

# FIRST TIMOTHY

Message No. 1

## “THE PROBLEM OF TEACHING”

1 Timothy 1:1-11

### INTRODUCTION:

In **James 3:1** the Bible says, “My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.”

According to **2 Timothy 4:5**, Timothy was told to do the work of an evangelist. The possibility is that he was an evangelist.

To get some background on Timothy we need to look at **Acts 16:1-5**.

Timothy’s name means literally, “one who honors God,” and is a beautiful picture of this man’s life.

1A. PAUL’S AWESOME **RESPONSIBILITY** BEFORE GOD – 1

2A. PAULS SPECIAL **RELATIONSHIP** TO TIMOTHY – 2A

3A. PAUL’S PERSONAL **REQUESTS** FOR TIMOTHY’S WELL-BEING – 2B

1A. PAUL’S AWESOME **RESPONSIBILITY** BEFORE GOD – 1

“an apostle of Jesus Christ”

**Ephesians 3:1-12; 1 Corinthians 9:1, Ephesians 2:20**

1B. His **AUTHORITY**

“an Apostle of Jesus Christ”

2B. His **ACCOUNTABILITY**

“by the commandment of God our Savior and the Lord Jesus Christ.”

2A PAULS SPECIAL **RELATIONSHIP** TO TIMOTHY – 2A

“true son in the faith.” **2 Timothy 1-** “a beloved son.”

3A. PAUL’S PERSONAL **REQUESTS** FOR TIMOTHY’S WELL-BEING – 2B

1B. **GRACE** – Giving us what we don’t deserve, i.e. Unmerited favor.

2B. **MERCY** – Not giving us what we do deserve

3B. **PEACE** – Binding back together what is broken

Grace first, then mercy, then peace

## **“THE PROBLEM WITH TEACHING”**

*Message No. 1 – 1 Timothy 1:11*

Most Bible teachers believe that Timothy is a young man (*1 Timothy 4:12*) and inexperienced (*1 Timothy 5:1-2*). In other words, he had an age problem. He may also have had a problem physically (*1 Timothy 5:23*). And he may also have faced a problem of fear or personal timidity in confronting false teaching (*2 Timothy 1:6-8*). Thus he needed the instruction that Paul could give him in regard to fulfilling his ministry of teaching. Specifically, we see that the problem of teaching is a fourfold problem:

- 1A. IT IS A PROBLEM OF **CONFRONTATION** – 3-4
- 2A. IT IS A PROBLEM OF **MOTIVATION** – 5-7A
- 3A. IT IS A PROBLEM OF **UNDERSTANDING** – 7B-10
- 4A. IT IS A PROBLEM OF **STEWARDSHIP** – (1:11)

- 1A. IT IS A PROBLEM OF **CONFRONTATION** – 3-4  
“charge” or “command” that “they teach no other doctrine”

We can see two things concerning the problem of confrontation.

- 1B. The **RESPONSE** that is needed

- 1C. “fables”

Using the Greek word from which we get our English word “myths”  
*See Titus 1:14*

- 2C. “endless genealogies”

A Common preoccupation for the Jews of Paul’s day.

- 2B. The **REASON** it is needed  
“disputes rather than godly edification which is in faith”  
*1 Timothy 6:4-5; 2 Timothy 2:23; Titus 3:9*

- 2A. IT IS A PROBLEM OF **MOTIVATION** – 5-7A

- 1B. The **CHARACTERISTICS** of proper motivation – 5

The key word here is love. The way that you can know that you really have love when you are confronting someone is that it comes from:

- 1C. A pure heart – Purity

In *James 4:8*, we see that a pure heart is one that does not have ulterior motives (not going in two directions at once).

## **"THE PROBLEM WITH TEACHING"**

*Message No. 1 – 1 Timothy 1:1-11*

- 2A. It is a problem of **MOTIVATION** – 5-7A
  - 1B. The **CHARACTERISTICS** of proper motivation – 5
    - 1C. A pure heart – Purity
    - 2C. A good conscience – Accountability  
***Romans 2:15-16; 9:1***
    - 3C. A sincere faith – Integrity  
This means un-hypocritical
  - 2B. The **CAUSE** of improper motivation – 6-7A  
*"Desiring to be teachers of the law"*
    - 1C. Their **Deviation**  
*"swerved" "turned aside"*
    - 2C. Their **Destination**  
*"vain jangling"*
- 1A. It is a problem of **CONFRONTATION** – 3-4
- 2A. It is a problem of **MOTIVATION** – 5-7A
- 3A. IT IS A PROBLEM OF **UNDERSTANDING** – 7B-10
  - 1B. Its purpose is to **PROVE** our **SINFULNESS**  
***Romans 3:19-20***. You never do a believer a favor by imposing the law.
  - 2B. Its purpose is to **POINT** us to a **SAVIOR**  
***Galatians 3:24-25***. If you are teaching the law properly, it is always bringing you to Jesus Christ, not to a new set of regulations.  
  
The wrong teachers of the law always try to put Christians in bondage to its demands. But when we look at the law, we must come to Jesus Christ.
- 4A. IT IS A PROBLEM OF **STEWARDSHIP** – 11  
The "glorious gospel of the blessed God" was "committed" to his trust. ***2 Timothy 1:13-14***. Paul told Timothy to "hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us."

# **FIRST TIMOTHY**

*Message No. 2*

## **“ABUNDANT GRACE”**

*1 Timothy 1:12-20*

In this passage we will see that all we are, we are because of the grace of our marvelous and loving Lord. No matter what our predicament is, we should:

1A. **RECOGNIZE** THE MERCY OF GOD THAT ALLOWS YOU TO SERVE HIM – 12-13

2A. **RELY** UPON THE GRACE OF GOD THAT MAKES IT ALL POSSIBLE – 14-15

3A. **REALIZE** THE PURPOSE OF GOD – 16

4A. **RETURN** ALL THE GLORY TO GOD – 17

5A. **RESOUND** WITH COMMITMENT TO GOD – 18-20

1A. **RECOGNIZE** THE MERCY OF GOD THAT ALLOWS YOU TO SERVE HIM – 12-13

1B. The **PROPER RESULT** of God’s mercy

*“I constantly thank Christ Jesus our Lord...”*

***Lamentations 3:22***

2B. The **PERTINENT REASONS** for God’s mercy

*“I thank Christ Jesus our Lord, who has enabled me (lit. to cloth with, see **Philippians 4:13**), because He counted me faithful...”*

1C. Paul’s **faithfulness**

2C. Paul’s **faith** in the Lord

***Acts 22:19-20; 26:10-11***

2A. **RELY** UPON THE GRACE OF GOD THAT MAKES IT ALL POSSIBLE – 14-15

1B. It is a **SUFFICIENT** Grace

*“exceedingly abundant.” **Romans 5:20-21; Psalm 103:8-14***

2B. It is a **SAVING** Grace

*“that Christ Jesus came into the world to save sinners, of whom I am chief.” **Ephesians 2:1-8**. Compare the list of sinners in **1:9, 10***

## **“ABUNDANT GRACE”**

*Message No. 2 - 1 Timothy 1:12-20*

- 1A. **RECOGNIZE** the mercy of God that allows you to serve Him – 12-13
- 2A. **RELY** upon the grace of God that makes it all possible – 14-15
- 3A. **REALIZE** THE PURPOSE OF GOD – 16
  - 1B. Based on the **PATIENCE** of Jesus Christ  
*2 Peter 3:9; 2 Corinthians 12:5-10*
  - 2B. Based on the **PATTERN** Paul would become to others
- 4A. **RETURN** ALL THE GLORY TO GOD – 17
  - 1B. His sovereign **POSITION** as King.  
*“the King eternal, immortal, invisible...”*
  - 2B. His unique **PLAN**  
*“the God who alone is wise.”*  
*1 Corinthians 1:21, 26-29; 2:6-9; Romans 11:33-36*
- 5A. **RESOUND** WITH COMMITMENT TO GOD – 18-20
  - 1B. **RELY** on God’s word – 18  
*1 Timothy 4:14*
  - 2B. **REALIZE** the battle he faced – 18,19  
*“wage the good warfare.” Ephesians 6:12*
  - 3B. **RECOGNIZE** the dangers he must inevitably face – 19,20  
*2 Timothy 2:17; 4:14 “delivered to Satan,” or excommunicated 1 Corinthians 5:4-5, 13*

# **FIRST TIMOTHY**

*Message No. 3*

## **“THE NEED OF PRAYER”**

*1 Timothy 2:1-7*

There are five things concerning prayer we can learn from this passage, beginning with:

- 1A. **THE PRIORITY OF PRAYER – 1A**
- 2A. **THE PATTERN OF PRAYER – 1B**
- 3A. **THE PEOPLE FOR WHOM WE PRAY – 1C-2A**
- 4A. **THE PURPOSE OF PRAYER – 2B-4**
- 5A. **THE PRINCIPLES OF PRAYER – 5-7**

### 1A. **THE PRIORITY OF PRAYER – 1A**

“Therefore, I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men.”

