

1 TIMOTHY

Human Author: Paul
Divine Author: God the Holy Spirit
Date Written: c. AD 65 or 66
Key thought: Protect the gospel

“These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Simple Studies in the Scripture

The First Epistle of Paul the Apostle to Timothy

1 Timothy

Dr. Stanford E. Murrell

1 Timothy 3:14-15

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1 Timothy 1

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

1:1 Paul refers to his apostolic office in order to silence his harsh critics. Time and again the apostle would experience the harsh scorpion sting of the tongue of the slanderer. Some said Paul was too harsh. Others said he was bold in print but meek in appearance. Paul must assert his authority but having done that he stated that his authority did not come from men but by the direct commandment of God the Father even the Lord Jesus Christ (John 14:9). Paul did not assume the office he enjoyed. Rather, he was entrusted with the responsibility of preaching as a chosen vessel (Acts 9:15,16).

1:1

God our Savior. It is sometimes said the God of the Old Testament is a God of harsh judgment. Nothing could be less true. It was God who so loved the world that He planned redemption and gave His Son to that end. The death of Christ did not enable God to love individuals. It was the love of God that motivated the Cross (John 3:16; 1 John 4:10).

Lord Jesus Christ. The angel said, to Joseph, *“Thou shalt call his name JESUS: for he shall save his people from their sins”* (Matt. 1:21). The name *“Jesus”* means, *“Jehovah is salvation”*. He is called Lord because He has the right to authority. He is called Christ because He was the Anointed One, the Messiah. But He is called Jesus because He was Jehovah come down to earth to take our humanity upon Himself and capture our hearts.

*“Jesus is the sweetest name I know,
And He’s just the same
as His lovely Name,
And that’s the reason why I love Him so;
Oh, Jesus is the sweetest name I know.”*

~*~

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

1:1 The word *“eleos”* or mercy is one of the great words of the Bible. It speaks of an outward manifestation of pity. It assumes need on the part of the one who receives it, and resources adequate to meet

the need on the part of the one who shows it. Paul understood that he was the recipient of Divine mercy. Once he was lost and on his way to a just and deserving hell. But a loving God expressed pity upon this zealous, religious Jew who was doing horrible things in ignorance. One day Paul saw the glorious light of the gospel. The scales of darkness fell from his spiritual eyes and he beheld the resurrected Lord in his splendor and glory. Jesus had great mercy on Paul and entrusted him with the gospel. Now Paul prays that pity will be shown to Timothy for the apostle knows that the milk of human kindness rapidly runs dry in the breasts of those who are rebuked by the preaching of sound doctrine.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge [instruct] some that they teach no other doctrine,

1:3 Timothy enjoyed a unique relationship with Paul. A summary of the biblical evidence indicates that Timothy was converted un the apostle’s ministry (Acts 16:1; 14:6 cf. 2 Tim. 1:5), was circumcised by the apostle (Acts 16:3), traveled with Paul (Acts 16:12; 1 Cor. 16:10; 2 Cor. 1:1; Rom. 16:21 and received much counsel from Paul. Without question a godly love of mutual

respect existed between Paul and Timothy, his spiritual son in the faith
1:3 According to church tradition Paul was set free following his appearance before Caesar and so he was able to travel as far west as Spain preaching the gospel. He returned to the East and ministered throughout Asia Minor including different parts of Greece and Macedonia. After several years of ministry he was arrested a second time. Brought before Nero in Rome he was condemned to death. The first letter to Timothy seems to fit in between his liberation and re-arrest while the second letter might have been written from his death cell.

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

1:3-4 Paul encouraged Timothy to remain at Ephesus in order to build up the local assembly in spiritual matter and in sound doctrine. Some in the congregation were being attracted to mythical legends and adding them to the history of the *Old Testament*. The popular teachings of the Gnostics also posed a serious threat to sound doctrinal beliefs within the fellowship. The presence of Timothy would help preserve purity.

5 Now the end [goal] of the commandment is charity [love] out of a pure heart, and of a good conscience, and *of* faith unfeigned:

1:5 God does not want service out of legal fears. Rather, the goal of the commandments is to serve the Lord from

a pure heart and with a clean and clear conscience so the profession of faith is

authentic. God is a God of purpose. He is driven by a purpose whenever He acts and in what ever He does. By giving the commandments God has man's highest good in His heart knowing that the capacity to love Him and others comes from gospel obedience. Love fulfills the law (Rom. 13:10).

6 From which some having swerved have turned aside unto vain jangling [foolish talking];

1:6
Some have turned to foolish talking 1:6
Some have put shipwrecked faith 1:19
Some have departed from the faith 4:1
Some have turned after Satan 5:15

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1:7 The "*law*" refers to the Law of Moses and signifies the whole body of the Mosaic legislation (1 Kings 2:3; 2 Kings 23:25; Ezra 3:2 as given by God (Psa. 19:8; 37:31; Isaiah 5:24; 30:9) in the presence of holy angels (Acts 7:53). The legislative law is especially embodied in the last four books of the Pentateuch.

Theological and practical problems in the early church arose when the law was not loved and respected and used as a means to convict souls of their need for a Savior by exposing sin and then by setting forth Christ in types and symbols. Rather, the law was being mingled with grace.

8 But we know that the law *is* good, if a man use it lawfully;

1:8 The believer's attitude toward the Law should not be one of hostility for we know the law is good in and of itself. As such it has a place in the life of the believer. According to Galatians 3:24 the Law was and still is a schoolmaster to bring people to Christ. The Law condemns the sinner, slays self-righteousness, closes every boastful mouth, and silences the cry of those who dare to defy the living God.

When used effectively by the preacher and the Holy Spirit, the Law brings the sinner to his knees realizing there is truth, justice and judgment to come (John 16:8).

Though the Law is intrinsically holy, just and good and is useful in bringing individuals to Christ the Law does not justify a sinner (Gal. 2:16). The soul is saved by grace and not of works (Eph. 2:8,9).

Furthermore, as a governing body of ceremonial rules and regulations in order to establish righteousness the Law has come to an end in the life of the believer "*For Christ is the end of the law for righteousness to every one that believeth*" (Rom 10:4-5).

The believer is not lawless of course but operates under the law of the life of the Spirit in Christ Jesus (Rom. 8:2). By the power of the Holy Spirit the moral law of God is not only in effect but is fulfilled through a life of gospel obedience (Rom. 8:4).

