

# 1<sup>st</sup> Timothy Review

- Author [1:1]

Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope,

- Recipient [1:2]

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

- Warning Against False Teachers [1:3-11]

As I urged you upon my departure for Macedonia, 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, which give rise to mere speculation rather than *furthering* the plan of God which is by faith. But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but 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, in accordance with the glorious gospel of the blessed God, with which I have been entrusted.

## Principles of 1<sup>st</sup> Timothy 1:3-11

- It is important to have spiritual authority overseeing the content of what is being taught within a local church [Acts 20:28-30].
- One of the ways this is accomplished is by teaching the whole counsel of God [Acts 20:27] which leaves no area of Scripture uncovered and thereby subject to potential distortion.
- It is also important to have a proper shepherd present, exercising oversight and proving to be an example to the flock [1 Pet 5:1-3].
- The overseer must be able to recognize things (even things which seem to be “spiritual”) which are non-edifying distractions from the faith [1 Cor 10:23].
- The teaching of the overseer should emphasize a walk of faith [2 Cor 5:7], avoiding those who would attempt to deceive [Col 2:6-8].

- While sound teaching will certainly impart knowledge of the Scriptures, the ultimate goal of all instruction should be love from a pure heart [Psalm 24:3-5; 1 Cor 8:1-3; 13:1-3].
  - Believers in the Church function under grace, not the Law [Rom 6:14], so systems of legalism are a distraction from the principles of the faith.
  - Legalism has the appearance of being knowledge but is actually a form of ignorance.
  - However, the Law should be taught to show us that we fall short of God's righteousness [Rom 3:21-23].
  - The Law has never been able to save anyone, but its very purpose is to be a tutor which leads people to Christ [Gal 3:21-25].
  - All sin is exceedingly sinful, so whatever particular form your personal sins may take, they can only be addressed through the sacrifice of Christ on the Cross [Heb 10:1-4; 11-14].
  - Paul and the other apostles were entrusted with the gospel message [Gal 2:2-8; 1 Thess 2:1-4].
  - That message was taught to faithful men who entrusted this to others also [2 Tim 2:2].
  - Today, all believers serve as ambassadors for Christ [2 Cor 5:18-21] and should be prepared to share the gospel at any time [1 Pet 3:15].
- God's Grace and Mercy Toward Paul [1:12-17]

I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into ministry, even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; and the grace of our Lord was more than abundant, along with the faithfulness and love which are found in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.

#### Principles of 1<sup>st</sup> Timothy 1:12-17

- Every opportunity to serve the Lord is given by His grace, but God opens doors for ministry based on present faithfulness.
- Past failures are overcome by present faithfulness [2 Sam 21:11-14].
- If present faithfulness is abandoned, one can be disqualified from ministry [1 Cor 9:26-27].

- When God does bless us with opportunities to serve, we do so by His strength [2 Cor 12:9; Eph 3:14-21; Phil 4:13; Col 1:9-12; 2 Tim: 2:1; 4:17].
  - Jesus came so that we may have life and have it abundantly [John 10:10].
  - God's grace in our life of service is more than abundant [2 Cor 9:8].
  - The gospel message – that Christ came into the world to save sinners – is a powerful message for unbelievers [John 3:16-17; Luke 19:10].
  - The gospel message is also a powerful message for believers to remind them that they do not deserve their salvation [Eph 2:8-9; Titus 3:5-8].
  - Paul, who was a zealous persecutor of Christians, was shown mercy by God [Acts 26:9-18].
  - In doing so, Christ showed us the most amazing example of His perfect patience.
  - The worst of sinners [1 Cor 15:9; Eph 3:8] was saved by grace through faith and became arguably the most significant author of N.T Scripture.
  - If God is gracious enough to save Paul, then He is gracious enough to save anyone.
  - When we contemplate God's grace and mercy in our own salvation, it should prompt us to praise and worship.
  - Proper praise and worship involves acknowledging various aspects of God's essence [Rom 11:33-36].
- Paul's First Charge to Timothy [1:18-20]
 

This instruction I entrust to you, Timothy, *my* son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, maintaining your faith and a good conscience, which some have abandoned and suffered complete loss in regard to their faith. Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

#### Principles of 1<sup>st</sup> Timothy 1:18-20

- We have all been entrusted with an incredible treasure in the word of God [Psalm 12:6; 2 Cor 4:7].
- We also live in a time when we can receive an abundance of Bible teaching (in the local church, on the radio, on the TV, on the internet, etc.).
- However, we must be diligent to ensure that we are receiving sound Bible teaching [1 Tim 4:6; 6:3-4a].
- Therefore, it is critical to find a local church with a pastor who can shepherd you and protect you from the wolves [Acts 20:29-32; 1 Pet 5:1-3].
- God provides such gifted men for the building up of believers in a local church [Eph 4:11-16].

