** impressions.

B. 1 Timothy 5:3-16 – Honor true widows

1. 1 Timothy 5:3-4 – The church and **widows**
 - a. 1 Timothy 5:3 – *Honor widows who are widows indeed...* The modifier *indeed* indicates what type of widow the church is to honor. Only truly destitute and qualified **widows** should be cared for by the church. 1 Timothy 5:5, 7, 9-10
 - b. 1 Timothy 5:4a – *but if any widow has children or grandchildren...* The care of a widow falls first to her children, but if they are unable or unwilling, it falls next to the grandchildren. Widows who do not qualify as *widows indeed* are not to become a burden to the **church**. Mark 7:9-13; 1 Timothy 5:4, 8, 16a
 - c. 1 Timothy 5:4b – *They...must first learn to practice piety in regard to their own family... Must...learn* is a command. *Piety* in this context means respect and honor. Paul commanded Christian children and grandchildren to fulfill **their** responsibility to their widowed mom or grandmother.
 - d. 1 Timothy 5:4c – *...and to make some return to their parents...* The phrase *make some return* APODÍDOMI means to give back reward. Christian children are responsible to return the good they received in childhood. Since your **parents** sacrificed for you, you now owe the same to them.
 - e. 1 Timothy 5:4d – *...for this is acceptable in the sight of God.* God is pleased when Christian children **care** for their widowed mother.
2. 1 Timothy 5:5 – Definition of a *widow indeed*
 - a. 1 Timothy 5:5a – *Now she who is a widow indeed has been left alone...* A *widow indeed* is a woman who has been left completely alone, having no family members to care for her. There are two ways a widow might become **destitute**.
 - 1) A widow might be alone because she has no living children or grandchildren to **care** for her.
 - 2) Or a widow might be alone because her family **refuses** to care for her. Even among pagans this is considered unacceptable. 1 Timothy 5:8b
 - b. 1 Timothy 5:5b – *Now she who is a widow indeed...has fixed her hope on God.* A widow who qualifies as a *widow indeed* is one whose focus is on God **alone**. 1 Corinthians 7:34
 - c. 1 Timothy 5:5c – *Now she who is a widow indeed...continues in entreaties and prayers night and day.* A widow who qualifies as a *widow indeed* is one who has dedicated herself to consistent intercession.

- 1) While the church today does not generally recognize the official office of “*widow indeed*,” the widows mentioned here had clearly made a pledge to God to serve Him day and night in a prayer ministry. In this way these *widows indeed* served the church and were as worthy of financial support as any missionary **today**.
 - 2) The church in our day would do well to go back to this practice. Imagine having a group of women in church who have the time to dedicate themselves solely to a ministry of supplication. Not only would this serve as a vital ministry for the church, it would also provide financial assistance to *widows indeed*.
3. 1 Timothy 5:6-7 – Widows who do not qualify for **church** care
 - a. 1 Timothy 5:6 – *But she who gives herself to wanton pleasure is dead even while she lives.* A widow who lives carnally is not qualified. Any believer, for that matter, who lives for selfish gratification, will experience emptiness and is out of fellowship with the Father. This is the **death** Paul spoke of here. Galatians 6:7-8
 - b. 1 Timothy 5:7 – *Prescribe these things as well, so that they may be above **reproach**.* Timothy was to give this information out as a directive so that churches, Christian widows and their families might know how to manage this issue honorably.
 4. 1 Timothy 5:8 – What about the believer who does not **care** for the widow in his family?
 - a. 1 Timothy 5:8a – *But if anyone does not provide for his own, and especially for those of his household...* Paul had strong words for believers who refuse to care for their own family. Two things are true of a self-interested Christian who takes no thought for his widowed **mother** or grandmother.
 - b. 1 Timothy 5:8b – *He has denied the faith...* This does not mean that this man has lost his salvation. This means that in relation to the care of his suffering widowed mother, this person’s actions show a rejection of the most basic truths held dear in Christianity. This lack of familial **love** is intolerable.
 - c. 1 Timothy 5:8b – *He is worse than an unbeliever...* While in this condition, an erring believer is living inferior to an unbeliever. Most of the time, even unbelievers care for their immediate family members. Every believer should naturally care for the widows of his own family as a top **priority**.
 5. 1 Timothy 5:9-10 – A widow’s past life determines whether or not she is eligible for receiving **help** from the church.
 - a. 1 Timothy 5:9a – *A widow is to be put on the list only if she is not less than sixty years old...* The age requirement for a widow to be eligible for church assistance is sixty. At this age it is unlikely she will **remarry**.
 - b. 1 Timothy 5:9b – *A widow is to be put on the list only if [she has] been the wife of one man.* Has she been faithful to her husband? Is she remaining **chaste** in her widowhood (1 Tim. 5:6)?

- 1) In the same way one of the qualifications for an elder is that he must be a one-woman type of man, one of the qualifications for being a *widow indeed*, worthy of church help, is to be a one-man type of woman. This is the same Greek construction as 1 Timothy 3:2 where it says “*the husband of one wife.*”
 - 2) The widow must **not** have been a divorcee, except for the legitimate divorces taught in 1 Corinthians 7.
- c. 1 Timothy 5:10 – *A widow is to be put on the list only if [she has] a reputation for good works...* In order to receive church assistance, a widow must not only meet the requirements of verse five, she must also have a past reputation for good works, especially including the following **list**.
- 1) 1 Timothy 5:10a – *...if she has brought up children...* The church should not care for women who selfishly chose not to have children. This likely does not include women who were unable to bear children, especially if they fit the **rest** of the following criteria.
 - 2) 1 Timothy 5:10b – *...if she has shown hospitality to strangers...* She must have been welcoming and **friendly**.
 - 3) 1 Timothy 5:10c – *...if she has washed the saints’ feet...* She must have humbly served fellow believers and welcomed them into her **home**.
 - 4) 1 Timothy 5:10d – *...if she has assisted those in distress...* She must have helped the hurting and those who were in any kind of **trouble**.
 - 5) 1 Timothy 5:10e – *...if she has devoted herself to every good work...* She must have exhibited all kinds of good **works**, helping wherever she could.
- d. All these are pre-widowhood good works. Good works performed post-widowhood for the purpose of receiving church help do not count. It is her lifelong reputation that qualifies a widow for church help, that is, if she is truly in **need** according to verse five above.