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of

fathers and murderers of mothers, for manslayers [killers],

1:9

For murderers of fathers and murderers of mothers. Young people must be reminded there are many ways to kill their parents. Children can hurt parents through attitude and actions of rebellion that breaks the hearts and shortens their lives.

10 For whoremongers, for them that defile themselves with mankind, for menstealers [slave-traders], for liars, for perjured persons, and if there be any other thing that is contrary [opposed] to sound doctrine;

1:10

- **Them that defile themselves with mankind.** Despite growing social acceptability of a lifestyle which is contrary to nature's law and an affront to the God of creation the church must continue to call individuals to repentance and righteousness, a righteousness defined by the *Scriptures*.

- **Menstealers.** By using the word "*menstealers*" [Gk. *andrapodistes* (an-drap-od-is-tace)]; Paul strikes a mighty blow against the institution of slavery.

1:10 The reference to sound doctrine refers to teachings that are conducive to spiritual health (1 Tim. 6:3; 2 Tim. 1:13; 4:4; Titus 1:9; 2:1,3).

11 According to the glorious gospel of the blessed God, which was committed to my trust.

1:11 The glorious gospel is simply the gospel of glory. The heart and mind is taken by the Person of Jesus Christ who is the glory of God incarnate.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

1:12 The first essential for an individual in the gospel ministry of Jesus Christ is to be sent of God. It is God alone who makes and calls His holy heralds for *“how shall they preach except they be sent”* (Rom. 10:15). It is the responsibility of others to recognize, listen to and obey those who have a message from the Lord (Heb. 13:17).

1:12 Divine enablement is what brings a person to salvation and what keeps a soul saved and sanctified. Jesus said, *“Without me you can do nothing”* (John 15:5). The believer has a quiet confidence *“of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ”* (Phil 1:6).

13 Who was before a blasphemers, and a persecutor, and injurious [insulting]: but I obtained mercy, because I did *it* ignorantly in unbelief.

1:13 The conversion of Paul is given in several passages (Acts 9:1-16; 22:1-21; 26: 1-23; Phil. 3:7-8). Paul is brutally honest about the past as all converts to

Christ should be. He stands in judgment on himself and declares he was a blasphemer, a persecutor and an insulting human. As the Holy Spirit brings the dark side of the soul to light and the truth the Christian worker must never move to try to downplay or minimize the moment of honesty as an individual stands in self judgment (Isa. 6:1-5; 1 Cor. 11:31). The gospel comforts but first it cuts.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful [true] saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

1:15 Notice that Christ Jesus came to save sinners and not simply to make sinners savable. A wonderful work of redemption was definitely accomplished at Calvary to be applied to those who are the heirs of salvation. Jesus said, *“My sheep hear my voice, and I know them and they follow me”* (John 10:27). Let every heart ask, *“Have I heard the voice of the Shepherd? Do I follow Jesus?”*

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1:16 **I obtained mercy.** No one ever earns or deserves salvation. It is the mercy of God that saves a soul, not the will or decision nor any good work (John 1:13; Titus 3:5). .

*“There’s a wideness in God’s mercy,
Like the wideness of the sea;
There’s a kindness in His justice,
Which is more than liberty.*

*For the love of God is broader
Than the measure of man’s mind;
And the heart of the Eternal
Is most wonderfully kind.”*

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17 Now unto the King eternal, immortal [incorruptible], invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

1:18 If any believer is to wage a good warfare then the following must be done.

First, the believer must put on the whole armour of God so an effective fight can be made against the subtleties of the devil (Eph. 6:13-17).

Second, the believer must take the battle to the enemy. In the amour of God there is no defense for the back which means that as long as life remains the heart must press on to gain the strategic victory. The royal high ground must be taken for Christ. In waging an aggressive spiritual campaign the believer will be wise and careful.

First, the believer will be careful to confess all known sin sooner rather than later (1 John 1:9) knowing the Holy Spirit is grieved and quenched when there is unmortified secret sin in the soul.

Second, the good soldier will have an effective prayer life in order to communicate with Headquarters and from the Commander in Chief receive clear instructions.

Third, the good soldier will study. Reconnaissance will be made of the tactics and strategy of the enemy so that ignorance will not result in a tactical strategic victory for the forces of evil. The Christian soldier must know the enemy (2 Cor. 2:11).

Next, the Christian soldier will serve with humility (Rom. 12:3). Many a military campaign has been lost because of pride, arrogance and overconfidence.

Finally, the Christian soldier will know when to advance to the rear in a strategic but hasty withdrawal. There is a time to flee and that time is when evil first appears (1 Thess. 5:22; 1 Cor. 6:18).

19 Holding [keeping] faith, and a good conscience; which some having put away concerning faith have made shipwreck [ruined]:

1:19 There are some who profess a Christian faith only to have that faith ruined. The apostle John explains such people were never truly converted. *1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out,*

that they might be made manifest that they were not all of us.

1:19.

The word for conscience is *sun-ei-de-sis*, which literally means, "a knowing with" (*sun*, with, *oida*, to know). *suneidesis* is co-knowledge with oneself. With the conscience a person can know what is right and what is wrong based upon a sense of justice instilled by nature and developed by personality, society, and instruction from the *Word of God*.

The conscience is described in several ways.

- **The Bible speaks of a good conscience.** *Hebrews 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.* A good conscience is a conscience that lives in gospel obedience.
- **The Bible speaks of a clear conscience** *Acts 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.*
- **The Bible speaks of a weak conscience.** *Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.* A defiled conscience is no longer a safe conscience.
- **The Bible speaks of a pure conscience.** *2 Timothy 1:3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have*

remembrance of thee in my prayers night and day;

- **The Bible speaks of a seared conscience** Paul write of such poor souls. *1 Timothy 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron.* If the conscience is violated often enough there will cease to be any movement towards righteousness upon it.
- **The Bible speaks of a purged conscience.** *Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?* The sacrifices offered on the Jewish altars could not perfect the conscience. In contrast the blood of Christ cleanses from every sin, removes the guilt of condemnation and allows the believer to walk before God with a good conscience. .
- **The Bible speaks of a guilty conscience** *Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* An evil conscience is the product of persistent sin.

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme [speak evil].

1:20 Hymenaeus (hi-men-e'us; "pertaining to Hymen, god of marriage") is mentioned twice in the epistles of Timothy. Along with

Alexander (1 Tim 1:20) and Philetus (2 Tim 2:17) Hymenaeus is said to have departed from the truth in faith and practice.