- All believers, not just church leaders, are soldiers in the spiritual conflict [2 Cor 10:3-5; 2 Tim 2:3].
- Therefore, we all must engage in fighting the good fight of the faith [1 Tim 6:12].
- In order to do this, we must maintain our faith through consistent spiritual nourishment – keeping up with the lessons taught at your local church, daily devotions, daily Bible reading, etc. [Rev 2:7, 11, ...]
- We must also live in a godly manner so that our conscience does not become seared [Eph 4:17-19].
- If we do not maintain our faith and guard what has been entrusted to us, we will be in danger of going astray from the faith [1 Tim 6:20-21].
- By the grace of God, we cannot lose our salvation, but we can certainly forgo temporal blessings and forfeit eternal rewards if we turn away from the faith [Rev 3:11; 1 Cor 3:9-15].
- Also by the grace of God, when we stray from the faith, we are the objects of His discipline which is designed to be corrective [Heb 12:5-11].
- If our spiritual rebellion becomes a problem within the local church, we may find ourselves the objects of church discipline (which is also designed to be corrective) [Matt 18:15-17].

- A Call to Prayer [2:1-8]

Most important of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all people, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, *and* one mediator also between God and humanity, Christ Jesus, being human Himself, who gave Himself as a ransom for all people, the testimony for the proper times. For this testimony I was appointed a preacher and an apostle (I am telling the truth, I am not lying) and a teacher of the Gentiles in faith and truth. Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

#### Principles of 1<sup>st</sup> Timothy 2:1-8

- As believers mature in the faith, they will develop a full and fervent prayer life [Acts 1:14; 2:42; Col 4:2].
- Our prayers are effective when we pray while walking in righteousness, filled with the Holy Spirit [Eph 6:18; Prov 15:29; 1 Pet 3:12; Jas 5:16b].
- These prayers should be offered on behalf of all people – believers and unbelievers alike.

- These prayers should also be directed toward those who are our governmental leaders [Ezra 6:9-10].
  - Although we might wish for a perfect government, we should ask God to give us leadership that will allow us to live a godly life without the threat of persecution and worship Him with all dignity.
  - It is pleasing to God when we pray in this way.
  - These prayers should include asking that our civic leaders come to know Jesus Christ as their Savior.
  - Leaders who are true disciples of Christ will be very diligent to protect religious freedoms.
  - God desires that all people would be saved [2 Pet 3:9] and then grow in the faith by learning about Him through His word [1 Pet 2:1-3].
  - Our prayers for other people should reflect God's desire [Rom 10:1; Phil 1:9-11; Col 1:9-12].
  - In God's perfect plan for salvation, He supplied a unique Mediator as well as a singular means for mediation [John 14:6].
  - The Mediator fulfilled the purpose of God by offering Himself as a ransom for everyone.
  - For that offering to be in accordance with God's desire and eternal purpose, the ransom had to be made available for all people [1 John 2:1-2].
  - While Christ provided the ransom for all people on the Cross, the ransom payment is accepted for each individual the moment he trusts in Jesus as his personal Savior.
  - God puts men into service to proclaim the gospel message and edify believers, thus serving His eternal desire [Eph 4:11-16].
  - Men in a local church can support God's will for evangelism and the edification of the saints by engaging in the holy, peaceful, and unifying endeavor of corporate prayer.
- Instructions for Women [2:9-15]
 

Likewise, *I want* women to adorn themselves with proper attire, with modesty and moderation, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is fitting for women making a claim to godliness. A woman must calmly learn through instruction with entire obedience. But I do not allow a woman to teach or exercise authority over a man, but to remain calm. For it was Adam who was first formed, *and* then Eve. And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. But *women* will be delivered through the bearing of children if they continue in faith and love and sanctity with moderation.

### Principles of 1st Timothy 2:9-15

- Women within the local church should focus on developing inner beauty which will be reflected in their godly behavior and good works [Prov 31:30-31; Acts 9:36].
- The beauty that God pays attention to is the beauty of the inner person [1 Sam 16:7].
- The outer adornment should be a reflection of this inner beauty [1 Pet 3:3-6].
- We will all ultimately be adorned in garments reflective of God's righteousness [Rev 3:4-5; 19:8].
- Inner beauty comes through spiritual growth which takes place through diligent obedience to the word of God [2 Tim 2:15; 2 Pet 1:4-8].
- This obedience to the authority word of God entails obedience to the authority of her pastor and to the authority of her husband [Titus 2:3-5].
- The authority of the word of God is absolute whereas the authority of her pastor and her husband is limited to the authority granted by God.
- It is not proper for a woman to perform a teaching function or exercise authority over an adult man within the local assembly.
- There are definitely gifted women who can teach God's word, but they are given such gifts to teach other women and children in the local church.
- Positional unity does not negate our proper roles as unto the Lord [Gal 3:28; John 10:30 cf. 6:38].
- Gender roles are not the product of any culture nor are they the result of the fall of man.
- God assigned the roles of men and women during the age of innocence [Gen 2:7, 20-22; 1 Cor 11:8-9].
- This order was established during innocence, but there were consequences of the fall for Eve and all women after her [Gen 3:16].
- The fall took place when Adam failed in his role as the head and Eve failed in her role as the help-mate.
- When a woman (or a man) disobeys the divinely established gender roles, sin will follow.
- When a woman lives according to the role God has established for her, blessings will follow.
- Such a woman will live by faith and will exemplify God's love [2 Tim 1:13], living a sanctified, godly life in all moderation.
- Such a woman will have a calm, humble spirit which is necessary for her to be teachable [Psalm 25:9].
- In certain specific settings, it is appropriate for women to keep silent in church [1 Cor 14:29-35].