6. 1 Timothy 5:11-15 – What about **younger widows**?

- a. 1 Timothy 5:11a – *But refuse to put younger widows on the list...* Paul told Timothy to prohibit the inclusion of younger widows on the list for being assisted by the church. **Why?**
- b. 1 Timothy 5:11b – *...for when they feel sensual desires in disregard of Christ, they want to get married...* In order to get on the list for assistance a widow was to dedicate herself to the Lord’s service. Paul’s rationale for refusing younger widows was that they would want to remarry, thus breaking their **promise**.
 - 1) 1 Timothy 5:5 shows how their inclusion on the church’s list of “*widows indeed*” included a commitment to service to Christ. *Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and **prayers** night and day.*

- 2) This is reminiscent of Anna in Luke 2:37 – *and then as a widow to the age of eighty-four. She never left the temple, serving **night** and day with fastings and prayers.*
- c. 1 Timothy 5:12 – *...thus incurring condemnation, because they have set aside their previous pledge.* It would be better to not put younger widows on the list than to have them break their pledge to the Lord. For this reason, Paul said to **not** include them on the list until they were at least sixty years **old**.
- d. 1 Timothy 5:13 – *At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention.* If younger widows do not get remarried and have children, they will have nothing to do and **no** accountability.
- e. 1 Timothy 5:14a – *Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach...* God's will for younger widows is for them to get married and raise children. By keeping within these boundaries, they will keep their testimony pure and keep themselves out of **trouble**.
- f. 1 Timothy 5:14d-15 – *Therefore, I want younger widows to...give the enemy no occasion for reproach; for some have already turned aside to follow Satan.* Paul knew this was a real temptation. Some younger widows had been put on the list and had fallen prey to the Enemy. He gave this admonition to Timothy to prevent this from happening **again**.
7. 1 Timothy 5:16 – *If any woman who is a believer has dependent widows, she must assist them...* In 1 Timothy 5:8 Paul said that a believing man who does not take care of the widows in his family has denied the faith and is worse than an unbeliever. Is a believing woman also responsible for caring for the widows in her family? Yes, **she** is.
- a. Paul clearly stated that a believing woman is responsible to care for her widowed mother or grandmother, as the case may be. It is wrong for a believing woman to think her widowed mother or grandmother is **not** her responsibility.
- b. Paul adamantly stated that she *must **assist** them*. A Christian daughter or granddaughter is responsible for her widowed family member.
8. 1 Timothy 5:16 – *...and the church must not be burdened, so that it may assist those who are widows indeed.* The church needs to use its funds for those widows who are truly destitute and qualified. Those widows who have believing family members are not to receive church assistance. Why? Because they do not qualify as *widows **indeed***.

C. 1 Timothy 5:17-18 – Pay elders

1. 1 Timothy 5:17a – *The elders who **rule well**...* The phrase *rule well* PROESTŌTES is a participle that literally means to stand before or preside over. It was used to describe a person who commanded respect by living a life that could be followed. This describes those leaders who, in dependence on God, are faithful to **fulfill** their responsibilities. Hebrews 13:17

2. 1 Timothy 5:17b – *...are to be considered worthy of **double honor**...* If someone was worthy of single honor it meant they deserved to be respected. Double honor meant they deserved both respect and **pay**.
 - a. The phrase *are to be considered* is a command in Greek. It is not just a good thought for the assembly to pay dedicated and faithful leaders, the command here is for them to seriously contemplate this possibility. Nowadays most churches call these paid **elders** *who rule well* their pastors or shepherds. 1 Corinthians 9:1-14
 - b. Paul commanded the church to put value on these types of men, giving them **double** honor. Some churches let the elder (pastor) who devotes himself 100% to service in the church nearly starve. This is a tragic **mistake**. Matthew 10:10
 - c. Not all elders are to be considered worthy of pay. Only elders who exceed the normal service and do exceptionally well in overseeing, shepherding and caring for the flock of God are to be given this **special** honor. 1 Corinthians 9:13, 2 Corinthians 11:8
3. 1 Timothy 5:17c – *...especially those who work hard at preaching and teaching.* Remember that one qualification for eldership is to be able, or *apt*, to teach. 1 Timothy 3:2
 - a. The command to pay the elders who serve well refers exclusively to elders who labor (KOPIAÓ working hard, to the point of exhaustion or fatigue) in teaching the Word of God to the **flock** of God. 2 Timothy 4:2
 - b. Why are both teaching and preaching mentioned? While both preaching and teaching describe the role of passing truth on to others, preaching focuses more on the delivery of the message whereas teaching includes delivery, **study** and preparation.
 - c. A hard-working elder of this type is one who takes the Great Commission very seriously, working tirelessly to make every believer into a **mature** and stable disciple of Christ capable of producing more disciples. Matthew 28:19-20; Colossians 1:28-2:5; 2 Timothy 2:2, 3:16
4. 1 Timothy 5:18 – *For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.”* Paul quoted two people, Moses and Jesus. Paying teaching elders is not some sort of Old Testament concept that Paul legalistically applied. Jesus Himself reiterated the importance of paying those who diligently serve the **Lord**.
 - a. In Deuteronomy 25:4 we read: *You shall not muzzle the **ox** while he is threshing.*
 - b. In Luke 10:7 when Jesus was instructing His disciples on missions He said, *“Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to **house**.”*
 - c. Clearly, if someone works hard in passing on the Word for the benefit of others, a church should be willing to **provide** for that person. 1 Corinthians 9:9-14