The specific doctrinal error being embraced was a belief that "*the resurrection has already taken place*" (2 Tim 2:18). The idea of a resurrection past could be easily embraced if the biblical and apostolic teachings on this topic were taken to be figurative and not literal Hymenaeus may stand as one of the earliest of the Gnostics who began to spiritualize the Christian faith until even Christ was not real in the body of flesh.

Paul declares that he sentenced Hymenaeus and Alexander by delivering them over to Satan (1 Tim 1:20). It is unclear whether Paul means he has excommunicated these men from Christian fellowship or pronounced a supernatural infliction of corporeal punishment on them. Perhaps it was a combination of both. According to divine design Satan can be an instrument or executioner of divine wrath (cf. 1 Cor 5:5; 1 John 5:16).

Summary of Important Subjects in 1 Timothy

- The Place of the Law in the Life of the Believer 1:7-11
- Prayer 2:1-8
- Characteristics of a Christian Lady 2:9-15
- Qualifications for Church Leaders 3:1-13
- Doctrine of Devils 4:1-3
- Care of Widows 5:3-16
- Proper use of Money 6:6-19

**Leader's Study Guide
for 1 Timothy**

Questions on 1 Timothy 1

1. Define the word mercy.
2. Why did Paul refer to the fact he was an apostle?
3. Summarize the relationship between Paul and Timothy.
4. What should be the Christian's attitude toward the Law? Why?
5. List six responsibilities of the Christian soldier.

Simple Studies in the Scripture

**The First Epistle of Paul the
Apostle to Timothy**

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Leader's Study Guide

Answers for 1 Timothy 1

1. The word "*eleos*" or mercy is one of the great words of the Bible. It speaks of an outward manifestation of pity. It assumes need on the part of the one who receives it, and resources adequate to meet the need on the part of the one who shows it.
2. Paul refers to his apostolic office in order to silence his harsh critics. Time and again the apostle would experience the harsh scorpion sting of the tongue of the slanderer
3. Timothy was converted un the apostle's ministry (Acts 16:1; 14:6 cf. 2 Tim. 1:5), was circumcised by the apostle (Acts 16:3), traveled with Paul (Acts 16:12; 1 Cor. 16:10; 2 Cor. 1:1; Rom. 16:21 and received much counsel from Paul The believer's attitude toward the Law should not be one of hostility but one

of great respect for we know the law is good in and of itself. As such it has a place in the life of the believer. According to Galatians 3:24 the Law was and still is a schoolmaster to bring people to Christ.

4. In order to wage a good warfare the Christian soldier will be responsible in the following areas.

- First, the believer will be careful to confess all known sin sooner rather than later (1 John 1:9).
- Second, the good soldier will have an effective prayer life in order to communicate with Headquarters and from the Commander in Chief receive clear instructions.
- Third, the good soldier will study. Reconnaissance will be made of the tactics and strategy of the enemy so that ignorance will not result in a tactical strategic victory for the forces of evil. The Christian soldier must know the enemy (2 Cor. 2:11).
- Fifth, the Christian soldier will serve with humility (Rom. 12:3). Many a military campaign has been lost because of pride, arrogance and overconfidence.
- Sixth, the Christian soldier will know when to advance to the rear in a strategic but hasty withdrawal. There is a time to flee and that time is when evil first appears (1 Thess. 5:22; 1 Cor. 6:18).

Personal Application and Reflection

1. Do you believe there are modern day apostles? Why or why not?
2. What religious controversies have you debated with others, if any? What religious topics are easily open for debate?
3. Do you think that some Christians hold the Law in contempt and speak ill of it? If so, why is this done?
4. Are men “called” to preach or is the ministry just another profession on the same level as deciding to be a doctor, lawyer, or schoolteacher?
5. Would it be wrong for a Christian to serve in the military? If not, why not? If so, why would Paul use the image of a Christian soldier?

Memory Work

1 Timothy 1:15 “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”

1 TIMOTHY 2

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2:1 Paul exhorts Timothy to have an effective prayer life that includes supplications, prayers, intercessions, and giving of thanks.

The word supplication speaks of an attitude of prayer that pleads with God and reasons with Him. As a rational Being God enjoys good arguments as to why He should act in a given situation. When the Christian prays he must do so in a spirit of humility, searching for the mind and will of God.

Prayers should be primarily addressed to the Father, in the authority of Jesus, and in the power of the Holy Spirit. The underlining principle of prayer is grace, which should encourage believers to pray without ceasing.

Part of prayer includes the concept of intercession on behalf of believers, unbelievers and self. This is a great function of the priestly ministered entrusted to the saints and reflects the High Priestly work of the Lord Jesus who "*ever liveth to make intercession for us*" (Heb. 7:25).

The Christian must always remember to be grateful and make gratitude a part of the prayer life. The giving of thanks should be rational as well as emotional realizing that behind every gift there is a giver.

2 For kings, and *for* all that are in authority; that we may lead a quiet

and peaceable life in all godliness and honesty.

2:2 It is the will of God that all sorts of individuals are prayed for. There is good reason.

First, people are created in the likeness of God. Sin had destroyed the pristine image but the potential is still present for restoration by way of the new creation (2 Cor. 5:17).

Second, each person has the opportunity to be saved. No one but God knows who the elect are. Therefore, the responsibility of every Christian is to preach the whole gospel to the whole world before Jesus comes again.

Third, every person has intrinsic value no matter how wickedly the heart may express itself. The best example of this is reflected in the chief of all sinners, Saul of Tarsus who by divine grace became the apostle Paul.

Finally, each person may do some good in life and so is worthy of prayer as the Lord leads.

3 For this *is* good and acceptable in the sight of God our Saviour;

2:3. Prayer is declared to be good and acceptable in the sight of God our Saviour in as far as it leads to a quiet and peaceable life in all goodness and sincerity. A good testimony can lead to the salvation of souls from every class of life.

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

1:4 It is with great joy the church goes according to the Royal Command of Christ to tell people everywhere in every nation,

*“There is plentiful redemption
In the blood that has been shed.”*

But as the church goes it does so realizing that not all will be saved. Though many types of people will respond to the gospel message not all will come to faith.

This is not surprising when there is a proper understanding of the word “all”. This word is sometimes used in a restricted sense. It does not of necessity mean all without exception but all without distinction.

For example, in verse one Paul exhorts that prayers be made for all men. This cannot mean all men without exception for that is a burden too great to bear for any Christian or assembly. Moreover, Paul proceeds to show how he means that prayer should be made for all sorts of men in verse 2.