What is the “therefore” there for?

1. Because people swerve from the true into false doctrinal systems.
2. Because there is the need to speak the truth and be careful in our own lives is own life.
3. Because some will reject the faith and their conscience and suffered shipwreck, and delivered unto Satan.

#### 1B. Based on his **EXHORTATION**

*“I beg, I plead, that you pray!”*

Prayer is one of our mightiest weapons for God, by which God accomplishes more than anything else; but it is the one thing that people find so difficult to do, whether in private or in public.

#### 2B. Based on the **EXPRESSION**

*“first of all.”* Not in sequence but in priority – *“Above everything else”*

### 2A. **THE PATTERN OF PRAYER – 1B**

There are four words that bring up four issues involved when we pray:

#### 1B. Issue of **NEED**

*“supplications.”*

The word translated “supplications” or “entreaties” is a word that expresses a deep or strong or powerful need. What causes God’s people to get on their knees is need. He invites us to come boldly before the throne of grace, to pour out our hearts, to cast all our care on Him because He cares for us. It is the cry of the heart in prayer during a critical time of need.

## **“THE NEED OF PRAYER”**

*Message No. 3 - 1 Timothy 2:1-7*

1A. **THE PRIORITY OF PRAYER – 1A**

2A. **THE PATTERN OF PRAYER – 1B**

1B. Issue of **NEED**

2B. Issue of **WORSHIP**

“prayers.”

The word being translated here is the word for prayer used most frequently in the New Testament. It is always used of prayers toward God, and is a compound word that can be broken down into “thanks” and “toward.” It means to give thanks toward God, and came to mean worship. You are not asking for anything—the whole purpose of it is to fellowship with the Lord.

3B. Issue of **ACCESS**

“intercessions.”

The only other usage of this word can be found in **1 Timothy 4:5**, where it is said that those things which are received with thanksgiving are set apart by the word of God and “prayer.” In Greek, the word literally meant “to fall in with,” and its usage in that day always referred to approaching a king or a person in authority in order to gain access. So the issue here is access to God.

In **Romans 5:1-2** we read, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in the hope of the glory of God.” **Ephesians 2:11-18; 3:14; Hebrews 10:19-22**

3B. Issue of **GRATITUDE**

“giving of thanks.”

Thanking God for everything is one of the most difficult exercises of the Christian life. Anytime something goes wrong in our lives, we struggle with prayer. We notice, though, that the word for “gratitude” frequently occurs alongside the words for “need” and “worship” (see **Philippians 4:6,7; Ephesians 6:18**), which shows that God has provided a pattern for prayer that allows us to remain thankful and involved in prayer no matter what our circumstances may be.

3A. **THE PEOPLE FOR WHOM WE PRAY – 1C-2A**

For whom should we pray? This passage gives us two applications.

1B. There is a **GENERAL** application

“for all men.”

## **“THE NEED OF PRAYER”**

*Message No. 3 - 1 Timothy 2:1-7*

- 1A. **THE PRIORITY OF PRAYER** – 1A
- 2A. **THE PATTERN OF PRAYER** – 1B
- 3A. **THE PEOPLE FOR WHOM WE PRAY** – 1C-2A

1B. There is a **GENERAL** application

2B. There is a **SPECIAL** application

*“for kings and all who are in authority.”*

Why was this command given? Because that is the number one group of people that all believers fail to pray for! We do not have a natural tendency to pray for those who are in authority over us. But doing it can entirely change our way of thinking about those people and change our attitude toward them.

- 4A. **THE PURPOSE OF PRAYER** – 2B-4

The word “that” introduces the purpose behind praying for the people previously mentioned, and it is introduced in two parts.

1B. The purpose of the **STABILITY** of the church in a secular environment.

How many of us think about this as we pray for those in authority? There are, in fact, two things in a secular environment that can come because we pray.

1C. A peaceful environment

*“that we may lead a quiet and peaceable life,”*

2C. A moral environment

*“in all godliness and reverence.”*

What will restore a moral environment to our secular society? God says that it will come only through prayer. We don’t need thousands marching in Washington saying they believe in prayer; we need thousands in prayer.

- 2B. There is the purpose of the **SALVATION** of lost people in that environment – 4  
*“God desires all men to be saved and to come to the (full) knowledge of the truth.”*

1C. Rooted in God’s **character** – 3

*“good and acceptable in the sight of God our Savior.”*

***1 Timothy 4:10; Titus 2:11***

2C. Rooted in God’s **concern**

He sincerely desires that all men should respond to Him and be saved; but He is not going to overpower their will to bring it about. Therefore we can evangelize in His name with zeal and gusto, trusting Him to bring those to faith whom He will.

## **“THE NEED OF PRAYER”**

*Message No. 3 - 1 Timothy 2:1-7*

- 1A. **THE PRIORITY OF PRAYER** – 1A
- 2A. **THE PATTERN OF PRAYER** – 1B
- 3A. **THE PEOPLE FOR WHOM WE PRAY** – 1C-2A
- 4A. **THE PURPOSE OF PRAYER** – 2B-4
- 5A. **THE PRINCIPLES OF PRAYER** – 5-7

### 1B. The **POWER** of God

“There is one God.”

He alone can answer our prayers.

### 2B. The **PERSON** of Jesus Christ

“There is one God and one Mediator between God and men, the Man Christ Jesus.”

He alone makes it possible for us to approach God because of what He has done as a mediator (v. 5) and as a ransom (v. 6, see *Matthew 20:28*).

### 3B. The **PLAN** of God – 7

The plan of God to reach and save Gentiles motivates us to pray for their salvation. Wouldn't it be wonderful if every political leader in office would come to know the Lord as Savior? There can be no greater passage on the importance of prayer for our nation than the one Paul penned in *1 Timothy 2*.

# **FIRST TIMOTHY**

*Message No. 4*

## **“THE MINISTRY OF WOMEN”**

*1 Timothy 2:8-15*

“Therefore,” refers back to the exhortation to prayer in **2:1-7**. This is a continuation, then, of the first seven verses of chapter 2, which discusses prayer in the public worship services of the church. So the discussion about women in the passage at hand should not be divorced from that.

The primary point is public meetings, as shown in the word “everywhere” (**2:8**), which meant literally “in every place” that the body of Christ would meet. In that context, Paul mentions two things. One is what he wants men to do, and the other is what he wants women to do.

- 1A. **THEIR ACTIVITIES ARE RESTRICTED IN CERTAIN SITUATIONS** – 8
- 2A. **THEIR APPEARANCE SHOULD REFLECT A GODLY LIFESTYLE** – 9-10
- 3A. **THEIR ATTITUDES SHOULD REVEAL THEIR LOVE AND SUPPORT FOR THEIR HUSBAND’S LEADERSHIP** – 11-15

### 1A. **THEIR ACTIVITIES ARE RESTRICTED IN CERTAIN SITUATIONS** – 8

- 1B. Seen in the **DESIRE** of Paul for men to pray in public  
“*I desire,*” not an emotion but his will out of deliberation and the counsel of God, “that the men (husbands, in the context) pray everywhere. **1 Corinthians 11:5**

But this is a restriction on women taking the leadership in prayer. God wants men in the church to be leaders in the church.

- 1C. The **Practice** of “*lifting up holy hands*”  
Maintaining an unpolluted lifestyle.