D. 1 Timothy 5:19-21 – Correct elders

1. 1 Timothy 5:19 – *Do not receive an accusation against an elder except on the basis of two or three witnesses.* In the interest of both the individual and the church, an accusation or **charge** that is brought against an elder must be handled with the utmost care.
 - a. The command to not *receive* PARADECHOMAI means not to welcome the accusation with excessive interest. An accusation brought against an elder is worthy of **attention** only when there are multiple witnesses. Undue criticism of leaders has existed ever since the church began and will not go away until we are all glorified. Proverbs 26:22
 - b. This command does not make elders untouchable, but it does protect them from frivolous criticism or a personal vendetta brought about by jealousy or envy. Mere personality conflicts or personal attacks on the leaders of the church must not be tolerated. This command was not applicable to Timothy only, but to the whole **church**.
2. 1 Timothy 5:20a – *Those who **continue** in sin...* After giving a warning, Paul continued with instruction on dealing with elders who continued to sin after being appropriately corrected.
3. 1 Timothy 5:20b – *...rebuke in the presence of all...* If an elder of the church continues in sin after having been corrected, he is to be rebuked before the **whole** congregation. Why?
4. 1 Timothy 5:20c – *...so that the rest also will be fearful of sinning.* Public correction of an elder who purposefully continues in sin after having been corrected shows every member of the church how seriously God takes **sin** in the life of His children.
 - a. While this does shame the elder, it has a much greater purpose. Public correction of a sinning elder sends positive shockwaves throughout a local church, serving to **purify** it.
 - b. Hopefully it will cause other believers who might be sinning in similar ways to quickly deal with their sin. Others who are tempted to do something similar might **think** twice before yielding to temptation. Acts 5:5, 11
5. 1 Timothy 5:21a – *I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels to maintain these **principles**...* With the inclusion of God, Jesus Christ, and His chosen angels, Paul could not have stressed the importance of these principles for the church more emphatically.
 - a. In his writing, Paul occasionally solemnly charged Timothy to teach the Word. Because of the great importance of this charge, Paul called on **God** as a witness.
 - 1) 1 Timothy 6:13-14a – *I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who made the good confession in His testimony before Pontius Pilate: that you keep the **commandment**...*
 - 2) 2 Timothy 4:1-2a – *I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of His appearing and His kingdom: [that you] preach the **word**...*
 - b. The mention of *His chosen angels* could be a reference to the angels who **watch** our actions day by day.

- 1) 1 Corinthians 11:10 – *Therefore the woman ought to have a symbol of authority on her head, because of the **angels**.*
 - 2) Matthew 18:10 – *See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My **Father** who is in heaven.*
- c. There is also the possibility that Paul referred to the **elders** or pastors of the church, calling them chosen or elect messengers (angels) versus holy messengers (angels).
- 1) Depending on how these verses, Revelation 2:1, 8, 12, 18; 3:1, 7, 14 are interpreted, the repeated command, “*To the angel of the church ...write,*” could be speaking to the elders or pastors of those churches. Since this context is focused on elders, **this** is a preferred view.
 - 2) Paul called on heaven (God, Christ) and earth (chosen ones, messengers) to witness his challenge to Timothy *to maintain these principles without bias*. Since *elect* (or chosen) is used with *messenger* AGGELOS, this verse likely refers to **human** messengers rather than heavenly messengers. 1 Peter 5:1-2
6. 1 Timothy 5:21b – *...to maintain these principles without bias, doing nothing in a spirit of partiality*. Paul exhorted Timothy to keep, or watch over, these principles concerning how to treat elders, and to do so *without **bias***, meaning with no favorable or unfavorable prejudgments.
- a. There must always be two or three witnesses before an accusation can be brought against a church elder. Just one person making an accusation is not enough to warrant **concern** or investigation.
 - b. **In the church, nothing, including appointing elders, deacons, allowing false teaching, putting widows on the list, or receiving accusations, should be done in a spirit of partiality, either for or against someone. God does not show favoritism and He does not want church leaders to show favoritism.**

E. 1 Timothy 5:22-25 – Walk circumspectly

1. 1 Timothy 5:22a – *Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others...* Part of shepherding is to protect the flock from unqualified leaders. Paul commanded Timothy to not **ordain** someone as an elder too quickly.
 - a. Once a leader is publicly recognized, any mistake or sin he commits affects the entire **body**, not just himself or his family.
 - b. A hasty appointment of an elder could cause a poorly qualified man to be appointed as an elder and result in public rebuke and shame. Paul did not want Timothy to be partially at fault due to a **hastily** appointed elder.
2. 1 Timothy 5:22b – *...keep yourself free from sin*. The word *keep* is a word meaning to guard or to keep watch over. Paul commanded Timothy to be personally aware of his own **walk** with the Lord. In governing the church, it is also very important for elders to guard and keep an eye on their own lives. 1 Corinthians 11:31-32, Galatians 6:1

3. 1 Timothy 5:23 – *No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments.* This is a parenthesis in this section. As Paul considered Timothy and the heaviness of this whole matter, he seems to have been concerned for Timothy's **health**. 2 Corinthians 11:28
4. 1 Timothy 5:24 – *The sins of some men are quite evident, going before them to judgment; for others, their sins follow after.* This is wisdom. For some, it is immediately clear they do not qualify for eldership, whereas for others you need time to discern their worthiness. However, in time and with patience, it will become evident if a **man** is disqualified.
5. 1 Timothy 5:25 – *Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.* For eldership, the goal is to note any potential disqualifying sins before the candidate is installed. With some candidates you'll see their worthiness right away: *Likewise, also, deeds that are good are quite **evident**...*

F. 1 Timothy 6:1-2 – Honor slaves, honor masters

1. 1 Timothy 6:1a – *All who are under the yoke as slaves...* At the time of the writing of the New Testament, a large percentage of the Roman Empire's population was in slavery. Many slaves became believers. This large body of believing slaves needed to understand God's perspective on their situation and their obligations to their earthly **masters**.
2. 1 Timothy 6:1b – *...are to regard their own masters as worthy of all honor...* Paul instructed believers who found themselves in the grips of slavery to have an uncommonly **positive** attitude toward their masters.
 - a. The command *to regard* **HÉGEOMAI** literally means to take the lead or govern. This word choice may seem rather odd, but it shows who the boss really is in these kinds of humanly impossible situations. The believer who walks by faith actually takes **charge** and leads the way, despite his or her circumstances.
 - b. Paul asked believing slaves to do the radical. Rather than waking up every morning troubled about their own needs and fretting over their predicament, they were to be the leaders every day by proactively seeking to **honor** their masters. Why was this attitude important?
3. 1 Timothy 6:1c – *...so that the name of God and our doctrine will not be spoken against.* We get our word blasphemy from the Greek word translated *spoken against*, and it means to revile or **hurt** someone's reputation.
 - a. A positive **attitude** toward life on the part of a slave would create an amazing testimony, especially to an unbelieving master.
 - b. Christian workers the world over have historically had the best reputation of all in the work force. This comes from Christians taking the initiative to honor their superiors no matter how they are **treated**.
4. 1 Timothy 6:2 – *Those who have **believers** as their masters...* Paul now gave additional instructions to believing slaves who had the unique situation of having a believing master.