In like manner, God desires all sorts of individuals to come to the knowledge of the truth such as Jew and Gentile, male and female, young and old, rich and poor—and they do.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

2:5 Any attempt to recognize a human mediator between God and man other than Christ Jesus dishonors the Lord. The faithful and confessing church must never concede to any person being considered a co-redemptrix mediatrix advocate. There is only one God and one Mediator, Jesus Christ the Lord.

6 Who gave himself a ransom for all, to be testified in due time.

2:6 Over the centuries the church has struggled to properly understand the atonement. Several theories have been offered by way of explanation.

- **Ransom theory.** In this view Satan rules this world and the human race. As a result, God paid a ransom in the form of the blood of Christ to redeem us. Origen (AD 182–251) and Augustine (AD 354-430) embraced this position. It was the most popular view until the Middle Ages.
- **Satisfaction theory.** Proposed by Anselm (1033-1109) this theory argued that though sin dishonored God., His honor could be repaid through punishment or satisfaction. Christ could and did offer an acceptable satisfaction because He was God-man.
- **Moral Influence theory.** Peter Abelard (1078-1142) advanced the Moral Influence theory that maintains that God loves us. Therefore we do not need to fear punishment, but we do. So, by His death Christ demonstrated the extent of His great love.
- **Governmental theory.** Hugo Grotius (1583-1645) taught the governmental theory of the atonement which states that though sin violates God’s laws He could punish law-breakers sin but need not. However, if God did not punish the wicked the moral order would

collapse. The death of Christ illustrates the penalty men will pay if sin is continued. The purpose of the atonement was to deter from sin.

- **Example theory.** Socinus (1525-1562) offered still another view of the atonement when he proposed the Example theory, which has become popular among the Unitarians. Simply put, the death of Christ is meant to inspire men to good works and virtue. The death of Christ is an example of total love for God, which we must have if we are to enjoy salvation. Such expression of love lies within the power of the moral soul.
- **Biblical theory.** In a biblical theory of the ransom the images of lamb, sacrifice and blood are brought into focus. Attention is paid to key concepts such as the wrath of God against wickedness due to a divine justice outraged, the need for purification from sin, and the need for a new devotion to God based on His justice satisfied. The great drama of redemption is set forth in Hebrews 8-10 whereby Jesus Christ made a substitutionary atonement for sinners thereby propitiating the wrath of God so that God is free to declare the guilty justified in His sight and be restored to fellowship with the same all on the basis of mercy and grace. Christ gave himself a ransom for all types of individuals who will finally be saved, as will be testified to in due time. *Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the*

throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity [truth].

1:7 **Ordained a preacher and an apostle.** Denominations and human institutions do not make ministers of the gospel. It is a divine appointment.

*“Christ the Son of God hath sent me
Through the midnight lands:
Mine the mighty ordination
Of the pierced hands.”*

~*~

France Bevan

8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

1:8 **Note three principles of prayer.**

- Effectual prayer can only be offered by holy individuals.
- Effectual prayer must be made without anger, bitterness or hatred in the heart. Prayer is to be offered in love.

- Effectual prayer must be made in faith and without doubt. Jesus said,

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24).

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness [bashfulness] and sobriety [sanity of mind; self control]; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing [claiming] godliness) with good works.

2:9-10 It is instructive that Paul provides pastoral principles of proper conduct for men and a dress code for women. It is possible that special attention was given to the apparel of the woman for some women may dress carelessly not remembering or knowing that the male is easily stimulated to sensual thoughts by sight, much more than the female who responds more readily to words and touch.

The clothing of Christian women should be such that will accent and enhance her feminine beauty without being provocative or suggestive. Women are to be respectfully modest in what they wear; self-control is to be exercised in the wearing of external ornaments such as gold or pearls (1 Peter 3:3).

Paul’s larger point is that what a person wears reflects the inner life. So many people, male and female, who are devoid of content or character, will try to make up the difference by an outlandish style of dress or overdress of fashionable wear. God is more interested in the inner life. God the Father wants good works to

ornate His children. In all matters pertaining to the Christian life there is to be modesty and balance.

11 Let the woman learn in silence with all subjection.

2:11 Theoretically all people learn best in silence as critical information is imparted.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

2:12 The Lord has a right to organize His church as He sees best. It is the will of the Lord that woman not be put in a position where they have to teach adult men in an official capacity nor should a woman make any move to usurp legitimate authority. This apostolic injunction does not mean women cannot have important leadership roles within the church structure. It does mean they are not to move outside the sphere of authority entrusted to them. The principle of non-usurpation of authority applies to men as well and to children.

13 For Adam was first formed [created], then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

2:13-14 Paul is teaching everyone has a proper place in the body of Christ. It is not a matter of one person being superior to another or inferior, it is a matter of divine order. To support his position of the proper subordinate place of women within the local assembly Paul argues from the

order of creation and from the fact the woman was deceived not the man. Had Eve remained in her proper place of subordination to Christ, to His Word and to her husband she would not have been subject to deception. Sin reverses the natural order demonstrated by Eve listening to the satanic voice, doubting the Word of God then disobeying it defiantly and finally offering the fruit to her husband—and he did eat.

God multiplied the sorrows of women in childbirth. Though many women still go into the valley of the shadow of death in order to bring a precious baby into the world, they shall be delivered. Such is the nature of divine mercy. There is a condition to this experience. Women are to continue in the sphere of saving faith by expressing love and holiness with proper sobriety for it is a grave responsibility to be the mother of a child.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity [love] and holiness with sobriety.

2:15 Three major interpretations prevail in understanding this verse.

First, the passage has been interpreted to mean that a woman's greatest achievement in life is to be devoted to her husband, bear children and pursue a faithful and pure way of life. The woman who accepts and enjoys this divinely ordained role is blessed.

Second, the passage has been interpreted to mean that salvation comes through the birth of a Child, Jesus the Savior. Though the woman was deceived in the Garden of Eden so that she ate of the forbidden fruit bringing death to herself and to her husband (and through his transgression he brought death to all mankind), God in mercy shall deliver by childbearing, her and all others who will believe.