- In all other church settings, the principle is for women to be quiet in spirit, but they may speak if it does not lead to confusion/disorder [1 Cor 14:40].
- Also of note, godly women are not excluded from engaging in profitable enterprise [Prov 31:10-31].
- Overseers [3:1-7]
 

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*. An overseer, then, must be above reproach, the husband of one wife, temperate, sensible, respectable, hospitable, able to teach, not addicted to wine or argumentative, but gentle, peaceable, free from the love of money. *He must be* one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?), *and* not a new convert, so that he will not become conceited and fall into the judgment incurred by the devil. And he must have a good testimony with those outside *the church*, so that he will not fall into reproach and the snare of the devil.

#### Principles of 1st Timothy 3:1-7

- The head of a local church serves in the office of overseer [Acts 20:28].
- Men with a variety of spiritual gifts can serve effectively in this office.
- However, the spiritual gift of pastor-teacher is particularly well suited for this office [Eph 4:11-12].
- It is necessary for men who wish to serve in the office of overseer to be (presently, consistently)...
  - Beyond reproach (by the power of God)
  - Married to one woman (if in a relationship)
  - Self-controlled and level-headed
  - Rational, considerate and sensible
  - Having excellent character worthy of respect
  - Welcoming, friendly and sociable
  - Not addicted to alcohol or drugs
  - Not argumentative or confrontational
  - Kind, courteous and tolerant
  - Not lusting after money (or power)
  - Serving well as head of his household
  - Properly raising his children (if he has any)
    - Teaching them about God and Christ
    - Disciplining them (in love) when necessary
    - Encouraging them when appropriate

- Even if all of these qualifications are met, a local church should not ordain someone as overseer who has recently been saved.
  - A new believer may more easily get the “big head” because of the prominence of his position in the local church.
  - Satan became consumed with his own intelligence and position among the angels [Ezek 28:12-17].
- The overseer should have a testimony that garners respect among those outside the local church.
  - The reputation of the overseer in the community reflects directly upon the local church itself.
  - In addition, if local church leaders fail, people (unbelievers, disgruntled believers) will begin to question the validity of the Christian faith.
  - This is why one of Satan’s favorite traps is to try to sully the testimony of believers, especially local church leaders.
  - Nothing can be done about false accusations, but we should give the world no valid reasons to deride us.
- Deacons [3:8-13]

Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, *but* holding to the mystery of the faith with a clear conscience. These men must also first be tested; then let them serve as deacons if they are beyond reproach. Women *must likewise be* dignified, not malicious gossips, but temperate, faithful in all things. Deacons must be husbands of *only* one wife, *and* good managers of *their* children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

### Principles of 1st Timothy 3:8-13

- Just as there are qualifications for overseers, there are similar qualifications for deacons...
  - Men of dignity (worthy of respect/honor)
  - Not double-tongued (insincere/hypocrite)
  - Not addicted to much wine (or drugs)
  - Not fond of sordid (dishonest) gain
  - Following the doctrines of the Church
  - Living with a clear conscience before God
  - Beyond reproach (by the power of God)
  - Married to one woman (if in a relationship)
  - Serving well as head of his household



- Properly raising his children (if he has any)
  - Women who desire to serve as deaconesses are held to an equivalent standard, along with...
    - Not malicious gossips (slanderers)
    - Self-controlled and level-headed
    - Faithful in all things
  - Before allowing someone to serve as a deacon or deaconess, the person must be tested (evaluated) to see if these qualifications are presently met.
  - The purpose of having deacons (and deaconesses) serve in a church is to allow the spiritual leader(s) to focus on prayer and Bible study [Acts 6:1-4].
  - When someone serves well as a deacon or deaconess, the congregation will recognize this service and hold the person in high regard.
  - In addition, good and faithful service often results in even greater service opportunities [Matt 25:21].
  - Those who engage in service gain confidence in the outworking of their faith [1 John 3:18-21].
  - Those who serve well as deacons or deaconesses will gain even greater confidence in the outworking of their faith.
- Support of the Truth [3:14-16]
 

I am writing these things to you, hoping to come to you before long; but in case I am delayed, *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. By common confession, great is the mystery of godliness:  
     He who was revealed in the flesh,  
     was vindicated in the Spirit,  
     seen by angels,  
     proclaimed among the nations,  
     believed on in the world,  
     taken up in glory.