- a. 1 Timothy 6:2a – *...must not be disrespectful to them because they are brethren...* Paul taught that believing slaves were *not* [to] *be disrespectful* to their believing masters. The expression *be disrespectful* KATAPHRONEO means to **belittle**.
- b. 1 Timothy 6:2b – *...but must serve them all the more...* On the contrary, and on the positive side, Paul’s instruction for believing slaves was for them to serve their believing masters with even greater **energy**.
- c. 1 Timothy 6:2c – *...because those who partake of the benefit are believers and beloved.* The reason for greater service to believing masters was that *those who partake of the benefit* [of their energetic and wholehearted service] *are believers and beloved*. The believing slave’s work contributed to the benefit of a fellow **believer**.
- d. 1 Timothy 6:2 – *Teach and preach these principles.* While Paul was not promoting slavery, he knew that the church was not commissioned to subjugate governments or force changes onto societies. His focus was on believers making the best out of their **lot** in life, whether or not the laws were favorable. Philippians 4:11
 - 1) Timothy was to both *teach* (systematically instruct) and *preach* (publicly exhort) these principles. The fact that Paul gave these instructions shows this was not a natural way for slaves to act. Even today we need this teaching, since it is unnatural for us to work hard with right motivation, especially in less than ideal **situations**.
 - 2) About slavery: Paul did not encourage rebellion against society or government, as is often promoted in churches today under the title of social justice. Nevertheless, Paul did encourage slaves to jump at the chance of **freedom** if it were to be offered. 1 Corinthians 7:21

X. 1 Timothy 6:3-21 – Church Related Issues

A. 1 Timothy 6:3-5 – Dealing with opposition

1. 1 Timothy 6:3 – A big “if”
 - a. 1 Timothy 6:3a – *If anyone advocates a different doctrine ...* This “if” is a first class condition, which assumes the reality to be true. You can be sure there will be those who advocate different doctrines and who do not **agree** with sound words.
 - b. 1 Timothy 6:3b – *...advocates a different doctrine...* The word advocate is a compound word comprised of HETEROS, meaning another of a different kind, and DIDASKALOS, to teach. Erring teachers *advocate*, or actively teach, new **ideas** that are not found in the Word of God. Galatians 1:6
 - c. 1 Timothy 6:3c – *...and does not agree with sound words, those of our Lord Jesus Christ...* We see that erring teachers advocate a message that *does not agree with sound* [or healthy] *words*, like those taught by **Christ** Jesus our Lord.
 - 1) Although these teachers are often eloquent and charming **speakers**, they are actually using their fine sounding words to deceive. They do not communicate healthy or sound words.

- 2) The deceptiveness of false teachers is in stark **contrast** to the life-giving words of our Lord Jesus. Peter declared in John 6:68, "*Lord, to whom shall we go? You have words of eternal life.*"
- d. 1 Timothy 6:3d – *and does not agree...with the doctrine conforming to godliness... We also see that erring teachers teach things that do not correspond with godliness.*
 - 1) While promising holiness, in the end false teaching always leads you away from a **holy** life.
 - 2) As an example of this, Paul will use the deception of false teachers who **equate** financial success to godliness.
2. 1 Timothy 6:4-5a – Defining an erring teacher
 - a. 1 Timothy 6:4a – *...he is conceited...* Paul described the basic problem with a false teacher: arrogance. The word *conceited* means to blow smoke or wrap in a mist. It was used to describe a person inflated with **pride**.
 - b. 1 Timothy 6:4b – *...and understands nothing...* According to the apostle Paul, a false teacher understands nothing. That's not a very flattering assessment, and it shows the apostle's impatience with error. False teachers usually have hobby horses and pet doctrines, but they do not have the **truth**.
 - c. 1 Timothy 6:4c – *...but he has a morbid interest in controversial questions and **disputes** about words...* According to Paul, a false teacher has a sick longing for controversy.
 - 1) The word translated *controversial questions* was used by the Greeks to describe a philosophical debate that was purely an exchange of words rather than a valid search to know the truth. Teachers who love to wax eloquent without actually edifying are false teachers according to **Paul**.
 - 2) Many Bible studies and Sunday school classes are built on this type of destructive controversy. Not only are *controversial questions* tolerated, they are actually encouraged as a preferred way to **learn**.
 - 3) *Disputes about words...* This goes hand in hand with the controversial questions. It describes trifling disputes involving word choices. When a teacher becomes a thought **police**, dissecting everyone's words, normal communication is undermined and edification halted.
 - 4) *Out of which arise...* Paul pointed out several sins that come from these controversies and **disputes**. Galatians 5:19-21
 - d. 1 Timothy 6:4d – False teachers create **envy** by stirring up arguments that end in jealousy.
 - e. 1 Timothy 6:4e – False teachers create *...strife*, or quarrels, by their *controversial questions and disputes about words*. In Ephesians 4:3 we are admonished to do just the opposite: *being diligent to preserve the unity of the Spirit in the bond of **peace***.
Jude 1:17-19