Third, the passage has been interpreted to mean that Christian women will be brought safely through the childbirth experience by faith and love and a holy life. The thinking is this. As a result of the disobedience of Eve,

Leader's Study Guide for 1 Timothy

Questions on 1 Timothy 2

1. What four facets should characterize the prayer life?
2. Give four reasons why all sorts of people should be prayed for.
3. What contextual evidence might suggest that the word "all" in verse 4 does not mean "all without exception" but might mean "all without distinction"? (For a restricted use of the word "all" study the following passages: John 3:26; Acts 19:10; 1 Cor. 9:22; 2 Cor. 3:2; Col. 3:11 etc. There are nearly 500 instances in Scripture where "all" is used in a restricted sense).
4. What is the apostle's larger point in respect to providing a dress code for the ladies?
5. List one of three interpretations of 1 Timothy 2:15. Provide the one that reflects your thinking.

Answers for 1 Timothy 2

1. Supplications, prayers, intercessions, and giving of thanks should characterize the prayer life of the believer.
2. People should be prayed for because of the following reasons.

First, people are created in the likeness of God.

Second, each person has the opportunity to be saved.

Third, every person has intrinsic value no matter how wickedly the heart may express itself.

Fourth, each person may do some good in life and so is worthy of prayer as the Lord leads.

2. In verse one Paul exhorts that prayers be made for "all men". This cannot mean all men without exception for that is a burden too great to bear for any Christian or assembly. Moreover, Paul proceeds to show how he means that prayer should be made for all sorts of men in verse 2.
3. Paul's larger point is that what a person wears reflects the inner life.
4. Any one of the three will be correct.

First, the passage has been interpreted to mean that a woman's greatest achievement in life is to be devoted to her husband, bear children and pursue a faithful and pure way of life.

Second, the passage has been interpreted to mean that salvation comes through the birth of a Child, Jesus the Savior.

Third, the passage has been interpreted to mean that Christian women will be brought safely through the childbirth experience by faith and love and a holy life.

Personal Application and Reflection

1. If in verse 4 Paul was teaching that God wanted all men without exception to come to knowledge, would not that lead to the doctrine of universalism? Why or why not?
2. Do you think that Paul's pastoral counsel on proper attire for Christian women is an absolute prohibition against wearing makeup and jewelry? Are not rubies, diamonds, gold and silver the gifts God? Is it wrong to enjoy these gifts of God? Why or why not?
3. Describe your prayer life. If is found to be weak and ineffectual write out a plan to improve your prayer life. Be specific.
4. To whom do you think Christ paid a ransom and for what purpose? (1 Tim. 2:6).
5. Comment on the various historical views of the atonement against the biblical view. Why were they not sufficient for the church and worthy of universal acceptance?

Memory Work

1 Timothy 2: 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.

1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good [excellent] work.

3:1 The word for “*bishop*” is “*episkopos*” and means literally “*overseer*.” The bishop of an assembly can also be called an “*elder*” (Gk. *presbuteros*). as in Acts 20:17, 28 or “*pastor*” meaning “*shepherd*” as in Ephesians 4:11. While the term elder indicates the maturity of spiritual experience and understanding of those so described, the term “*bishop*” or “*overseer*” indicates the character of the work that is to be engaged. It is the responsibility of the “*bishop*”, “*elder*”, “*pastor*” to supervise the spiritual welfare of the congregation God has entrusted to his care. The proper desire for this spiritual work must come from God.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3:2 Specific qualifications are to be met in order for a man to hold the office of a bishop (elder/pastor).

- **A man must be blameless.** The word “*blameless*” means literally, “*cannot be laid hold of*” and conveys the idea of being irreproachable or not open to censure. It is possible Paul is referring to a blameless life in the following areas he will now list.

- **The husband of one wife.** On the interpretation of this phrase two views are embraced. It is possible Paul is giving a prohibition against polygamy, which was a common practice in the ancient world. It is possible Paul is referring to being the husband of one wife period thereby barring forever a divorced person, and some think even a widower, from being a pastor.
- **Vigilant.** The word means to be temperate. The various powers bestowed by God upon men are capable of abuse. Therefore the church must find godly individuals who will exercise the office in such a way that others are helped, the ministry is not hindered and the will of God is done. A man who is temperate has self-control.
- **Sober.** The bishop is to be sensible and of a sound mind. A double minded man is unstable in all ways. While a minister is not to be closed to new insights into the truth neither is he to be unstable emotionally or in doctrine. He is to be serious minded for eternal matters are very serious indeed.
- **Of good behavior.** The word in the original means orderly. There are some that take delight in being disorganized. Ministers being late to appointments is a notorious joke, but it ought not to be. The Lord’s work proceeds best when there is order and that demands an orderly personality.

- **Given to hospitality.** Being selfish and isolated is a characteristic of the world. The Christian minister should open his home to the needs of others, however humble the home may be. Ministers are to establish the pattern for friendliness in the congregation by being hospitable.
- **Apt to teach.** Having a brilliant mind does not mean the gift of communication is present. Those who would be an elder must have the ability to impart spiritual knowledge to others in an acceptable and understandable format.

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

3:3

- **Not given to wine.** While the Word of God does not forbid drinking (1 Tim. 5:23), it does forbid drinking to excess. Drunkenness is a great evil and bars the soul from eternal life (1 Cor. 6:9,10).
- **No striker.** Physical violence has no place in the house of the Lord. A Chinese proverb says, *“He who strikes the first blow has run out of ideas.”*
- **Not greedy of filthy lucre.** It is wicked to make merchandise of God’s people (2 Peter 2:3). While a minister is to be adequately provided for (Gal. 6:6-8) he should not be motivated to minister by money.

- **Patient.** Those who preach will be the object of much misunderstanding and personal abuse. The elder must be willing to suffer long with the improper attitudes and actions of people.
- **Not a brawler.** The pastor must not be a person who enjoys arguing. Many a congregation has been hurt by a spiritual leader who stirred up needless controversy in name of moral or doctrinal purity.
- **Not covetous.** Jealousy has been called a green-eyed monster. Indeed, jealousy is an emotional monster that devours by moving the heart to want the possessions of others.

4 One that ruleth [manages] well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3:4-5

- **One that ruleth well his own house.** A minister that can rule his own house with love and authority will be a fit ruler over the family of God.

6 Not a novice [new convert], lest being lifted up with pride he fall into the condemnation of the devil.

3:6

- **Not a novice.** Two elements are to be considered. First, there is the matter of age. With time comes opportunity for maturity as the pressures of life are met. Second, there is a time limit as to how long a person has been a Christian. The office of an elder should not go to a recent convert lest rapid advancement to a place of spiritual leadership cause unnecessary pride.

7 Moreover he must have a good report of them which are without; lest he fall into reproach [shame] and the snare of the devil.

3:7

- **He must have a good report of them which are without.** The judgment of others outside the local assembly is important. It is to the world at large the pastor will reach for new converts. Their opinion is not to be dismissed.