- 2C. The **Possible** problems shown  
“*without wrath and doubting.*”

- 1D. **Wrath**  
**James 1:19-10** refers not to outward anger, but to that subtle inner resentment and desire for revenge. Without anger at God or man.

### 2D. **Doubting**

- 2B. Seen in the **DISCUSSION** about a bishop, as we will study later in **3:22**

## **“THE MINISTRY OF WOMEN”**

*Message No. 4 - 1 Timothy 2:8-15*

- 1A. **THEIR ACTIVITIES ARE RESTRICTED** IN CERTAIN SITUATIONS – 8  
2A. THEIR **APPEARANCE** SHOULD **REFLECT** A GODLY LIFESTYLE – 9-10  
This is where we encounter five separate guidelines for a lifestyle that will reflect godliness in a woman, particularly in regard to public worship.

1B. A **CONDEMNATION** of sloppiness.

1C. Adorned – Attractive

2C. Modest

Refers to the arrangement of things – well arranged! “*tasteful*” or “*neat*”

2B. A **CONCERN** for what might be aroused in another man.  
“*propriety*” in Greek deals with a woman’s solicitation of a particular sexual response in men. In other words, you don’t wear what you know will arouse most men—especially in public worship!

3B. A **CONTROL** of her own emotions.  
“*Moderation*” or “*sobriety*” refers to a soundness of mind that checks the passions and desires. It refers to what she feels about and within herself. There is to be a certain humility that characterizes her, rather than an arrogance and boldness.

4B. A **CAREFULNESS** about outward display – 9  
“*not with braided hair or gold or pearls or costly clothing.*”

Do we draw attention to ourselves or direct it to God. It does not mean women aren’t to wear jewelry (see *1 Peter 3:3-4*).

5B. A **COMMITMENT** to godliness.  
“*But,*” Paul wrote in **2:10** to contrast the previous verse, “which is proper for women professing godliness, with good works.”

Isn’t it interesting that when the Bible commends women, it always commends their works? Are you known by how you look, or are you known by your service for the Lord?

## **“THE MINISTRY OF WOMEN”**

*Message No. 4 - 1 Timothy 2:8-15*

- 1A. **THEIR ACTIVITIES ARE RESTRICTED IN CERTAIN SITUATIONS** – 8
- 2A. **THEIR APPEARANCE SHOULD REFLECT A GODLY LIFESTYLE** – 9-10
- 3A. **THEIR ATTITUDES SHOULD REVEAL THEIR LOVE AND SUPPORT FOR THEIR HUSBAND’S LEADERSHIP** – 11-15

### 1B. Two basic **REQUIREMENTS**

- 1C. A **Principle** of marriage must be maintained.

*“Let a woman (in particular, a wife) learn in silence with all submission.”*  
You might wonder, “Does this mean women cannot talk in church?” Greek- a tranquil spirit, not necessarily a cessation of words (see **1 Peter 3:4**). **1 Corinthians 14:34-35**. Many women would win their unresponsive husbands to Christ if they would only apply this principle!

- 2C. A **Problem** in teaching must be considered – 12

Many women love to teach. But in verse 12 Paul cautions, “*I do not permit a woman to teach or to have authority over a man, but to be in silence.*” The tense of the verb “*to teach*” refers to a continuous activity, so he is not saying don’t teach at all; instead he is saying that the woman should not become the teacher or the teaching authority in that body. In other words, even if she has the gift of teaching, a godly woman refuses a position of authority in honor of her husband. And in exercising her spiritual gifts, she never puts herself in a position of usurping her husband’s authority.

### 2B. Three basic **REASONS**

- 1C. There is the original **Design** of God at creation – 13

*“For Adam was formed first, then Eve.”*

Why? Because that is the way God chose to do it.

- 2C. There is the subsequent **Deception**

Through the Fall as well as through creation, God clearly demonstrated that the order He established was for male leadership and accountability. And that carries over to the church.

## **“THE MINISTRY OF WOMEN”**

*Message No. 4 - 1 Timothy 2:8-15*

- 1A. **THEIR ACTIVITIES ARE RESTRICTED IN CERTAIN SITUATIONS** – 8
- 2A. **THEIR APPEARANCE SHOULD REFLECT A GODLY LIFESTYLE** – 9-10
- 3A. **THEIR ATTITUDES SHOULD REVEAL THEIR LOVE AND SUPPORT FOR THEIR HUSBAND’S LEADERSHIP** – 11-15
  - 1B. Two basic **REQUIREMENTS**
  - 2B. Three basic **REASONS**
    - 1C. There is the original **Design** of God at creation – 13
    - 2C. There is the subsequent **Deception**
    - 3C. There is the ultimate Deliverance – 15

the “*she*” in the verse refers to Eve, not to all the women in the church. Some believe that the “*deliverance*” refers to physical salvation in childbearing, or spiritual salvation through childbearing, or spiritual salvation in the home (saved through her role in the home).

But it actually refers to spiritual salvation for both men and women through the incarnation of Jesus Christ. This is evident because of the Greek definite article (“the”) in front of “childbearing,” which pictures the fulfillment of ***Genesis 3:15*** in the birth of Jesus Christ. The continuing “in faith, love, and holiness” that follows indicates that the lifestyle of a woman will demonstrate whether or not her confidence in salvation was truly in the Messiah, that is the focus of this verse.

# **FIRST TIMOTHY**

*Message No. 5*

## **“WHAT IS A BISHOP?”**

*1 Timothy 3:1-7*

As we will learn from this lesson, one of the major factors in having a godly church is having a plurality of godly leaders. In the Bible, it means someone who has oversight, one who directs something.

When Paul wrote to the Philippian church (*Philippians 1:1*), he wrote to the bishops (plural) and deacons (plural) in one church. There was more than one leader there, and it has always been a principle of God’s work. Unfortunately American Christianity has made the mistake of depending on the one we call “pastor” as the one who somehow is in charge. It is, however, a concept foreign to the New Testament. And there are many churches suffering because they have developed the habit of letting “Reverend George” do it—and much has been left undone because one man can do only so much, But God has never had a one-man show. Instead, Jesus Christ, the head of the church, entrusts the accountability for His church into the hands of a few godly leaders who one day will answer to Him for what they have done.

The word “bishop” is interchangeable with “elder,” as is clear from *Titus 1:5-7*. So we are talking about the core leadership of a local church. “Bishop” describes what they do, while “elder” describes the position of authority they have in the local body. This is a difficult concept in our age of personal “rights” and decisions by popular vote. We don’t like to hear about a few people to whom we are accountable; but that is God’s standard. *Hebrews 13:17* teaches that we are to obey those who rule over us, because they watch out for our souls and will one day give account to the Lord. That is why we should be extremely careful when we select those who will lead us. We must make sure that they walk with God, and that they love the Lord with all their hearts.

### 1A. WHAT IS THIS DESIRE: - 1

The desire for leadership does not automatically place a man in the position of leadership. But we need to understand that nobody should be placed in a position of leadership if they do not have the desire for it. It would be better to do without while waiting for God to raise someone up! The verb in verse one is a present tense, indicating a constant desire in one’s heart and reflects a desire in and of himself, not brought about by persuasion from the outside.

## ***“WHAT IS A BISHOP?”***

*Message No. 5 - 1 Timothy 3:1-7*

1A. What is this **DESIRE**? – 1

2A. WHAT ARE THE QUALIFICATIONS?

1B. There is the category of personal **INTEGRITY**

1C. Among believers, a bishop must be blameless – 2  
“Not able to lay hold of”

2C. Among non-believers, a bishop must have “a good testimony – 7  
Quite interestingly, the first qualification deals with morality, and the second deals with money.

2B. There is the category of marital **FIDELITY**.

This is reflected in the phrase “the husband of one wife.” Unfortunately, in some churches this has become the center of much debate and argument. What are the issues involved?

1C. It is apparent that they need to be married

This appears to rule out wives. It appears that women should not be elders in a local church. This does not mean that women should not have ministries in the church. But this is one area in which God says “no.” It does not, however, demand that the men chosen for leadership be married rather than single.

2C. It is apparent that they cannot have more than one wife “one-woman man.”

1D. The first problem was the problem of polygamy

Most leaders agree that this is the case-monogamy has always been God’s perfect plan. So we might understand “one wife” in this passage as referring to one in contrast to many wives.