- f. 1 Timothy 6:4f – False teachers inspire...*abusive language*. Their controversial questions and disputes lead to insults and **slander**.
- g. 1 Timothy 6:4g – False teachers generate ...*evil suspicions*. Their controversial questions and disputes cause malicious and **wicked** thoughts
- 3. 1 Timothy 6:5 – Examining the **victims** of false teachers (see 2 Timothy 3:1-7)
 - a. 1 Timothy 6:5a – False teachers cause ...*constant friction* (DIAPARATRIBÉ) between people.
 - 1) In the first century, the **discourses** of philosophers were called DIATRIBAI. You can imagine the uselessness of their long speeches and the resultant controversies created by them.
 - 2) The English word diatribe, a forceful and bitter **verbal** attack, comes from the Greek word DIATRIBE, meaning “to wear away over time, to consume by friction.”
 - b. 1 Timothy 6:5b – False teachers incite this **friction** ...*between men of depraved mind and deprived of the truth*.
 - 1) *Men of depraved mind* could be translated people with degenerate minds.
 - 2) These same people were also *deprived of the truth*. They were not people of the Word. They were not being *diligent to present* [themselves] *approved to God as* [workmen] *who* [do] *not need to be ashamed, accurately handling the word of truth*. 2 Timothy 2:15
 - 3) This description (*depraved* and *deprived*) in Greek is in the perfect tense, indicating that these followers of false teachers were corrupted at a point in time with **results** continuing into the present.
 - 4) This description is also in the passive voice, indicating that these followers did not plan to become depraved and **deprived**. 2 Timothy 3:8-9, 13

B. 1 Timothy 6:5b-8 – Godliness is great gain

- 1. 1 Timothy 6:5b – People ...*who suppose that godliness is a means of gain*. It is common for false teachers to preach that God wants all Christians to be rich. They teach that wealth is a sign of God’s blessing. They have a very selfish, give-to-get concept, similar to what is practiced by pagan religions. This error is promoted in the prosperity **gospel**. John 12:8
- 2. 1 Timothy 6:6a – *But godliness actually is a means of great gain when accompanied by contentment*. Godliness actually is a means of gain, but not financial **gain**. Proverbs 15:16
 - a. Contentment is being satisfied with what you have as opposed to always wanting more. Contentment comes from trusting God to take care of your needs. God always watches over you and will never withhold anything that is truly beneficial for your spiritual **good**. Psalm 23:1; Philippians 4:4-7, 11, 19; Romans 8:32

- b. The greatest contentment comes from being secure in God's love and in the fact that you are complete in Christ. This kind of peace and security is worth far more than **money**. 2 Corinthians 9:8, Ephesians 3:17-19, Colossians 2:8-10, Hebrews 13:5
- 3. 1 Timothy 6:7 – *For we have brought nothing into the world, so we cannot take anything out of it either.* You do not bring material possessions into the world at birth, nor do you take them with you at death. The only thing that can be gained during this life which will remain into eternity is godliness. **Riches** are temporary. Job 1:21
- 4. 1 Timothy 6:8 – *If we have food and covering, with these we shall be **content**.*
 - a. Paul said that if we have the basic things needed for survival, food and covering, Christians should be content. With our basic needs met, we can walk in complete contentment, trusting in the all-sufficiency of God to meet our **needs**. Luke 12:15
 - b. The Greek word used for *covering* SKEPASMA can mean clothing, but it also includes the broader meaning of shelter. This statement is in contrast with those who teach that it is God's will for the believers to be rich. Many of those who follow this teaching **live** in constant disappointment with God. Mark 8:20

C. 1 Timothy 6:9-10 – Motivated by riches

- 1. 1 Timothy 6:9 – *But those who want to get rich fall...* Paul was careful to distinguish between those who are rich and *those who **want** to get rich*. Being rich is not a sin. Paul criticized those who are obsessed with becoming rich. This constant desire to get rich exposes believers to things that will end up plunging them into total **ruin**.
 - a. 1 Timothy 6:9a – *...fall into temptation...* The desire to get rich **blurs** people's consciences. They will do anything to get money. Proverbs 15:27; 23:4, 28:20; Mark 4:18-19
 - b. 1 Timothy 6:9b – *...fall into ...a snare...* A snare is a trap, especially for catching animals. The allure of getting rich easily traps people. They become so busy accumulating riches, they have no time for serving the Lord or bearing fruit. They also are unwilling to **give** to the Lord. Mark 4:18-19, 2 Corinthians 4:18
 - c. 1 Timothy 6:9c – *...fall into ...many foolish and harmful desires...* This phrase **foolish and harmful desires** describes hurtful cravings that are not according to intelligence.
 - d. 1 Timothy 6:9c – *which plunge men into ruin and destruction...* The word *plunge* literally means to sink into the deep, like a ship which once proudly sailed but now hopelessly sinks to the bottom of the ocean. This describes a man drowning because of having foolishly followed the attraction of becoming **rich**. Luke 5:7
- 2. 1 Timothy 6:10a – *For the love of money is a root of all sorts of evil...* Money is not the root of all evil! The **love** of money is the **root** of all evil.
 - a. Paul likened the love of money to the roots of a tree. *The love of money* describes the root and *all sorts of evil* describes the **fruit**.

- b. We know that the love of money leads to a host of sins such as lying, deception, pride, envy, jealousy and bitterness. The love of money has distracted unbelievers from listening to the gospel and placing their faith in Jesus Christ since the beginning of the Church **Age**. Matthew 19:24
- c. 1 Timothy 6:10b – *...and some by longing for it have wandered away from the faith...* The word *longing* means to stretch oneself out reaching for something. Believers who stretch themselves out reaching for money, have *wandered away*. This means they have been seduced to follow something else and have turned away from God’s **purposes**.
- d. 1 Timothy 6:10c – *... and some by longing for it have...pierced themselves with many **griefs**.* When believers yearn to be rich they invariably get hurt. Life is difficult enough without compounding sorrows by foolishly pursuing the uncertainty of riches.
 - 1) Proverbs 11:28 – *He who trusts in his riches will **fall**, but the righteous will flourish like the green leaf.*
 - 2) Proverbs 23:5 – *When you set your eyes on it, it is **gone**. For wealth certainly makes itself wings like an eagle that flies toward the heavens.*

D. 1 Timothy 6:11-14 – Personal exhortations for Timothy

1. **Flee:** 1 Timothy 6:11a – *But **flee** from these things, you man of God...*
 - a. *Flee* is a present tense imperative. Timothy needed to obey without **delay**. Paul warned Timothy to run from the dangers associated with craving after riches.
 - b. *...you man of God...* This is a statement of possession, expressing that Timothy belonged to **God**. 2 Timothy 2:22
 - c. 1 Peter 2:12 – *Keep your behavior **excellent** among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.*
2. **Pursue:** 1 Timothy 6:11b – *...and pursue righteousness, godliness, faith, love, perseverance and gentleness.* The word *pursue* is a present tense imperative that means to press **hard** after something. As important as it is to flee from the love of money, it is equally important to pursue several good things. Philippians 4:8, 1 Peter 2:12
 - a. *Righteousness...* Righteousness is the opposite of lawlessness; it is living up to God’s standard. Paul told Timothy to seek after righteousness. 1 Peter 1:15-16 says, *“But like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, ‘you shall be holy, for I am **holy**.’”*
 - 1) This is not speaking of the righteousness needed to go to heaven. Scripture teaches that the righteousness needed for heaven is not gained through a process of time or by some self-effort. God’s perfect righteousness is granted to us as a free **gift** at the precise moment we put our faith in Christ. Romans 3:21-22