#### Principles of 1st Timothy 3:14-16

- One purpose of this letter was to foster proper conduct within local church assemblies.
- Paul knew the importance of these principles which needed to be taught even after he was gone.
- In order to have stability within the local churches, the right individuals needed to be identified to lead the churches (overseers) [Titus 1:5-9] and serve the churches (deacons/deaconesses).

- Believers in the stewardship of the Church form the household of God [1 Pet 4:14-17].
- As part of the Church, we exhibit godly behavior through Christ who dwells in us [Rom 8:10-13].
- Our most important stewardship responsibility as God's household is to support the Truth which has been handed down to us [Jude 3; 1 Cor 15:58].
- A central part of that Truth is the reality of who Jesus Christ is...
  - He came to this earth and dwelled among us in the flesh [John 1:14].
  - He was proven to be the Christ through the power of the resurrection [Acts 2:24-36; Rom 1:1-6].
  - He has been given a name above every name and exalted above men and angels [Phil 2:9-11; Heb 1:6].
  - The good news about Him has been proclaimed throughout the nations [Mark 16:15; Col 1:23].
  - Salvation comes to those who simply believe in Him [John 3:16; 11:25-26; Acts 16:29-31; Eph 2:8-9].
  - He was taken up into heaven and restored to His previous glory [Matt 16:19; Acts 1:9-11; John 17:4-5].
- Warning of Apostasy [4:1-5]
 

But the Spirit clearly states that in later times some will fall away from the faith, paying close attention to deceitful spirits and doctrines of demons, *being misled* by lying hypocrites (seared in their own conscience as with a branding iron) who forbid marriage *and advocate* abstaining from foods, things which God has created to be gratefully shared in by those who believe and know the Truth. For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer.

#### Principles of 1st Timothy 4:1-5

- We are right to pray for a spiritual revival in our land, but we should recognize that God the Holy Spirit has made it clear that there will be a falling away from the faith in the latter times of the Church.
- We should not be arrogant and think that we are exempt from this warning because any believer can fall away from God [Heb 3:12].
- Falling away from the faith does not indicate either loss or lack of salvation, but rather a believer failing in the midst of a spiritual struggle.
- Believers are continually in a battle against spirits and demons who are actively working to cause us to become casualties of spiritual warfare [Eph 6:12].

- Believers that rely upon God and the weapons of war which He has provided will succeed in the spiritual battles we face [Eph 6:13-17; 1 John 4:1-4].
  - If, instead, believers attempt to fight against our spiritual adversaries in the power of the flesh, we will suffer defeat [2 Cor 10:3-5].
  - One of Satan's favorite tactics in spiritual warfare is to attempt to distract believers from walking down the correct spiritual path.
  - When believers are distracted by fleshly religious activities such as asceticism, they no longer walk by grace through faith as they should [Col 2:6-8].
  - We live in the stewardship of grace [Rom 6:14] and should receive, with gratitude and enjoyment, all the wonderful things which God has provided for us [1 Cor 10:30-31].
  - We should appreciate that God created the heavens and earth by His word [Heb 11:3] and His creation is to be enjoyed by us, His creatures [1 Tim 6:17].
  - As members of the stewardship of the Church we are believer-priests [1 Pet 2:4-5, 9].
  - Part of our priesthood responsibility is the spiritual sacrifice of offering prayer to God asking Him to sanctify (consecrate) our marriage, the food we eat, etc. to His glory [1 Kgs 8:22-61; 9:1-3].
- Paul's Second Charge to Timothy [4:6-16]
 

In continuing to teach these things to the brethren, you will be a useful servant of Christ Jesus, being constantly trained in the words of the faith and of the sound teaching which you have been faithfully following. But have nothing to do with pointless old wives' tales. On the other hand, train yourself for the purpose of godliness; for bodily training is beneficial only for a little while, but godliness is beneficial for all eternity, since it has a promise of benefits for the present life and *also* for the *life* to come. It is a trustworthy statement deserving full acceptance. For it is for this we toil and struggle, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. Stipulate and teach these things. Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe. Until I come, devote yourself to the *public* reading of *Scripture*, to exhortation and teaching. Do not neglect the spiritual gift within you, which was granted to you *and confirmed* through prophetic utterance with the laying on of hands by the elders. Take care to practice these things; be *absorbed* in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