2D. The second problem was the problem of divorce and remarriage

If a man has had multiple marriages, then he is polygamous of a son, although he is only having them one at a time.

3D. The third problem was the problem of death and remarriage

If “one wife” means one and only one, does that disqualify someone who has remarried after his wife has died? The answer to that is “no,” based on **5:9**, which says that the church should support a widow if she has been “the wife of one man,” combined with **5:14**, which encourages younger widows to remarry. If “one wife” means one and only one, then Paul would be telling younger widows to do something that would

## **“WHAT IS A BISHOP?”**

*Message No. 5 - 1 Timothy 3:1-7*

forever disqualify them from being supported by the church if they were widowed again!

1A. What is this **DESIRE**? – 1

2A. What are the **Qualifications**?

3A. THERE IS THE CATEGORY OF EMOTIONAL MATURITY

1B. A person’s **RELATIONSHIP** to Jesus Christ – 6

Tells us a bishop should not be “a novice.” We don’t want new converts in leadership—they’ll get burned! They will get proud, they will fall into the trap of the devil, and they will mess up their lives badly. The highest mark of maturity is to agree to disagree on non-essentials.

2B. A person’s **REACTION** to difficult circumstances

Difficult circumstances will come in the ministry of the church, and with people. This is not a discussion of how you react to people—only to circumstances. There are two phrases in verse 2 that indicate this: one is “temperate” (calm, which refers to attitude) and the other is “of good behavior” (controlled, which refers to your actions).

3B. A person’s **RESPONSE** toward other people

This is where it gets tough, because there are all sorts of people in the body of Christ. What are the responses that a leader should manifest toward these people and others? There are six:

1C. **Contented**, or “sober-minded” – 2

A person who is sober-minded is very contented about his gifts and abilities in leadership. We don’t need insecure or proud people in leadership positions.

2C. **Concerned** about others, or “hospitable” – 2

***Hebrews 13:1-3***. The Greek word means “to love strangers.” He doesn’t stand in the corner waiting for people to come to him; he likes to meet people!

3C. **Confident** or “able to teach.”

This troubles lay people who have not been trained in teaching or who feel they don’t have the gift of teaching. But in ***2 Timothy 2:24*** the same word

## ***“WHAT IS A BISHOP?”***

*Message No. 5 - 1 Timothy 3:1-7*

Is used of someone who is not afraid to gently correct or confront someone who is in opposition to the truth. That takes confidence!

- 4C. **Considerate** of the opinions of others, or “gentle”  
This is a beautiful picture of someone who can listen to someone else’s opinion, who is considerate, who can listen and be gentle. If you can’t handle problems and opinions, then maybe leadership is not where you belong (see *Ephesians 4:1-3; Colossians 3:12-13*).
- 5C. **Careful** about anger, or “not violent”  
You don’t lash out; you don’t lose your temper or harbor anger against people.
- 6C. **Cautious** about arguments, or “not quarrelsome”  
One translation uses the word “uncontentious.” Arguments are condemned over and over in Proverbs. Argumentative people will put up barriers. It doesn’t mean that we don’t discuss the issues—but it does mean we don’t lose control.

4B. A person’s **RESISTANCE** to certain temptations

- 1C. Wine  
“not given to wine.”  
The Greek word used here applies to everything from the grapes before they are picked to the fully fermented strong drink. While it is true that the Bible contains many positive allusions to wine, it also contains many negative statements about drinking and *drinkers* (*Proverbs 20:1; 23:29-32; 31:4-5*).
- 2C. Money  
“not greedy for money.”  
This does not need much extra comment (see *1 Peter 5:2; Hebrews 13:5; 1 Timothy 6:6-10, 18-19*)

4A. THERE IS THE CATEGORY OF SPIRITUAL AUTHORITY

Most evident in this passage is that it comes out of the home (*vv. 4-5*). Notice, too, that this is not talking about dictatorship, but “caretaking.” Real spiritual authority in the elders’ lives is shown in the way they operate with their family at home. If they lead by word and example with their kids, they will do the same with the church of Jesus Christ.

# FIRST TIMOTHY

Message No. 6

## “THE PURPOSE OF DEACONS”

1 Timothy 3:8-16

As a side note, we can divide 1 Timothy into two halves. The first three chapters discuss what the church needs; the last three chapters present what the church faces in terms of problems.

Concerning the word “*deacon*,” we find it 101 times in the New Testament. Of those 101 occurrences, 37 times it is in verb form and means “*to serve*”; 34 times it occurs as a noun meaning “*service*,” and 30 times as a noun meaning “*servant*.” It is technically used of all believers, since every believer is to serve the Lord. (see *Ephesians 4:12*; *1 Peter 4:10-11*).

But it also appears that there is a special office in the church called “*deacon*.”

The *deacon* is to serve. Contrary to the popular structure of many churches today, churches apparently were meant to have a plurality of elder-type leaders, along with a body of *deacons* that were to serve the church under the direction of the elders. The great problem in our churches today is that we expect just one man, the pastor, to do everything. That type of structure is growth restricting.

*Philippians 1:1* makes distinction among “*saints*” (believer), “*bishops*” (elders), and “*deacons*.” It is apparent, then, that there existed a special category of leaders called *deacons*. In secular Greek, the word for “*deacon*” was used of those who waited on tables and cared for household needs. Josephus, the Jewish historian, commented that the Essenes of the Jordanian valley cared for the needy, poor, and aged. Every time they are referred to in that category, they are called *deacons*. And we learn from ancient church history that *deacons* especially cared for the poor, the sick, and the needy.

Most interesting is the relationship among the offices in the church. Remember, *in 1 Timothy 3:1-7* Paul discussed the qualifications for a bishop or elder. Now as he begins a discussion of the qualifications for *deacons*, he begins with the word “*likewise*” (v. 8), and the discussion of women (which should not be translated “*wives*”) also begins with the word “*likewise*” (v. 11). This indicates that there are three groups, not two groups, performing special functions in the church. They are *bishops* (elders), and *deacons* who are both men and women.

With this in mind, the word “*likewise*” forms the key to the context of this passage. All of these people are to meet certain qualifications in order to serve in leadership in a local church. This is the way to have a godly, vibrant church! And the quickest way to ruin a church is to put people in leadership who don’t belong there. This is a very serious issue.

## **“THE PURPOSE OF DEACONS”**

Message No. 6 - 1 Timothy 3:8-16

- 1A. **THE RESPONSIBILITIES DEACONS MUST FULFILL** – 8-12
- 2A. **THE RESULT DEACONS CAN EXPECT** – 13
- 3A. **THE REASON PAUL WROTE THESE THINGS** – 14-16

### 1A. **THE RESPONSIBILITIES DEACONS MUST FULFILL** – 8-12

Here, there is a key word upon which all of the other qualifications are developed grammatically, and it is the word “reverent” (v. 8). The idea of this word in Greek is “*worthy of respect*” or “*to worship*”.

#### 1B. There is the category of **MOTIVATION** – 8,11

##### 1C. Verbal **Consistency** – 8

“*not double-tongued*” (v. 8) and “*not slanderers*” (v. 11).

This means you don’t say one thing to one person and then change your story when you are talking to someone else. That violates the kind of standard God desires. Can you be trusted for what you say?

##### 2C. Personal **Control**

“*not addicted to much wine*” (v. 8) and “*temperate*” (v. 11).

##### 3C. Financial **Contentment**

“*not greedy for money.*”

#### 2B. There is the category of **MATURITY** – 9-10

##### 1C. Time to develop firm **Convictions**

“*holding the mystery of the faith with a pure conscience*” (v. 9).

The point is that the person does not have any questions or problems concerning the fundamentals of the faith, the Person of Christ, or the doctrine of salvation (see *1 Timothy 1:19; 2 Timothy 1:3*). It is easy for new converts to be led away from the faith by the cults and “*isms*” in our subjective world today, and they need time to nurture their objective convictions before they are ready for leadership.

##### 2C. Time to resolve past **Conflicts**

“*first be proved, being found blameless*” (v. 10)

The Greek word for “*blameless*” carries the connotation that there is no specific charge against you. There is nothing from the past that is still hanging over you unresolved.