- 2) The righteousness that Timothy was to pursue is a righteousness in daily **conduct**. But this righteousness it is not obtained through self-effort or law keeping. This is a lived-out righteousness that the believer experiences as he walks by faith.
 - 3) Philippians 3:9 – *And may be found in Him, not having a righteousness of my **own** derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.*
 - 4) Hebrews 9:27 – *But My righteous one shall live by **faith**; and if he shrinks back, My soul has no pleasure in him.*
- b. **Godliness**... This word describes open and **fearless** devotion toward God. Paul asked Timothy to externalize his devotion to God in his daily interactions.
 - 1) Sometimes we need to be reminded to externalize our faith and walk, to let others know what's really going on in our fellowship with God. Without any hint of hypocrisy, Paul asked Timothy to pass on who and what he was to others. In this way, others could catch his **passion**. 2 Timothy 1:7
 - 2) Jesus is an example of this in John 11:41-42 where he prayed for the sake of **others**. *“Then Jesus raised His eyes, and said, ‘Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me’.”*
 - c. **Faith**... This concept not only speaks of all that is believed by Christians, but also of what we do with the truths we know. Since it is natural to trust ourselves instead of trusting the Lord and His Word, Paul encouraged Timothy to pursue **faith**.
 - d. **Love**... This is the unconditional agape love that is only possible through the power of the Spirit of God in our lives (Gal. 5:22). In 1 Corinthians 16:14, Paul commanded the believers to *let all that you do be done in love*. Love is greater than the greatest spiritual **gift** a person could ever possess.
 - e. **Perseverance**... This literally means to stay under. It meant to keep your shoulder under the load and not give up regardless of the pressure. Perseverance is the opposite of surrender. Paul wanted Timothy to go after perseverance with courageous **resolve**. James 1:2-4
 - f. **Gentleness** – This is the attitude that humbly **accepts** God's dealings. Timothy was to wholeheartedly see his circumstances as passing through the filter of God's hands. Gentleness is not a weakness but instead an inner peace that flows from faith.
3. **Fight: 1 Timothy 6:12a – Fight the good fight of faith...** After telling Timothy what to pursue, Paul commanded him to *fight AGONIZOMAI*, or wrestle. Since this is a present tense imperative, it means Timothy was to fight an immediate and ongoing **battle**.
 - a. In the public games back then, this word *fight AGONIZOMAI* was used to describe the intense struggle for victory. It represented the straining of every nerve and muscle to the uttermost for the purpose of winning the **prize**. Acts 20:24, 1 Corinthians 9:24-26, 2 Timothy 4:7

- b. The fight of faith requires active, agonizing struggle. Many believers get **weary** of trusting God day to day. That is why Paul's command to Timothy was so necessary: *fight the good fight of faith*. Ephesians 6:10-20
- c. Philippians 3:12 – *Not that I have already obtained it or have already become perfect, but I **press** on so that I may lay hold of that for which also I was laid hold of by Christ Jesus*. Philippians 3:7-21
- d. Colossians 1:23 – *...continue in the faith firmly established and steadfast, and not **moved** away from the hope of the gospel that you have heard...*
- e. Colossians 1:28-29 – *We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to **His** power, which mightily works within me.*
4. **Seize**: 1 Timothy 6:12b – *...**take hold of the eternal life**...* To *take hold* was to grab something with the goal of restraining it. It is holding something very close and not letting it go.
- a. 1 Timothy 6:12c – *...take hold of **the eternal life**...* **The eternal life** is the Lord. One of the easiest things we do as believers is forget the love of our lives, the Lord Jesus Christ. John 17:3, Philippians 1:7, Revelation 2:4
- 1) Paul told Timothy to keep on fighting the good fight of faith, clinging tightly to **the eternal life**, who is Christ. Hebrews 12:2, 1 Peter 3:18
 - 2) John 11:25 – *Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he **dies**."*
 - 3) Colossians 3:4 – *When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.* The Christian life is never meant to be lived apart from fellowship with Christ who *is our life*. Timothy was to live in pursuit of **the eternal life** Jesus Christ, every day, all the time. 2 Corinthians 3:16-18
 - 4) 1 John 1:1-2 – *What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to **us**.*
- b. 1 Timothy 6:12d – *...to which you were called...* Timothy had been **called** to pursue Christ. We too have been called to follow hard after the same person, Jesus Christ. John 15:4-5, Romans 1:6, Philippians 3:12-16
- c. 1 Timothy 6:12e – *...and you made the good confession in the presence of many witnesses.* Paul again used the definite article "the" to make a distinction. Timothy had not made a good confession, he had made **the good confession** and had done so in the presence of many witnesses. What was this confession?
- 1) *Confession* HOMOLOGEO means to say the same thing, or to agree with. Timothy had been called to ministry by Christ and had himself publicly testified to this **fact**.