### Principles of 1st Timothy 4:6-16

- A pastor should warn the congregation about the deceptive doctrines of demons on a regular basis.
- In addition to sounding such alarms, the pastor should live his life as a demonstration of a soul being nourished by sound teaching.
- Worldly wisdom (blasphemous proverbs, old wives' tales) should be avoided.
- While not as dangerous as deceitful spirits and doctrines of demons, this "wisdom" can draw one's thoughts away from the truth taught in God's word.
- As believers, we should be continually training ourselves for the purpose of godliness [1 Tim 6:11].
- There is nothing unrighteous about training the body, but such training has only a temporal benefit.
- Spiritual training for godliness has a benefit for this life and the life to come...
  - For this life [Psalm 34:9-10; 37:3-6; Matt 6:25-33].
  - For the life to come [Matt 19:27-29; 2 Tim 4:7-8; Jas 1:12; 1 Pet 5:1-4; Rev 2:10].
- In this life believers who desire to live a godly life will face difficulty [2 Tim 3:10-12; 1 Pet 4:12-16].
- Such believers are willing to suffer through toil and struggle in this life because they have confident expectation in the living God [2 Cor 1:8-10].
- Through the work of Jesus Christ on the Cross, God has provided the Savior of the world [1 John 4:14], but only those who place their faith in Him will be saved [John 3:16; 6:40; 11:25-26].
- All believers, as they mature in the faith, should be able to teach the word of God [Heb 5:12-14].
- For those who serve as overseers, it is necessary to teach the things of the word [2 Tim 4:2].
- In order to pass down the Christian faith, it is also important for overseers to teach those who would be able to teach others also [2 Tim 2:2].
- A pastor's age may cause believers to lose objectivity regarding his ability to lead and teach.
- The only factors that should matter are his spiritual maturity, his qualifications for office, and his level of preparedness.
- Older and younger pastors must do everything to ensure that doctrinal objectivity is maintained.
- A pastor must lead by example in 5 key areas...
  - Speech [Titus 2:1].
  - Conduct [1 Pet 1:14-16].
  - Love [1 Cor 16:14].

- Faith [Rom 1:17].
- Purity [2 Tim 2:22].
- An effective teaching ministry includes three key aspects...
  - The public reading of the word of God [Neh 8:1-12].
  - The teaching of the word of God [2 Tim 4:1-2].
  - The exhortation of the flock [Titus 1:7-9].
- Every believer receives at least one spiritual gift from God [1 Pet 4:10].
- Since God has a purpose in giving these gifts, they should be cultivated, not neglected.
- As believers cultivate and employ their spiritual gifts, their spiritual growth will be evident to everyone, especially those in the congregation.
- It is imperative for spiritual leaders to pay very close attention to their teaching as well as their behavior.
- All believers, no matter how mature, struggle against the old sin nature [Rom 7:18-25].
- In diligently following the teachings of the word of God, spiritual leaders set an example for the flock as to how to live victoriously over sin [1 Cor 15:56-58].
- There are three phases of salvation...
  - At the moment of our faith in Jesus Christ, we were saved from the penalty of sin [John 3:16; Rom 8:1].
  - Day-by-day, as believers we can be saved from the power of sin [Rom 6:11-18; 1 John 1:6-10].
  - When our life on this earth is over, we will be saved from the very presence of sin [1 Pet 1:3-5].
- Instructions for Various Age Groups [5:1-2]
 

Do not harshly rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity.

#### Principles of 1st Timothy 5:1-2

- God's household is a family of believers with all kinds of interpersonal relationships.
- No member of God's household should be harshly rebuked (verbally attacked), especially the older men and women.
- Instead, all members of God's household should be treated with familial encouragement/exhortation.
- Older men and women should be treated with honor as unto the Lord [Lev 19:32] as fathers and mothers ought to be treated [Ex 20:12; Matt 15:4; Eph 6:2-3].

- This should be handled as a right-minded child would treat his parent who is perceived to have fallen into error.
  - Men and women of the same age group or younger should be treated with *φιλαδελφία* (philadelphia) love [Rom 12:10; 1 Thess 4:9].
  - All interactions should be done with a pure heart, especially younger sisters in Christ [1 Tim 4:12; see also 2 Tim 2:22].
- **Instructions for Widows [5:3-16]**

Show high regard for widows who are widows indeed; but if any widow has children or grandchildren, they must first learn to show respect to their own family and to give back to their parents; for this is well-pleasing in the sight of God. 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. But a woman who gives herself to wanton pleasure is dead even while she lives. Prescribe these things as well, so that they may be above reproach. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is behaving worse than an unbeliever. A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, having a reputation for good works – if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints’ feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. But refuse *to put* younger widows *on the list*, for when they are drawn away from Christ by strong sensual desires, they want to get remarried, *thus* incurring judgment, because they have set aside their previous pledge. 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*. Therefore, I prefer that younger *widows* get remarried, keep house, *and possibly* bear children, giving the enemy no opportunity for slander; for some have already turned aside to follow Satan. If any woman who is a believer has *dependent* widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.