## **“THE PURPOSE OF DEACONS”**

Message No. 6 - 1 Timothy 3:8-16

### 1A. **THE RESPONSIBILITIES DEACONS MUST FULFILL** – 8-12

1B. There is the category of **MOTIVATION** – 8,11

2B. There is the category of **MATURITY** – 9-10

1C. Time to develop firm **Convictions**

2C. Time to resolve past **Conflicts**

3B. There is the category of **MINISTRY** – 11-13

**“faithful in all things” (v. 11)** and have **“served well” (v. 13)**.

This means that you are faithful in whatever ministry you are placed in. Learn to serve well in whatever you do, and to be faithful in whatever you do. This even includes little things, like showing up on time, always fulfilling the responsibilities you are given, following through doing everything as to the Lord.

4B. There is the category of **MARRIAGE** – 12

We discussed this at length in the previous lesson, so we will let it suffice here to say that, just like the bishop, the deacon is known as being a **“one-woman man,”** devoted wholeheartedly to his wife.

### 2A. **THE RESULT DEACONS CAN EXPECT** – 13

What result can a deacon expect, if he has really met his responsibilities? There are two things those who serve well as deacons obtain.

1B. They obtain a good standing

This phrase conveys the idea of a step or degree of rank, with the idea being an increase in good stead before both God and men. God will never forget, even if nobody else knew about your service, and He will give you a reward. Along with that, your standing before men will increase.

2B. They obtain great boldness in the faith

This is a promise, not just a wish or a creative alternative. How many of us are lacking in our ability to share our faith in Jesus Christ because we are not faithful to God in the ministry He has given us? The Deacon, just as with the Bishop in verse 7 is to have a good testimony or witness outside the church.

### 3A. **THE REASON PAUL WROTE THESE THINGS** – 14-16

1B. To **REVEAL** the kind of lifestyle that pleases the Lord and should be in the church – 15

**“That you may know how to conduct yourself”**

## **“THE PURPOSE OF DEACONS”**

*Message No. 6 - 1 Timothy 3:8-16*

### 3A. **THE REASON PAUL WROTE THESE THINGS** – 14-16

1B. To **REVEAL** the kind of lifestyle that pleases the Lord and should be in the  
Using a verb form that implies one’s personal responsibility apart from everyone  
and everything else. These are not simply standards for leaders. They are  
standards of personal godliness that should be the goal of every believer!

2B. To **REINFORCE** the beliefs that make the lifestyle what it should be – 16  
“*Without controversy*” literally means “*to confess with great confession.*”

And what he confesses is the “*mystery of godliness,*” the mystery behind a  
lifestyle that is pleasing to the Lord. It is “*God... manifested in the flesh,  
justified in the Spirit, seen by angels, preached among the Gentiles, believed  
on in the world, received up in glory.*”

In other words, Paul wrote these things to reinforce the beliefs that make our  
lives what they should be. He used these six lines of poetic couplets, which later  
became a wonderful hymn in the early church. Through it he shows the great  
contrasts in God’s plans (“*flesh... Spirit,*” “*angels...Gentiles,*” and  
“*world...glory*”) which form the foundation for lives that will glorify Him.

# FIRST TIMOTHY

Message No. 7

## “THE DECEPTION OF LATTER TIMES”

1 Timothy 4:1-10

- 1A. THE **DEVELOPMENT** OF THIS DECEPTION IS PREDICTED BY THE HOLY SPIRIT - 1A
- 2A. THE **DEPARTURE** FROM THE FAITH IS CAUSED BY DEMONIC ACTIVITY – 1B-2
- 3A. THE **DOCTRINES** WHICH ARE PROPAGATED ARE IN VIOLATION OF BIBLICAL TEACHING – 3-5
- 4A. THE **DUTY** OF CHURCH LEADERS IS TO CONFRONT SUCH DECEPTION – 6-10

- 1A. THE **DEVELOPMENT** OF THIS DECEPTION IS PREDICTED BY THE HOLY SPIRIT - 1A

*Verse 4* begins, “*Now, the Spirit expressly says...*” The word “*now*” introduces contrast with what was set forth in **3:16** concerning the nature of Jesus Christ and the basis for a godly lifestyle. Having laid all that out, he now says in essence, “But friends, in the latter times you are going to have problems.”

- 1B. It is clearly taught

The Spirit makes it explicitly vivid

*Matthew 24:4-5, 11, 24; 2 Thessalonians 2:3, 9-12*

- 2B. The deception will occur at various times in the future of the church

The word “*latter*” in Greek means that which comes after, while “*times*” refers to special seasons of time.

- 2A. THE **DEPARTURE** FROM THE FAITH IS CAUSED BY DEMONIC ACTIVITY– 1B-2

- 1B. Their **MOTIVE**

They are “*deceiving spirits.*”

- 2B. Their **METHODS** – 2

To speak lies in hypocrisy. Grammatically this means that they are lie-speakers, and they do it with hypocritical methods, like a stage actor that changed masks to play different characters. Cf. *1 John 4:1-3; John 8:44; Ephesians 4:14.*

- 3B. Their **MEANS** of accomplishing this through human agency

It is done by means of peoples’ consciences being seared by a hot iron, in the same way a doctor would cauterize a wound (by burning a portion of the body, it would lose all sensitivity. Cf. *Ephesians 4:18-19; 2 Peter 2:2-3.*

## **“THE DECEPTION OF LATTER TIMES”**

*Message No. 7 - 1 Timothy 4:1-10*

- 1A. **THE DEVELOPMENT** OF THIS DECEPTION IS PREDICTED BY THE HOLY SPIRIT - 1A
- 2A. **THE DEPARTURE** FROM THE FAITH IS CAUSED BY DEMONIC ACTIVITY – 1B-2
- 3A. **THE DOCTRINES** WHICH ARE PROPAGATED ARE IN VIOLATION OF BIBLICAL TEACHING – 3-5

What are their doctrines? They can be divided into three areas.

- 1B. The first is the **PRACTICES** which reflect demonic influence – 3A  
This does not mean that some people can't be honestly and sincerely deceived. But the practices can still reflect demonic influence. There are tow of them in verse 3:

- 1C. Advocating that the marital relationship should be avoided, or that it is not the best solution for the satisfaction of our physical desires.  
The text calls it simply, “*forbidding to marry.*” Haven't we already seen this in our present-day discussion about “*options*” other than marriage even within the Christian context? This philosophy, according to the Bible, is coming from demonic influence.

- 2C. Advocating that dietary restrictions are a means of spiritual growth and discipleship.  
“*to abstain from foods.*”

The Bible says that dietary restrictions as a path to spirituality reflect demonic influence. This error is complicated even further when Christians are duped into it because of promises of increased prosperity and possessions. The way you eat will not make you a strong disciple for Him! Don't ever confuse dietary discipline with spiritual growth.

- 2B. The second area is the **PROBLEM** of these doctrines – 3B.  
Paul said that this type of thinking is wrong because:

- 1C. Marriage and food were created by God  
***Genesis 1:28-29; 9:3; Matthew 19:4-6.*** To disparage marriage and food is to disparage the God who created them.

- 2C. Marriage and food are intended for believers as well as unbelievers – 3  
“*Those who believe and know the truth.*”

## **“THE DECEPTION OF LATTER TIMES”**

*Message No. 7 - 1 Timothy 4:1-10*

3C. Marriage and food are items for which we are to give thanks to God  
How tragic it is that believers today are actually arguing over which foods should be abstained from while much of the world looks for something to eat!

3B. The **PRINCIPLES** which these doctrines violate

1C. The **Work** of God in creation  
*“For every creature of God is good”*

2C. The **Will** of God behind His creation  
*“It is sanctified by the word of God and prayer.”*

4A. THE **DUTY** OF CHURCH LEADERS IS TO CONFRONT SUCH DECEPTION 6-10

What should church leaders do about all this deceptive teaching?

There are four ways to discharge this duty.

1B. By **EXHORTING** believers in the words of faith and good doctrine – 6

2B. By **ELIMINATING** any wives’ fables (myths)  
We are not to waste our time with fanciful interpretations or religious trivia.  
False and satanic doctrine must be confronted and is far more serious.