- 2) In this context, we surmise that Timothy had made a public confession that Jesus Christ was now his one pursuit in life. Paul called on him to remember this good confession made in a public meeting where there were many **witnesses**.
2 Timothy 1:6
5. **Declare:** 1 Timothy 6:13 – *I charge you in the presence of God...* In the presence of two witnesses, God the Father and God the Son, Paul challenged Timothy to be faithful to fulfill his calling. The fact that these two were witnesses should have been both encouraging and challenging to Timothy, especially in the **face** of his challenges. 2 Corinthians 13:1
- a. 1 Timothy 6:13a – *...of God who gives life to all things...* Speaking of the Father, Paul confidently pointed out that He is in absolute and ultimate control of all things. This would remind Timothy that he could be **fearless**.
- b. 1 Timothy 6:13b – *...of Christ Jesus, who testified the good confession before Pontius Pilate...* Speaking of the Son, Paul pointed out how Jesus spoke boldly even in the face of a life and death situation. Timothy could likewise be **bold**. John 18:33-38, 19:8-12
6. **Keep:** 1 Timothy 6:14 – *I charge you ...that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ...* What was this important commandment Timothy needed to **guard**?
- a. 1 Timothy 6:14a – *...that you keep...* The word translated *keep* TEREO means to attentively **watch** or guard. The word was used of a warden’s vigilance over prisoners.
- b. 1 Timothy 6:14b – *...keep the commandment...* Paul again used the definite article “the” with “commandment” to remind Timothy of the solemn charge he had just given him in these verses to **flee**, pursue, fight, seize and declare.
- c. 1 Timothy 6:14c – *...without stain or reproach...* In light of the fact that false teachers and erring teachers were warping and corrupting the message, Paul asked Timothy to keep this commandment blameless and pure. Timothy might have agreed to do so, but for how long did he need be **vigilant**?
- d. 1 Timothy 6:14d – *...until the appearing of our Lord Jesus Christ...* Timothy was not to stop fighting until the **Rapture** of the church.

E. 1 Timothy 6:15-16 – Doxology

1. 1 Timothy 6:15a – *Which He will bring about at the proper time...* With the mention of the appearing of our Lord Jesus Christ, Paul suddenly broke into a blissful song of **praise**, a doxology to God the Father.
- a. God the Father *will bring about* Christ’s return *at the proper time*. At the appointed time, the Father will send Christ to extract the church. The indicative mood in the phrase *will bring about* verifies the certainty of this **event**.
- b. Since the Father alone knows the time of *the appearing of our Lord Jesus Christ* (1 Tim. 6:14b), it seems best to understand this doxology as specifically speaking of God the Father rather than God the Son. This interpretation fits the **context** better. Matthew 24:36, Mark 13:32, Acts 1:7

2. 1 Timothy 6:15b – *He who is the blessed and only Sovereign, the King of kings and Lord of lords.* Besides the worship of Diana, Ephesus was a center of emperor worship. This doxology is Paul’s declaration that the God we serve, not any human sovereign, is the sole supreme **ruler** of the universe.
 - a. God the Father is described as *the blessed and only Sovereign*. This means that He is the One who occupies the **highest** position of power and authority in the universe. Psalm 92:8, 97:9
 - b. God the Father is described as *the King of kings and Lord of lords*. Even though these titles also describe the Lord Jesus Christ (Rev. 19:16), in this verse they refer specifically to God the Father. 1 Corinthians 15:24-28 explains that in the end the Father will be irrefutably seen to be King over all kings and **Lord** over all lords. Daniel 4:34-35
3. 1 Timothy 6:16 – *...who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.* No one is like God; **He** alone deserves honor, respect and reverence. Exodus 33:20, Psalm 90:2, Isaiah 46:5
 - a. God the Father is described as the One *who alone possesses immortality*. This not only means that God cannot die, but He alone possesses this innate characteristic. People do not have this attribute in themselves, but thankfully they can be given everlasting life through the gospel as a **free** gift from God.
 - b. God the Father is also described as the One who *dwells in unapproachable light*. This means He is so unattainably perfect no one can approach Him as they are; if they tried to, they would die. Exodus 33:20 says, “*You cannot see My face, for no man can see Me and live!*”
 - c. God the Father is described as the One *whom no man has seen or can see*. This refers to seeing God in His true essence. John 1:18 says “*No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.*” In order for us to know God, He has revealed Himself through the incarnation of Jesus **Christ**.

F. 1 Timothy 6:17-19 – Instructions for the rich

1. 1 Timothy 6:17a – *Instruct those who are rich in this present world...* After teaching on the dangers of the *love of money* in 1 Timothy 6:3-10, Paul expanded his instructions to **wealthy** believers.
 - a. In Greek, *instruct* is a present tense imperative. Right then and there in Ephesus, Paul wanted Timothy to immediately and continually educate wealthy believers on the **delicate** subject of riches.
 - b. It is interesting that Paul referred to wealthy believers as *those who are rich in this present world*. Why so specific? Paul knew that in the world to come we will **all** be fabulously wealthy, beyond all conceivable imagination. John 14:1-4, Romans 8:18, 1 Corinthians 2:9, 2 Corinthians 4:16-18, Revelation 21:15-21

- 1) Paul did **not** condemn these wealthy believers for being rich. Having wealth is not a sin, nor a sign of carnality, nor something of which to be ashamed.
 - 2) It is important to see that Paul did not tell believers to **give** all their money away as Jesus did with the rich young ruler.
- c. Christ wants to use people of every economic level in the edification of His church. Nevertheless, here in this passage, Paul gave seven exhortations to wealthy believers to show them how they could be meaningfully used by God in the advancement of His **purposes**.
2. **Be humble:** 1 Timothy 6:17b – *Instruct those who are rich in this present world not to be conceited...* Wealthy believers are not to be high-minded, proud or arrogant. They are not to assume that their material wealth indicates a fuller blessing from the Lord or elevates them to a special status of superiority over **others**. Deuteronomy 8:18, Proverbs 10:22
 3. **Be judicious:** 1 Timothy 6:17c – *Instruct those who are rich in this present world [not] to fix their hope on the uncertainty of riches...* Wealthy believers are not to fix their hope on riches. Riches can literally be here today and gone tomorrow. Things like unstable economies, changing political climates, war, health and theft can all destroy **wealth**.
 4. **Be intentional:** 1 Timothy 6:17d – *Instruct those who are rich in this present world [to fix their hope] ...on God, who richly supplies us with all things to enjoy.* Instead of the uncertainty of riches, wealthy believers are to fix their **hope** on God, who unlike money, never changes.
 - a. When this says God *richly supplies us with all things to enjoy* it means that everything that originates from Him, those things that He freely gives us, are given for (EIS, towards the goal of) our **pleasure**. Romans 8:32, James 1:17
 - b. This verse does not simply say that God gives us all things; it says, *“He richly supplies us with all things to enjoy.”* While He does not give us all things (my neighbor’s house), everything He does supply is richly supplied with our enjoyment in view. Matthew 7:11
 - c. In Proverbs 10:22 Solomon expressed a similar thought when he said, *“It is the **blessing** of the Lord that makes rich, and He adds no sorrow to it.”*
 5. **Be gracious:** 1 Timothy 6:18a – *Instruct them to do good...* Although every believer should do good, Paul asked Timothy to specifically instruct the wealthy to be careful to maintain **good** works. Ephesians 2:10, Titus 3:8
 6. **Be benevolent:** 1 Timothy 6:18b – *Instruct them ...to be rich in good works...* Although wealthy believers are able to do more because of their material wealth, this is God’s goal and desire for every believer. Ephesians 2:10, Titus 3:8
 7. **Be liberal:** 1 Timothy 6:18c – *Instruct them to...to be generous...* Wealthy believers are to be instructed to be charitable. Proverbs 22:9, 2 Corinthians 9:5-8
 - a. Wealthy believers are in position to contribute heavily towards their local churches and **missions**.