8 Likewise *must* the deacons *be* grave, not double-tongued [two faced], not given to much wine, not greedy of filthy lucre;

3:8 The word “*deacon*” means “*servant*.” The church would do well to give out towels of service and not titles. Deacons are not meant to rule over congregations or hold ultimate authority within the assembly as executive board members hold in a worldly corporation. Rather, deacons are called to serve them as a slave would serve a master. Resentment of such

a servile concept and image simply means a person is not ready to be a deacon for the

heart is not humble. Much harm comes to the body of Christ when individuals have a title but not the heart for the position of appointment.

Deacons are to be marked by gravity or maturity, not being two faced, not given to drunkenness and not desirous of being rich. The latter qualification is of particular importance for when undue concern is given to running the church as a profit or loss enterprise the dynamics of a ministry based on faith and grace is subdued and the Holy Spirit is quenched.

9 Holding the mystery of the faith in a pure conscience.

3:9 The word mystery does not mean something which is in itself mysterious but a secret revealed only to initiates. It is the will of God the church should, by divine illumination, understand a secret even the person and work of Jesus Christ. It is a great mystery the church embraces that the divine Christ united Himself to a human body to be the God-man in one, blessed and adorable.

10 And let these also first be proved [tested]; then let them use the office of a deacon, being *found* blameless.

3:8-10 While the elder(s) oversee the general affairs of the congregation they are to be assisted by deacons. Biblically, deacons do not have any ruling authority. They are to serve the elder(s) and the congregation in a supportive role

making sure the plans and programs of the spiritual leadership are implemented. Co-operation not competition is needed between pastor(s) and deacons. The position of the deacon is not eternal but functional, for a specific task. Deacons are primarily responsible for the mundane details that make the work of God successful. Because they are to be servants of the most High God and of the church they must be humble men, sincere, not two faced, not given to much wine and enamored with a desire to control money or resources. Most importantly deacons must know and embrace that body of revealed truth and unite it with a life lived with a pure conscience having first been proved in these areas by way of testing. In the end, the man makes the office more than the office makes the man.

11 Even so *must their* wives [women] be grave, not slanderers, sober, faithful in all things.

- It is possible that Paul is introducing a parenthetical thought about Christian women in general at this point. Paul is not finished with the requirements for the office of deacon yet he wishes to say something about women. The word translated “*wives*” is a work in the Greek, which means a woman, married or unmarried. These women, not necessarily wives, are assistants to the deacons in helping the poor and the needy. These are women who provide auxiliary service, performing

ministries for which women are best suited. Having said this, it is possible Paul is speaking directly to deacon wives since the qualifications for deacons are continued.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

3:12 **Husband of one wife.** As in the case of the elder the deacon must be found faithful to the marriage vow physically, mentally and emotionally.

- **Ruling their children and their own household well.** The family of God demands strong, sensitive, wise men in leadership position. Individuals who are emotionally or doctrinally immature should not be allowed to enter into leadership positions in the church.

13 For they that have used [served in] the office of a deacon well purchase to themselves a good degree [standing], and great boldness in the faith which is in Christ Jesus.

3:13 Deacons who are under pastoral authority and do not try to become the ultimate authority of the church but rather serve the pastor(s) and people in humility will be honored by Christ in a special way as Stephen and Philip used well the office of a deacon.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou [men] mayest know how thou oughtest to behave thyself [themselves] in the house of God, which is the church of the living God, the pillar and ground of the truth.

3:15 The “house of God” is not a reference to a physical structure but to the whole body of Christ. It is a spiritual building made of the lives of those who have been born again (Eph. 2:22).

16 And without controversy great is the mystery [hidden truth] of godliness: God was manifest [revealed] in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

3:16 The mystery of godliness is summarized in the Person and work of Jesus Christ.

- **Christ is God manifested or revealed in the flesh.** Jesus is both God and man. Though no man has seen God at any time; “*the only begotten Son, which is in the bosom of the Father, He hath declared Him*” (John 1:18). How? In that the “*Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth*” (John 1:14). And so “*God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them*” (2 Cor. 5:19).

- **Christ was justified in the Spirit, which** means He was declared righteous. At the baptism of Jesus the Spirit descended upon Him like a dove and the voice of the Father was heard saying, “*This is My beloved Son, in whom I am well pleased*” (Matt. 3:17).

- **Christ was seen of angels.** As the eternal God, Jesus Christ was known to the angels. As a babe in the cradle He was watched over. During His life angels came to minister to Him (Matt. 4:11) and were ready to come to His rescue if He called (Matt. 26:53).

*“He could have called
ten thousand angels,
To destroy the world
and set Him free.*

*He could have called
ten thousand angels,
But He died alone,
for you and me.”*

~*~

- **Christ was preached unto the Gentiles.** The word for “Gentiles” can also be translated “nations.” And Jesus said, “*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen*” (Matt 28:19-20).

- **Christ was believed on in the world.**
Christ did not die in vain. The souls He redeemed are being saved.
- **Christ was received up into glory.**
Today, there is a Man in the heavens and His name is Jesus. He is seated in the heavens until the day He shall return the second time for all who believe.

Leader's Study Guide for 1 Timothy

Questions on 1 Timothy 3

1. What are various names for ministers in the *New Testament* local assembly?
 2. List at least ten qualifications for a biblical elder.
 3. List at least five of the qualifications for a biblical deacon.
 4. Provide two interpretations of the word translated "wives" in 1 Timothy 3:11.
 5. What is declared to be without controversy or dispute?
- Not greedy
 - Patient
 - Not a brawler
 - Not covetous
 - One that rules his own house well
 - Not a novice
 - Having a good report
3. A deacon must meet specific biblical qualifications.
 - Not two faced
 - Not given to much wine
 - Not greedy
 - Holding doctrine truth with a pure conscience
 - Having first been tested
 - Be the husband of one wife
 - Able to rule their own children and home

Answers for 1 Timothy 3

1. Ministers are called bishop, elder, and pastor. The word for "*bishop*" is *episkopos* and means literally "*overseer*." The bishop of an assembly can also be called an "*elder*" (Gk. *presbuteros*) as in Acts 20:17, 28 or "*pastor*" meaning "*shepherd*" as in Ephesians 4:11.
2. An elder must be blameless in the following areas.
 - The husband of one wife
 - Vigilant
 - Sober
 - Of good behaviour
 - Given to hospitality
 - Able to teach
 - Not given to wine
 - Not a striker
4. Concerning the translation of the word "wives" in 1 Timothy 3:11 it is possible Paul is giving a prohibition against polygamy, which was a common practice in the ancient world. It is possible Paul is referring to being the husband of one wife period thereby barring forever a divorced person, and some think even a widower, from being a pastor.
5. Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Personal Application and Reflection