3B. By **EXERCISING** themselves in godliness.

1C. The issue of present **Profit**  
*“bodily exercise profits a little.”*

We need to beware of the rap of devoting more time to that than to exercising ourselves to godliness. Godliness will affect your life more now than any physical exercise will.

2C. The issue of future **Promise**

3C. The issue of an important **Principle**

## **“THE DECEPTION OF LATTER TIMES”**

*Message No. 7 - 1 Timothy 4:1-10*

### **4A. THE DUTY OF CHURCH LEADERS IS TO CONFRONT SUCH DECEPTION 6-10**

**4B. By EXPRESSING confidence in the living God, no matter how difficult the task may be**

Remember that in this context we are looking at the task of confronting false teaching. To that end, Paul both labored (*v. 10*, where the word means exhausting labor) and suffered reproach (was personally insulted). Why? Because He trusted in **“the living God, who is the Savior of all men, especially of those who believe.”**

Problem: How is God **“the Savior of all men”**?

- (1) It is taken to indicate universal salvation, that all people will eventually be saved, regardless of their response to Jesus Christ. We do not believe this is acceptable at all on the basis of what all of Scripture teaches that salvation is by grace through faith in Jesus Christ alone, based on His shed blood (*Ephesians 2:8-9*).
- (2) It is taken to indicate temporal salvation; or that God saves all in the sense that He gives them life, sends the sunshine and rain, and so forth, and that believers will enjoy more of these things than unbelievers. This, however, is not consistent with Scriptures that teach that quite often the wicked prosper and the righteous suffer.
- (3) It is taken to indicate the difference between potential salvation and actual salvation, meaning that salvation is possible for all, but actual only for those who believe. This view suggests that the adverb in Greek indicates that all men enjoy to some degree what believers enjoy in the highest degree. But if it is real, spiritual salvation in reference to believers, then it must be the same in relation to unbelievers, which brings us back to the first view of universal salvation.
- (4) It actually indicates the difference between temporal salvation and eternal salvation. In other words, unbelievers enjoy the benefits of God’s preservation and deliverance from various evils and the bestowal of many blessings during this life. On the other hand, however, believers enjoy not only these things in this life, but they will also enjoy life with Him forever in eternity! There is no contradiction here with other great truths of Scripture, and it offers the most reasonable explanation of this statement. In the context, it re-emphasizes what Paul has been saying all along. Don’t concentrate on the temporal, but keep eternal values and goals in view (see *2 Corinthians 4:16-18*). We don’t look at the things that are passing away, but at the things that will last forever. It’s something that should be true of all of us.

# FIRST TIMOTHY

Message No. 8

**“ARE YOU AN EXAMPLE?”**

*1 Timothy 4:11-16*

1A. THERE ARE **RESPONSIBILITIES** THAT MUST BE ARRIED OUT – 11-13

2A. THERE ARE THREE **REASONS** WHY WE SHOUL DBE FAITHFUL TO OUR RESPONSIBILITIES – 14-16

1A. THERE ARE **RESPONSIBILITIES** THAT MUST BE ARRIED OUT – 11-13

1B. As to the **PROPHECIES** of the Spirit – 11

*“These things command and teach,”* or literally, *“Keep on commanding and teaching these things”*.

*“These things”* – the things he has just finished talking about in *verses 1-10 of chapter 4*.

2B. As to our **PATTERN** of life – 12

*“Let no one despise your youth, but be an example to the believers in word, in conduct in love, in spirit, in faith, in purity.”*

The word *“example”* in this verse literally means the impression left by a blow or stamp. So he told Timothy to leave an impression and exact pattern of what believers are supposed to be.

1C. In word:

In what you say, in the words that come out of your mouth, you should be an example.

2C. In conduct:

In what you actually do as you live your daily life.

3C. In love

In your responses toward people, and how you react to them.

4C. In spirit:

In what you feel inside, in your disposition, in your attitudes.

5C. In faith:

In what you believe, in your confidence in God’s word.

6C. In purity:

In what you don’t do, in your restraint in the face of moral temptations.

## **"ARE YOU AN EXAMPLE?"**

*Message No. 8 - 1 Timothy 4:11-16*

### **1A. THERE ARE RESPONSIBILITIES THAT MUST BE CARRIED OUT – 11-13**

**1B.** As to the PROPHECIES of the Spirit – 11

**2B.** As to our PATTERN of life – 12

**3B.** As to the PRACTICES of the Church – 13

That the activities in the local assembly should include three things that revolve around an accurate knowledge of the Bible. He told Timothy that no matter what else goes on, the local assembly should "*give attention*":

**1C.** To Reading

Both public and private

**2C.** To Exhortation

It's an application of doctrine

**3C.** To Doctrine

Yes, systematic theology is important

### **2A. THREE REASONS WHY WE SHOULD BE FAITHFUL TO OUR RESPONSIBILITIES – 14-16**

**1B.** Divine COMMISSION – 14

Paul instructed Timothy to not neglect (literally, stop neglecting) the gift that was in him, "*which was given to you*". *1 Peter 4:10; 1 Corinthians 12:11.*

But Paul told a leader, "*Stop neglecting your gift,*" which shows that it is a natural tendency to not think about or use our spiritual gifts.

Further, Paul confirmed that Timothy had that gift by divine order "*by prophecy*" and that the leadership over him had identified with him and confirmed that he was gifted in that area ("*with the laying on of the hands of the eldership*").

What gift was it? It is difficult to say, but from *2 Timothy 1:6* and *4:5* it would appear that Timothy may, in fact, have been an evangelist in the commission, gifted sense of the word, rather than a pastor. Moreover, a comparison of the instruction of *Titus 1:5* with the activity in *Acts 14:21-23* would indicate that Titus was an evangelist as well.

## **"ARE YOU AN EXAMPLE?"**

*Message No. 8 - 1 Timothy 4:11-16*

2A. **THREE REASONS WHY WE SHOULD BE FAITHFUL TO OUR RESPONSIBILITIES** – 14-16

1B. Divine **COMMISSION** – 14

2B. The second reason is public **CREDIBILITY** – 15, 16  
“that your progress may be evident to all.”

1C. It requires continual **Concentration**

Timothy was to “meditate on these things,” meaning that he was to attend to it continually, that it should be at the forefront of his thoughts.

2C. It required personal **Commitment**

“give yourself continually to them.”

Why do some people not prove to

3B. The spiritual **CONSEQUENCES** – 16

“Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.”

But weren't they already saved? Of course! Paul wasn't talking about personal salvation here, but about salvation from demonic influence and the deception of the latter times.

In the context, there is a progression from the spiritual development of the individual himself, to the fulfillment of the ministry God has given him.

# FIRST TIMOTHY

Message No. 9

## “THE CARE OF WIDOWS”

1 Timothy 5:1-16

**James 1:27, Acts 6:1-7, Acts 2:44**

1A. A GENERAL **EXHORTATION** – 1-2

2A. A SPECIFIC **EXAMPLE** – 3-10

3A. A SPECIAL **EXCEPTION** – 11-15

4A. A FINAL **EXPLANATION** – 16

1A. A GENERAL **EXHORTATION** – 1-2

1B. Toward men:

1C. Toward older men

“Do not rebuke an older man, but exhort him as a father.”

The contrast between “*rebuke*” and “*exhort*,” in Greek, is a contrast between “*to strike with blows*” (physically or verbally) and “*to come alongside*.”

2C. Toward younger men

“*as brothers*” We are not to look down at anyone!

2B. Toward women:

1C. Toward older women

“*as mothers*”

2C. Toward younger women

“*as sisters*” and “*with all purity*”

2A. A SPECIFIC **EXAMPLE** – 3-10

1B. The **RESPECT** for those who are “really widows” – 3

Realize that this is talking about someone who has absolutely no one to take care of them, and is beyond a certain age. These are the ones whom we are to “honor.” Look at *verses 16-18*. “*Honor*” refers to taking care of someone materially. It isn’t simply respect. It means taking care of them in a physical and financial way.