- b. Timothy was not instructed to tell them where, when or how to be generous. No one has that right over any believer, wealthy or otherwise. God simply wanted Timothy to instruct the wealthy to use their assets to actively **bles**s others and thus build up the body of Christ. Matthew 6:20
- 8. **Be ready:** 1 Timothy 6:18c – *Instruct them ...to be... ready to share...* This phrase emphasizes that wealthy believers need to be **pre**pared for God to use them. It might be wise for them to put aside money that they use exclusively for benevolence. 1 Corinthians 16:2
- 9. **Be investors:** 1 Timothy 6:19a – *...storing up for themselves the treasure of a good foundation for the future...* By engaging in the good works mentioned in 1 Timothy 6:17-18, wealthy believers will actually store up treasure for themselves in heaven. Whereas material wealth does not go with a person when they **die**, this type of treasure does. 2 Corinthians 5:9-10
- 10. **Be blessed:** 1 Timothy 6:19b – *...so that they may take hold of that which is life indeed.* Although money may seem like the doorway to success and happiness, in truth it causes much harm to those who are consumed by it. On the other hand, when wealth is used for God’s glory, it leads to true and abundant living.

G. 1 Timothy 6:20-21 – Paul’s closing intimate instructions to Timothy

- 1. 1 Timothy 6:20a – *O Timothy, guard what has been entrusted to you...* Timothy was to keep a vigilant watch over what had been entrusted into his care. 2 Timothy 1:14
 - a. Paul had entrusted Timothy with the care of the church in Ephesus. Among other things, he was responsible to appoint leaders; oppose false teachers; teach the roles of men, women, widows, and slaves; instruct the rich; and live as an authentic role model by maintaining sound doctrine and a consistent walk with the Lord. **Whoa!**
 - b. Paul had invested a lot of time and truth into Timothy. He wanted Timothy to faithfully **pass** on to others what had been given to him. Philippians 2:19-22, 2 Timothy 2:1-3
- 2. 1 Timothy 6:20b – *...avoiding worldly and empty chatter...* Timothy was to guard what had been entrusted to his care by *avoiding worldly and empty chatter.*
 - a. *Worldly ...chatter...* Anything that has no relationship to God is worldly. Timothy was to stay **away** from profane, fruitless, and secular babble.
 - b. *Empty chatter...* Paul told Timothy to **avoid** empty debate and useless talk. Earlier, he told Timothy to tell certain men not to pay attention to myths and endless genealogies (1 Tim. 1:4-7). Timothy was to turn away from this kind of foolishness, not try to refute it through apologetics or argument.
- 3. 1 Timothy 6:20c – *...avoiding...the opposing arguments of what is falsely called “knowledge...”* This statement refers to the beginning stages of the **Gnostic** heresy which would overpower the early church in the centuries to come.
 - a. The essence of Gnostic teaching was that Jesus Christ was not enough. Christ was not sufficient for everything in the Christian life. One needed special knowledge that only a **select**, initiated few possessed.

- b. Paul said that this “*knowledge*” was **not** knowledge at all.
 - c. Colossians 2:9-10a – *For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete.* Christ is more than **enough** for all our needs as believers.
Colossians 2:3
4. 1 Timothy 6:21 – ...*which some have professed and thus gone astray from the faith. Grace be with you.* The original meaning of **profess** in classical Greek was to publicly make a pledge.
- a. Once a person **publicly** proclaims a heretical teaching, it takes great humility to admit they’ve been wrong. Some teachers, instead of admitting they are wrong, doggedly defend their error.
 - b. Unfortunately, by publicly affirming heretical teaching, many of these teachers have irreversibly distanced themselves from the **truth**.
 - c. If you are found to be teaching something that is biblically erroneous, be quick to admit your error. You can easily come to a point of no **return** by proudly defending your position.
 - d. Immediately following this admonition, Paul abruptly **closed** his letter.
 - e. *Grace be with you.* As always, he closed his letter with a mention of *grace*. Timothy needed God’s grace just as badly as you do today! Brethren **pray** for one another.

1 TIMOTHY - in God's household

Residential Maintenance	Household Duties	Household Management	Domestic Security	Home Healthcare	House Cleaning
Reason for Writing 1 Tim. 1:1-11	Corporate Prayer 1 Tim. 2:1-7	Church Elders 1 Tim. 3:1-7	Coming Heretics 1 Tim. 4:1-5	Honoring Widows 1 Tim. 5:1-16	Confronting Opposition 1 Tim. 6:3-8
Grace for the Fight 1 Tim. 1:12-18	Men and Public Prayer 1 Tim. 2:8	Church Deacons 1 Tim. 3:8-13	Guarding the Church 1 Tim. 4:6-10	Honoring some Elders 1 Tim. 5:19-21	Correct Motivations 1 Tim. 6:9-14
Disciplining Errors 1 Tim. 1:1-11	Women in Worship 1 Tim. 2:9-15	God's Household 1 Tim. 3:14-16	Safeguarding Yourself 1 Tim. 4:11-16	Walking Honorably 1 Tim. 5:22-6:2	Doxology & Conclusion 1 Tim. 6:15-21

...so you will *how one ought to conduct himself in the household of God*... 1 Timothy 3:15