1. Do you believe a local congregation is best served by a plurality of leaders called elders or by a spiritually minded pastoral individual with ultimate authority? What are the strength and weakness of each structure?
2. Is it realistic to believe that a local assembly will find individuals meeting all the qualifications Paul has enumerated? If no one is blameless in all the areas addressed, what should the church do with a candidate for spiritual office?
3. Comment on the following statement: Instead of being set up along biblical guidelines, many modern assemblies are run as a corporation with a business mentality whereby the pastor is viewed as the Executive Officer of the company and the Deacons function as the Board of Directors being guided by *Robert Rules of Order*. Is this a valid statement and if true should it cause concern? Why or why not?
4. In your experience are the wives of elders and deacons a help or a hindrance to the work of the ministry? Explain.
5. Does your church have deaconess? Why or why not?

Memory Work

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

4:1 Individuals can be deceived by seducing spirit for several reasons.

- Some are promised an emotionally stimulating religious experience.
- Some are enamored with a exciting new idea.
- Some depart from the faith because false ministers of righteousness made great promises that can never be realized and there is disillusionment.

2 Speaking lies in hypocrisy [false pretense]; having their conscience seared with a hot iron;

4:2 A “*conscience seared*” is a conscience that is without feeling. The heart is not touched by gospel threats or promises nor does it respond to the pleas or pain it inflicts on others. Because there is no moral sensibility there is no hesitation to lie in a religious context claiming spiritual insights they do not have and spiritual knowledge they do not possess.

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified [set apart] by the word of God and prayer.

4:2-4 Two specific false teachings associated with seducing spirits and doctrine of devils are noted.

- **Celibacy. Forbidding to marry.** The prohibition against marriage is satanic in nature because it is a direct attack against the divine design established by God in the Garden of Eden. When men and women are not allowed to marry they are tempted to turn to unnatural acts which hurts all involved in the acts of aberrations.
- **Vegetarianism.** The exaltation of vegetarianism assaults gifts of food which have been graciously provided by God and sanctified by prayer (Acts 11:9).

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

4:6. **Thou hast attained.** No Christian will ever lead a person to a place he has not been. No minister can lift another person higher than his own level.

7 But refuse profane and old wives' fables, and exercise [train] thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

4:8 Bodily exercise does have a practical benefit but it is limited to time whereas godliness have a value that lasts beyond the grave.

9 This *is* a faithful [true] saying and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

4:10 In what sense is Christ the Savior of all men? Various positions are held within the church as to the meaning of this phrase.

- **Absolute sense.** Christ has paid for all the sins of all the people. He is the Savior of all without exception. The concern in embracing this position is that it logically leads to universalism which would then contradict many passages of *Scripture* which teach the unrighteous are not saved and go to an eternal judgment in a place originally created for the devil and his angels

- **Special sense.** Believers have their hope set on the living God and in this hope they shall not be disappointed because not only is He a kind God—hence the Soter or Preserver and Deliverer of all men showering blessings upon them—but He is in a very special sense the Soter (Savior) of those who by faith embrace Him and His promise. Especially to those who believe does God impart salvation and everlasting life in all of its fulness. If a soul is going to be saved the heart must recognize Him as Savior. The objection to this view is that it makes salvation only a potential and not actual. The question must be addressed, “*Did Christ come to seek and to save that which is lost or did He come to make savable that which is lost?*”

- **Restricted sense.** Christ is the Savior of all but in the case of some His will is frustrated with obstinate belief. However, if that is true then what is to be said for the sovereignty of God whereby He works all things according to the counsel of His own will? (Eph. 1:11).

- **Definite sense.** Christ has paid for the sins of those who are to be the heirs of salvation. Christ is the Savior of all without distinction, Jew and Gentile, male and female, rich and poor, young and old. Christ is a definite Savior for definite people, those whom the Father has given Him (John 6:37; 10:15-17).

11 These things command and teach.

12 Let no man despise [look down upon] thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

4:12 Paul commands his spiritual son to be an example of the believer in several areas.

- **In word.** The Word of God has much to say about proper speech, controlling the tongue and speaking gracious words that will build others up instead of tearing them down. The Christian is not to be boastful or engage in foolish talk (Col. 4:6).
- **In conversation.** The world is watching to professing believers to evaluate their manner of life. The world wants to know if the Christian way of life brings joy and stability while giving purpose and meaning to life.
- **In charity.** The believer is to love according to the characteristics of the same in 1 Corinthians 13. Opportunities will be provided for the believer to demonstrate right attitudes and right actions to those who are unloving and undeserving.
- **In faith.** There is a body of truth once delivered to the saints that must not be corrupted or compromised but contended for without being contentious (Jude 1:3). There is only one way of salvation and that is by grace through faith. There is only one Savior, and His name is Jesus.

- **In purity.** Purity of life will enhance the ministry of any person. There is great shame for those who preach one way and live another. God does not want a disconnect between religious rhetoric and spiritual reality. The glorious power of the gospel must cleanse the one who proclaims it before it will affect those who hear it. A man has not vital ministry who is not pure in thought and life. God will not be mocked. The hypocritical heart will know the most severe judgment (Matt. 23:13-23).

13 Till I come, give attendance [attention] to reading, to exhortation [preaching], to doctrine.

2:13

The public reading of the Scripture would include not only the Law and the Prophets but also the growing New Testament (Col. 4:16; 1 Thess. 5:27; Rev. 1:3).

Exhorting the saints would include warning against doctrinal error and immorality.

Doctrine was not to be neglected for there is a body of truth that must be kept pure in order to unite and keep the faith.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery [elders].

4:4 Anyone who wants to make an impact on the world for the cause of Christ must work at it. There is no place in kingdom work for those who are not diligent. *“The night cometh, when no man can work” (John 9:4).*

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine [teaching]; continue in them [these things]: for in doing this thou shalt both save thyself, and them that hear thee.

4:16 **Save thyself.** This is not a reference to eternal salvation. It is a reference to saving self and others from many temptations and difficulties. The Christian life when lived consistently will deliver a person from many harmful situations. The Lord will preserve His own in time as He preserves them in eternity. *“Take heed”* is part of the gospel message of sanctification.