## **“THE CARE OF WIDOWS”**

Message No. 9 - 1 Timothy 5:1-16

1A. A GENERAL **EXHORTATION** – 1-2

2A. A SPECIFIC **EXAMPLE** – 3-10

1B. The **RESPECT** for those who are “really widows” – 3

2B. The **RESPONSIBILITY** of their children and grandchildren – 4

If we are one thing in public, and something entirely different at home, something is seriously wrong. And this verse means that should extend to the point at which we “*repay*” our parents. Why? “For this is good and acceptable before God.” If we don’t take care of our own, we are manifesting that we have unbelieving hearts no matter what we are saying.

3B. The **RELATIONSHIP** which they have to the Lord – 5-6

1C. **Confidence** in the Lord - 5

“She trusts in God and continues in supplications and prayers night and day.”

2C. **Commitment** to prayer

The evidence that she really loves the Lord and is trusting Him in her life, no matter what her physical condition or material substance may be, is that she continues in a ministry of prayer.

3C. **Control** of physical desires – 6

“she who lives in pleasure is dead while she lives.” *James 5:5 “luxury.”*

We read that one of the most serious problems among the elderly in retirement centers is immorality. It is part of the age we live in—and it doesn’t seem to matter how old or young you are. But the godly widow controls her desires.

4B. The **RESULT** which the children must face if the widows are not supported – 7-8

“If anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.”

5B. The **REQUIREMENTS** for widows who are to be supported by the church – 9-10

1C. The requirement of **Maturity** – 9

“At least sixty years old”

## **“THE CARE OF WIDOWS”**

Message No. 9 - 1 Timothy 5:1-16

5B. The **REQUIREMENTS** for widows who are to be supported by the church – 9-10

1C. The requirement of **Maturity** – 9

2C. The requirement of **Marriage**

“A one-man woman.”

3C. The requirement of **Ministry** – 10

“well reported for good works”

Why does God do this? We find the answer to that when we look at:

3A. A SPECIAL **EXCEPTION** – 11-15

“refuse the younger widows”

“*grow wanton,*” ***Revelation 18:3***, translated “*luxury*” (see also ***Revelation 18:7-9***)

1B. The **REASONS** for not supporting younger widows

1C. **Unrestrained** desire

To “cast off their first faith” probably refers to marrying an unbeliever which is in clear violation of God’s Word—for reasons of material security or sexual satisfaction.

2C. **Uncontrolled** time

If we support younger widows, literally pay their salary so they don’t have to work.

2B. The **RELATIONSHIPS** that younger widows should seek – 14-15

1C. They should have a **Commitment** to marriage and family – 14A

If you are designed for marriage, get married.

2C. They should have a **Concern** for her Christian testimony – 14B-15

4A. A FINAL **EXPLANATION** – 16

“If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.”

1B. The **CHILDREN’S** responsibility

2B. The **CHURCH’S** responsibility

# **FIRST TIMOTHY**

*Message No. 10*

## **“HOW TO TREAT YOUR ELDERS”**

*1 Timothy 5:17-25*

- 1A. **RESPECT** YOUR ELDERS AND THEIR MINISTRY – 17-18
- 2A. **REFUSE** TO CRITICIZE YOUR ELDERS WITHOUT WITNESSES – 19
- 3A. **REBUKE** THOSE WHO CONTINUE TO SIN – 20
- 4A. **RESPOND** TO THEM WITHOUT PREJUDICE OR PARTIALITY- 21
- 5A. **RESIST** CHOOSING THEM OR SUPPORTING THEM WITHOUT PRAYERFUL CONSIDERATION – 22
- 6A. **REMEMBER** THAT THEY HAVE PROBLEMS JUST LIKE YOU DO – 23
- 7A. **RECOGNIZE** THAT TIME IS NEEDED BEFORE RESPONSIBILITY – 24-25

### 1A. **RESPECT** YOUR ELDERS AND THEIR MINISTRY – 17-18

This does not refer to elders in the sense of age, though we should respect those older than we. This applies to those who serve in the position of leadership in the local assembly. We can look at this in three steps.

- 1B. The **PRACTICE** which is to be carried out – 17  
“Let the elders who rule well be counted worthy of double honor, especially those who labor in the Word and doctrine.” *1 Timothy 3:4-5, 5:8*
- 2B. The **PRINCIPLE** of double honor  
How do we honor someone twice, or give them double honor.
  - 1C. Double portion of food. (early church view)
  - 2C. Office and age
  - 3C. Double salary (Fits context)
  - 4C. Respect and remuneration. (Honor and honorarium).
  - 5C. Position and performance.
  - 6C. Performance and payment (“rule well” is the qualifier)
- 3B. The **POSITION** in question (Rule)
  - 1C. Administrative Elders (who rule)
  - 2C. Teaching Elders (Who rule and labor in word and doctrine)

## **“HOW TO TREAT YOUR ELDERS”**

Message No. 10 - 1 Timothy 5:17-25

1A. **RESPECT** YOUR ELDERS AND THEIR MINISTRY – 17-18

1B. The **PRACTICE** which is to be carried out – 17

2B. The **PRINCIPLE** of double honor

3B. The **POSITION** in question (Rule)

4B. The **PROOF** of Scripture in verse – 18

1C. The **Principle** of the ox

2C. The **Performance** of the laborer

2A. **REFUSE** TO CRITICIZE YOUR ELDERS WITHOUT WITNESSES – 19

1B. **RESERVE** the judgement

2B. **REVIEW** the witnesses

3A. **REBUKE** THOSE WHO CONTINUE TO SIN – 20

*“Them that sin”* Present tense – continue to sin

1B. The **PROCESS** needs public exposure.

2B. The **PURPOSE** involves others.

*“that the rest also may fear.”*

4A. **RESPOND** TO THEM WITHOUT PREJUDICE OR PARTIALITY – 21

This admonition applies to everything from *verse 17* on, including giving them honor, not receiving an accusation, and rebuking any who willfully continue in sin.

The word *“prejudice”* in this verse means to judge beforehand—something we are not to do, regardless of how we feel about the person. The wise person waits until all the facts are in, wants to take it before the Lord, wants to apply lots of time rather than jumping to conclusions.

*“Partiality”* means to lean toward something or someone, which suggests a very subtle point. A lot of us tend to “lean” toward or away from people in our dealings with them. If you have favoritism toward a particular leader, it will be difficult for you to be objective where they are concerned.

## **"HOW TO TREAT YOUR ELDERS"**

*Message No. 10 - 1 Timothy 5:17-25*

- 1A. **RESPECT** YOUR ELDERS AND THEIR MINISTRY – 17-18
- 2A. **REFUSE TO CRITICIZE YOUR ELDERS WITHOUT WITNESSES** – 19
- 3A. **REBUKE THOSE WHO CONTINUE TO SIN** – 20
- 4A. **RESPOND TO THEM WITHOUT PREJUDICE OR PARTIALITY** – 21
- 5A. **RESIST** CHOOSING THEM OR SUPPORTING THEM WITHOUT PRAYERFUL CONSIDERATION – 22

In the New Testament, laying hands on someone was the symbol of identification with them and confirmation of their authority and qualifications. Leaders often recognize leaders. But Paul is saying that it should not be done quickly. Why not? Because if you were premature and they fall or rail, you will share in their sins.

- 6A. **REMEMBER** THAT THEY HAVE PROBLEMS JUST LIKE YOU DO – 23  
Why is this verse here? In this discussion about leadership, Paul quite possible inserted this so that everyone who read it would understand that those who lead us have the same kinds of problems that we do.
- 7A. **RECOGNIZE** THAT TIME IS NEEDED BEFORE RESPONSIBILITY – 24-25  
A further illustration for *verse 22*

# **FIRST TIMOTHY**

*Message No. 11*

## **“THE LOVE OF MONEY”**

*1 Timothy 6:1-10*

The Lord Jesus taught that our lives do not exist in the abundance of the things we possess, but money can quickly convince us otherwise. Money will affect our view of security. In 1 John 2:15-17 we are told to not love the world nor the things in it, for all that is in the world—the lust of the flesh, the lust of the eyes, and (literally) the boasting of one’s means of livelihood, which does involve money—is not of the Father but is of the world. It was money that kept a rich, young ruler from making a full commitment to Jesus Christ; he went away sorrowful, for he had great possessions.