#### Principles of 1st Timothy 5:3-16

- The Bible emphasizes God’s concern and care for widows throughout [Deut 10:18; 24:17; Ps 68:5; Isa 1:17; Acts 6:1; 1 Tim 5:3-16].
- If a woman is a widow and has family members that are able to support her, they should do so.
- If she has no family or her family is unable to support her, she is a “widow indeed” and her local church should provide support if it is able to do so.

- If her family has means but is unwilling to support her, her local church is not under obligation.
  - A believer unwilling to support his earthly family dishonors his heavenly family.
  - This not only fails the basic tenets of the Christian faith, but also falls short of the divine standard that unbelievers naturally comprehend.
  - However, her local church may decide to consider her a “widow indeed” and choose to support her.
  - Women who are “widows indeed” ought to fix their hope on God and be committed to Christian service [Luke 2:36-38].
  - If, instead, a widow gives herself over to the lusts of the flesh, she is operationally dead [Rev 3:1] and walking just like an unbeliever [1 Cor 3:1-3].
  - Living for self is exactly the behavior one would expect of an unbeliever [2 Cor 5:14-15; Eph 2:1-3].
  - It is important for Pastors to teach these principles regarding widows to the congregation.
  - First, this helps a widow understand that her family should be the first source of support.
  - Second, this informs the congregation regarding their role in supporting widows.
  - A widow who is to be on the supported “list” must meet certain qualifications – at least 60 years old, a one-man woman, having a reputation for good works.
  - These qualifications are descriptive of a woman who is interested in being committed to the Lord.
  - Younger widows are more likely to be drawn away by sensual desires and/or be tripped up by boredom.
  - These things can distract them from the simplicity and purity of devotion to Christ [2 Cor 11:3], so younger widows should not be included on the “list” of widows to be supported.
- Instructions for Elders [5:17-25]

The elders who lead well are to be considered worthy of double honor, especially those who work hard at speaking and teaching. For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,” and “The laborer is worthy of his wages.” Do not receive an accusation against an elder except on the basis of two or three witnesses. Elders who are sinning, rebuke in the presence of all, so that the rest also will be fearful *of sinning*. I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without prejudice, doing nothing in a *spirit of favoritism*. Do not lay hands upon anyone *too* hastily and thereby share *responsibility* for the sins of others; keep yourself free from sin. No

longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments. The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after. Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

### Principles of 1st Timothy 5:17-25

- Elder is a term in the N.T. that refers to believers that are spiritually mature.
- Those that are elders within a local church will often serve in the role of overseer [Titus 1:5-7; Acts 20:17, 28; 1 Pet 5:1-4].
- For each local church there will be one overseer who is held in the right hand of Christ [Rev 1:12-20].
- Some elders will serve in leadership roles within the local church while others will not.
- Elders are worthy of honor, but an elder that leads his local church well is worthy of double honor.
- Elders who toil at speaking and teaching should be provided temporal support from the congregation, if it is at all possible [1 Cor 9:6-14; Gal 6:6].
- Because of their position within the local church (and community), elders will be targets of Satan and his myriad of minions (angelic and human).
- Therefore, it is quite possible that false accusations may be brought against them.
- It is important that any accusations made against an elder be given proper consideration.
- However, the standard for receiving accusations against an elder is necessarily higher (two or three witnesses) [Matt 18:15-17].
- If an elder is found to be in a persistent pattern of sin, he should be rebuked before the congregation for the benefit of everyone [Deut 17:8-13].
- It is important for the leaders of a church to maintain a spirit of fairness, without showing any partiality [Lev 19:15; Pr 18:5; Jas 2:1-4].
- This is particularly important when accusations arise against a fellow elder of the church.
- Because elders can fall into sin just like anyone else, it is important to examine them thoroughly.
- This is true of new candidates for ordination as well as elders who are being restored to service.
- This involves observation of sinful behavior as well as deeds (either divine good or human good).
- This examination should be done over an extended period of time so that the person's true character becomes evident.



- Romans 14 and 1 Cor 8 teach us the “law of love” regarding the grey areas of the faith.
  - When we make application of these principles, we will avoid doing things that harm the walk of our brothers and sisters in Christ [Rom 14:15].
  - However, if doing this is harmful to us (our life, health, etc.) then we should resume the activity and try to explain the situation to whomever is affected.
- Instructions for Slaves and Masters [6:1-2]

All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against. Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because the beneficiaries of the good deed are believers and beloved. Teach and preach these *principles*.