1A. **THE DUTY OF SERVANTS** – 1-2

2A. **THE DOCTRINES OF THOSE WHO LOVE MONEY** – 3-8

3A. **THE DANGERS OF THE LOVE OF MONEY** – 9-10

1A. **THE DUTY OF SERVANTS** – 1-2

We could also call this “*the duty of employees*,” because that is the modern-day equivalent of what Paul was writing about here. In addressing this topic, Paul taught two things.

1B. Their **RESPONSIBILITY** has a divine purpose behind it – 1

*“That the name of God and His doctrine may not be blasphemed” Titus 2:9-10*

2B. Their **RELATIONSHIP** to God can become a serious problem if they are all Christians – 2

2A. **THE DOCTRINES OF THOSE WHO LOVE MONEY** – 3-8

1B. We find the **CONTRAST** to the words of our Lord Jesus Christ and a godly lifestyle, verse 3

Cf. *Matthew 6:19-34*

2B. We find the **CHARACTERISTICS** of those who are motivate by the love of money vv.4-5

Six characteristics:

1C. Their attitude:

*“he is proud.” James 2:1-9*

## **“THE LOVE OF MONEY”**

Message No. 11 - 1 Timothy 6:1-10

- 1A. **THE DUTY OF SERVANTS** – 1-2
- 2A. **THE DOCTRINES OF THOSE WHO LOVE MONEY** – 3-8
  - 1B. We find the **CONTRAST** to the words of our Lord Jesus Christ and a godly lifestyle, verse 3
  - 2B. We find the **CHARACTERISTICS** of those who are motivated by the love of money vv. 4-5
    - 1C. Their attitude
    - 2C. Their knowledge  
**“knows nothing.”**
    - 3C. Their concerns  
**“disputes and arguments over words”** and **“useless wranglings of men.”**
    - 4C. The result of their teaching – 4  
**“envy, strife, reviling, evil suspicions...”**
    - 5C. The real problem  
**“corrupt minds and destitute of the truth.”**
    - 6C. The conclusion they come to  
**“suppose that godliness is a means of great gain.”**
  - 3B. We find the **CHALLENGE** to God’s people – 5  
**“From such withdraw yourself.”**
  - 4B. We see the **CONTENTMENT** that was lacking – 6—8
    - 1C. It is not **Combined** with godliness – 6  
Contentment and godliness always go together.
    - 2C. It is not **Clear** about the temporal nature of things – 7  
**“we brought nothing into the world, and it is certain we can carry nothing out.”**
    - 3C. It is not **Centered** in basic necessities – 8
- 3A. **THE DANGERS OF THE LOVE OF MONEY** – 9-10
  - 1B. We need to understand the **ROOT** of the problem – 9  
**“For the love of money is a root of all kinds of evil”**  
  
**“desire”** used in **verse 9** does not indicate emotional desire, but a willful, definite, calculated plan.

**“THE LOVE OF MONEY”**  
*Message No. 11 - 1 Timothy 6:1-10*

- 3A. **THE DANGERS OF THE LOVE OF MONEY** – 9-10
- 1B. We need to understand the **ROOT** of the problem – 9
- 2B. We need to understand the **RESULTS** of the problem – 9-10
- 1C. You will fall into temptation – 9
- 2C. You will fall into a snare or a trap – 9
- 3C. You will fall into many foolish and harmful lusts – 9
- 4C. You will be drowned in destruction and perdition – 9
- 5C. You will wander from the faith – 10  
Jesus said we cannot serve two masters; and many people, because of their love of affluence, decide to not serve their master Jesus Christ and instead serve money.
- 6C. You will experience tremendous grief, pain and unhappiness – 10

# FIRST TIMOTHY

Message No. 12

## “WHAT TO DO UNTIL JESUS COMES”

1 Timothy 6:11-21

- 1A. BE CAREFUL ABOUT WHAT YOU DO AND HOW YOU LIVE – 11-16
- 2A. BE COMMITTED TO WHAT YOU BELIEVE – 17-21

### 1A. BE CAREFUL ABOUT WHAT YOU DO AND HOW YOU LIVE – 11-16

We have to remember here that the whole discussion was rooted in what we examined in the previous lesson; that is, the love of money, the desire to be rich. When Paul wrote verse 11, he was still referring to “*these things*.”

### 1B. The basic RESPONSIBILITIES – 11-12

“*keep this commandment without spot, blameless*”

#### 1C. Flee the love of money – 11

The address, “*man of God*,” compares with **2 Timothy 3:16-17** which shows that it applies to all of us. We should run away from the desire to be rich!

#### 2C. Follow the fruits of the Spirit

Once we have fled the love of money, what we then pursue are righteousness, godliness, faith, love, patience, and gentleness. A Christianlike lifestyle.

#### 3C. Fight for eternal values, not temporal gain – 12

Literally, this says “*agonize*” the “*good agony*” of faith. It is a fight for an eternal perspective in the midst of a temporal world. (**Ephesians 6:10-18**)

### 2B. The basic REASON – 13-16

“*until our Lord Jesus Christ’s appearing*”

#### 1C. The Explanation of why this is so important – 13

“*sight of God*.” What you are doing in no way escapes His notice!

#### 2C. The Example we are to follow – 13

**John 18:33-37; 19:14-16**

#### 3C. The Extent to which we are to be careful about what we do.

“*without spot*” and “*blameless*.”

This terminology referred to official charges against you—things that you have done, with charges brought against, that have not been resolved.

## **“WHAT TO DO UNTIL JESUS COMES”**

*Message No. 12 - 1 Timothy 6:11-21*

God wants us to in such a way that we are not reproachable in front of the world, so that we don't give them a reason to lack confidence in our message.

2B. The basic **REASON** – 13-16

4C. The **Evidences** in the Father's character that urge us to be careful how we live- 15-16

Reflected in these verses are His sovereignty; His majesty; His worthiness. In light of who He is, we are to serve Him without question, to be faithful to Him, and to demonstrate in our lives the fact that He deserves all the honor, power, and glory.

2A. BE **COMMITTED** TO WHAT YOU BELIEVE – 17-21

1B. It will involve you **INTEGRITY** – 17-19

Integrity includes what we will say to people who are rich. Too many Christians compromise what they believe when they are confronted by those who are rich in the things of this world—either out of intimidation (because of who they are), or because we want their approval and desire to be like them.

1C. As to the **Attitudes** of the rich

1D. There is an issue of **pride**  
*“They should not be haughty” or proud.*

2D. There is the issue of **security**  
*“Nor to trust in uncertain riches.”*

3D. There is the issue of **source**  
*“in the living God who gives us richly all things” 1 Corinthians 4:7*

4D. There is the issue of **purpose**  
*“God gives us richly all things to enjoy”*

2C. As to the **Actions** of the rich

1D. There is the **meaning** of their actions  
*“do good, that they may be rich in good works.”*

2D. There is the **motive** of their actions  
*“ready to give, willing to share.”*

## **“WHAT TO DO UNTIL JESUS COMES”**

*Message No. 12 - 1 Timothy 6:11-21*

2A. **BE COMMITTED TO WHAT YOU BELIEVE** – 17-21

1B. It will involve you **INTEGRITY** – 17-19

1C. As to the **Attitudes** of the rich

2C. As to the **Actions** of the rich

3C. As to the **Accountability** of the rich – 19

Here the apostle is not talking about getting eternal life, but grasping eternal life as a value system. Knowing you are going to be accountable, you lay up treasures in heaven (**Matthew 6:19-21**).

2B. It will involve your **LOYALTY** – 20-21

1C. **What** I am supposed to avoid – 20

*“avoid vain and idle babble.”*

1D. **Conversation** that is “vain”

That which is not sacred and has no relationship to what is sacred, while “*idle babble*” is just empty—there is no real content or value.

2D. **Contradictions** of what is falsely called knowledge

This would also include those today who claim to have great insight into spiritual things, while in fact they are denying many of the basic doctrines of the faith.

2C. **Why** I am to avoid them – 21

*“By professing it,”* said Paul, *“some have strayed concerning the faith.”*

Imagine ending his letter with this observation! Paul wanted Timothy to never forget, just as we are to never forget, that we should guard the Word of God that has been committed to us, and stay away from anything that takes us away from the simplicity of this wonderful book.