#### Principles of 1st Timothy 6:1-2

- A believer being under the yoke of slavery does not prevent the various functions of the Christian life from being properly exercised [1 Cor 7:21-24]...
  - Priesthood [1 Pet 2:4-5]
  - Ambassador [2 Cor 5:18-20]
  - Soldier [Phil 2:25; 2 Tim 2:3]
- Christian slaves were to be exceptional, serving as unto the Lord [Eph 6:5-6; Col 3:22; Titus 2:9-10; Phlm 15-16; 1 Pet 2:18-19].
- The earthly master is to be served with an eye to the heavenly Master [1 Cor 6:19-20; 2 Tim 2:21].
- The earthly master who is a Christian should also maintain this perspective [Col 4:1].
- If a Christian slave serves under a Christian master, he should not confuse positional equality with his master in Christ [Gal 3:28] with the earthly master/slave relationship.
- Instead of treating his Christian master with less than the proper respect, the Christian slave should serve him with even more diligence.
- At least part of the motivation to do so stems from knowing that his master, who is a brother in Christ, will benefit from this good service [Acts 20:35].
- Given that the blessing of God includes servants [Gen 24:35] then the Christian servant will also be blessed, receiving grace upon grace [John 1:16].
- These same principles apply to boss/employee.
- These principles regarding showing the proper honor (to widows, elders, masters, etc.) must be taught in the local church.

- This requires humility which is indicative of spiritual maturity and is pleasing to God [1 Pet 3:8-9; 5:5-7].
- Individual believers should also emphasize this teaching in one-on-one ministry opportunities.
- **Instructions Regarding Godliness [6:3-6]**  
 If anyone teaches strange doctrines and does not agree with sound words, those of our Lord Jesus Christ, and with the teaching in conformity with godliness, he is conceited *and* understands nothing; but he has an unhealthy interest in arguments and verbal disputes, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. But godliness *actually* is a means of great gain when accompanied by contentment.

#### Principles of 1st Timothy 6:3-6

- We must be on the lookout for those that might come among us with teaching that is not correct.
  - Such teaching will not align with what Jesus taught or with proper instruction regarding godliness.
  - True godliness involves inner transformation resulting in a change of behavior and is a key doctrine for believers [Rom 12:1-2; 1 Tim 4:7-8; Titus 1:1; 2:11-15].
- The individuals who uphold such teaching are conceited (self-promoting), lack understanding (disconnected from reality) and love to engage in verbal disputes.
  - Out of this comes envy, strife, friction, etc.
  - This is the realm of earthly wisdom [Jas 3:14-16].
- It is important to note that the teaching being highlighted here is not a simple disagreement among biblical scholars on topics such as the timing of the Rapture event, etc.
- These individuals are promoting themselves and are trying to use their position for financial gain rather than the edification of the saints [Titus 1:10-11].
- When believers understand the true teaching of the Bible regarding godliness, they understand the spiritual benefits [2 Pet 1:2-10].
- When godliness is coupled with contentment, believers can experience even greater spiritual benefits in this life [Phil 4:11-13; Heb 13:5-6].

- **Instructions Regarding Money [6:7-10]**

For we have brought nothing into the world, so we cannot take anything out of it either. If we have food and covering, with these we shall be content. But those who desire to be rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all kinds of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

Principles of 1st Timothy 6:7-10

- We come into this world with no possessions and will leave it the same way [Job 1:21; Ecc 5:15].
- This is true whether we physically die or are taken up in the Rapture of the Church.
- The pursuit of wealth has never been a source of happiness or contentment [Ecc 5:10-11].
- Financial contentment comes about when our soul has the capacity to function in thankfulness regardless of the economic circumstances we might find ourselves in [Phil 4:11-13; Heb 13:5].
- This soul capacity comes about from a proper orientation to God and His plan, understanding that He will provide for all of our needs [Matt 6:25-34].
- Believers will be so oriented when they have a true understanding of grace [2 Cor 12:9; 1 Tim 1:14].
- If the believer's focus is on the spiritual life as it should be [Luke 12:15], then God's grace provision is more than enough [2 Pet 1:2-3; Eph 3:20-21].
- That believers may live an abundant spiritual life is what Jesus came to provide [John 10:10].
- The believer's desire should be to live a godly life, not to pursue material things [Pr 23:4-5 ;2 Tim 3:12].
- The focus on gaining wealthy only leads to trouble and misery [Pr 15:27; 28:20-22; Luke 12:16-21].
- If we love the things of this world, the love of God is not guiding our thoughts, words and deeds [1 John 2:15-17].
- On the other hand, we should not ignore the fact that God may supply us with temporal abundance.
- When we receive such temporal provisions from God, we should be good stewards of what He has given [Luke 12:48b; 1 Pet 4:10-11].
- Our focus must always be serving the Lord and not becoming enslaved to wealth [Luke 16:10-13].

- Exhortation to Godliness [6:11-16]

But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness. Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good profession of faith in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good profession before Pontius Pilate, that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time — He who is the blessed and only Sovereign, the King of kings and Lord of lords, 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.

Principles of 1st Timothy 6:11-16

- Paul exhorts Timothy to pursue righteousness, godliness, faith, love, perseverance and gentleness.
- Believers are never urged to pursue those things which are received at the moment of salvation.
- Therefore, this righteousness, faith, etc. come about as a function of walking in the power of God in accordance with His will [2 Pet 1:5-10].
- As faith is put into action through application in our lives, it will grow [2 Cor 10:15; 2 Thess 1:3].
- As faith works together with our works, our walk is justified (declared righteous) [Jas 2:22-24].
- God provides everything we need to walk in godliness [2 Pet 1:3].
- Love is perfected in us as we courageously and confidently walk in God's strength [1 John 4:17-18].
- God develops perseverance in us through the various trials we face in life [Jas 1:2-4].
- Gentleness comes as we are conformed to the image of Christ [Rom 8:29; Matt 11:29-30].
- We receive everlasting life the moment we place our faith in Jesus Christ [John 5:24].
- We fight the good fight of faith by taking hold of the everlasting life we already possess, bringing the reality of our daily walk into conformity with the reality of our position in Christ.
- In doing so, we will keep the commandments of God and it will not be a burden [1 John 5:3].
- We will also keep ourselves without stain or blemish as we focus on our everlasting life with God in eternity future [2 Pet 3:13-14].

- This focus on eternity motivates us to look forward to the appearing of our Savior [Phil 3:20].
- Paul praises God by recounting His attributes...
  - He is Sovereign [Ps 33:11; Pr 19:21; Isa 14:24].
  - He is the King of kings [Deut 10:17].
  - He is the Lord of lords [Ps 136:3].
  - He is eternal [Ps 90:2].
  - He dwells in unapproachable Light [1 Jn 1:5; Jn 1:18].
- Instructions for the Wealthy [6:17-19]
 

Direct those who are rich in this present world not to be arrogant or to fix their hope on the uncertainty of temporal riches, but instead on God, who richly supplies us with all things to enjoy. Direct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

#### Principles of 1st Timothy 6:17-19

- Those who are rich in temporal blessings can fall into the trap of becoming arrogant about their wealth [Psalm 49:5-6].
- Believers who are wealthy should never take personal credit for their earthly success because they should recognize that true wealth is provided by God's grace [1 Cor 4:7; 15:10].
- Those who are wealthy must fix their hope on the proper object – God Himself.
  - Faith can be placed in the wrong object as can hope.
  - Hope must be placed on Him who supplies all things [Psalm 84:11-12], not the things themselves which can be taken away.
  - If our things were taken away, how would we respond? [Job 1:21; 2:10].
- That which God richly supplies to believers is to be thoroughly enjoyed but should never become the object of hope.
- All believers, rich and poor alike, need to be instructed in how to be good stewards of God's grace provisions by using them for divine good production [Titus 2:6-7, 11-14; 3:8, 14].
- In doing so, believers will establish a good foundation for the future [Luke 6:47-49], store up for themselves treasure in heaven [Matt 6:19-21; Luke 12:33-34] and take hold of that which is life indeed [Matt 16:24-26; John 14:6; 1 Tim 6:12 cp. John 17:3].

- Exhortation to Faithfulness [6:20-21]

O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty talk *and* the opposing arguments of what is falsely called “knowledge” — “knowledge” which some have arrogantly professed and thus gone astray from the faith. Grace be with you.

Principles of 1st Timothy 6:20-21

- During His life on this earth Jesus entrusted Himself to God the Father [1 Pet 2:21-23].
- We can follow His example [1 Pet 4:19].
- On the cross, Jesus trusted His very soul to His Father [Luke 23:46].
- Paul displayed similar trust in God regarding his soul [2 Tim 2:12].
- In the previous stewardship, the Jewish people were entrusted with the oracles of God [Rom 3:1-2].
- Today, the Church has been entrusted with the word of God [1 Cor 4:1] including the gospel [1 Th 2:3-4].
- We should be faithful to guard this treasure which has been entrusted to us [2 Tim 1:14].
- We should also entrust this treasure to others who will guard it faithfully [2 Tim 2:2].
- In guarding the truth, it is critical to avoid worldly and empty talk which spreads like gangrene and leads to ungodliness [2 Tim 2:16-18].
- We should also avoid listening to those who use worldly “knowledge” to contradict the word of God.
- Most of the time, these are unbelievers who put forth false and/or misleading “facts” to try to undermine the reliability of the Scriptures.
- However, some believers (who have gone astray from the faith) spout such nonsense as well and upset the faith of other believers [2 Tim 2:17b-18].
- In doing so, they are a stumbling block [Rom 14:13].