Leader's Study Guide for
1 Timothy

Questions on 1 Timothy 4

1. What are three reasons why people give place to seducing spirits and false doctrine.
 2. List two specific doctrines associated with seducing spirits and the doctrine of devils.
 3. List six areas the believer is to be an example to others.
 4. Cite three aspects of ministry Timothy was to concentrate on according to verse 13.
 5. Why is the life of the messenger to be kept pure morally and doctrinally (verse 16)?
2. Two specific false teachings associated with seducing spirits and doctrine of devils are celibacy and vegetarianism.
 3. The believer is to be an example to others in the following areas:
 - In word.
 - In conversation.
 - In charity (love).
 - In spirit.
 - In faith.
 - In purity.
 4. Until Paul arrived Timothy was to focus attention upon Scripture reading, exhortation [preaching] and doctrine.
 5. By continuing in spiritual truth and conduct Timothy was told he would save himself and others that listened to him.

Answers for 1 Timothy 4

1. People give way to seducing spirits for several reasons.
 - Some are promised an emotionally stimulating religious experience.
 - Some are enamored with a exciting new idea.
 - Some depart from the faith because false ministers of righteousness made great promises that could never be realized and there was disillusionment.

Personal Application and Reflection

1. Is there any current evidence of evil that has come into the church because celibacy has been mandated on many professing Christians and restrictions have been placed on certain foods?
2. Can you think of any other doctrines that might be associated with seducing spirits and devils?
3. Do you practice the biblical art of meditation upon the Scriptures? If not, why? If so explain your practice.
4. Have you suffered reproach for the cause of Christ? Please share a brief

testimony as to what happened. If you have not suffered yet for Christ sake, how is this explained?

5. Is it your custom to pray prior to eating a meal (1 Tim. 4:4-5)? Why?

Memory Work

1 Timothy 4:9 This is a faithful saying and worthy of all acceptance. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

1 TIMOTHY 5

1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

5:1 Social courtesy forms a large part of Christian ethics. There is to be a fundamental respect not only for those who are in an official capacity in the church but also for anyone advanced in years. If such a person needs a word of admonition, it is to be spoken in a kind manner as speaking to one's own father.

2 The elder [older] women as mothers; the younger as sisters, with all purity [honor].

5:2 What a lovely thought it is for Christian men of all ages to treat elderly ladies with as much respect as they give their own mothers and the young ladies in the assembly as if they were their own sisters. When this counsel is followed much discontent and immorality is held in check.

3 Honour [respect] widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5:1-4 Throughout Scripture the widow and the orphan finds a special place in the plan of God.

- God is a Father of the fatherless and a Judge of the widows (Psa. 68:5).

- Widows are under God's special care and protection (Ex. 22:23).
- By means of the tithe and the "forgotten sheaf" provision was made for them in the Old Testament economy (Deut. 14:29; 24:19-21; 26:12,13).
- God wanted the widows to be able to rejoice too at the feasts (Deut. 16:11,14).
- God blesses those who help and honor widows (Isa. 1:17, 18).
- God rebukes those who punish and hurt widows (Ex. 22:22; Deut. 24:17).
- Widows were the object of the compassion of Christ (Mark 12:42; Luke 7:11-17; 18:3; 20:47; 21:2,3).
- In the early church the widows were not forgotten (Acts 6:1-6; James 1:27).

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge [as a commandment], that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

5:8 A professing believer who does not make every effort to provide for his own family is worse than an unbeliever for the following reasons.

First, the unbelievers may never have heard about the specific precept to love. However, one who has been instructed in the Christian religion has heard the command time and again. *John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* Love is motivated to meet the needs of others.

Second, the unbeliever is a stranger to the example of the love of Christ for His own. In contrast the church member knows the story of His loving example and is obligated to be like the Master.

Third, the unbeliever knows nothing about an enabling Power in the Person of the Holy Spirit. The Christian who has witnessed the evidence of the Holy Spirit's sustaining power knows there is divine energy to keep every commandment the church has been given.

Fourth, often the unbeliever does provide for widowed mothers and grandmothers due to respect for ancestors. Therefore for a professing Christian not to provide for his own would indeed be worse than an infidel.

9 Let not a widow be taken into the number under threescore years [60 years] old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the

saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

5:5-10 Paul sets forth the definition, age and qualifications for a widow to be helped by the local assembly. A woman was considered to be a widow if she had no visible support available from family members and was over sixty years of age. She must also have a good reputation and a history of good works.

11 But the younger widows refuse: for when they have begun to wax wanton [turn away] against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers [gossips] also and busybodies, speaking [repeating] things which they ought not.

14 I will therefore that the younger women marry, bear children, guide [rule] the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after [as led by] Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

5:17 Appealing to Deuteronomy 5:24 Paul teaches that respect and remuneration should go to support faithful workers (Luke 10:7). The word used for honor is *time* (*tee-may*) and speaks of the highest dignity or reverence. Others should honor those whom God honors. When this is done there will be less competition among church members and more co-operation.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, **The labourer is worthy of his reward.**

19 Against an elder receive not an accusation, but before two or three witnesses.

5:19 Accusing a pastor falsely is almost a spiritual blood sport in some assemblies. D. L. Moody liked to say that a lie gets halfway around the world before truth gets its boots on to pursue it. A charge made against an elder is a serious matter and so should be made in a public manner in the presence of independent witnessess for evaluation of what should be done next by the spiritual leadership of the assembly and

if necessary the whole congregation (Matt. 18:15-17).

20 Them that sin rebuke before all, that others also may fear.

5:20 Spiritual accountability is a vital part of the internal structure of the *New Testament* church. Without church discipline there can be no true discipleship.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another [showing favoritism], doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

5:22 It is the will of the Lord that individuals not be placed in responsible positions of leadership in the church apart from a divine call, recognizable spiritual gifts and a time of teaching and training.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after [sins show up later].

25 Likewise also the good works *of some* are manifest [plainly seen] beforehand; and they that are otherwise cannot be hid.

Leader's Study Guide for 1 Timothy 5

Questions on 1 Timothy 5

1. Provide four biblical facts that widows are watched over by God.
 2. Why is a Christian who does not provide for the family worse than an infidel?
 3. What double portion or double honor is to be given to ministers?
 4. What is the church responsible to do with those who are in doctrinal and moral error?
 5. What does the command "*lay hands suddenly on no man*" mean?
- God blesses those who help and honor widows (Isa. 1:17, 18).
 - God rebukes those who punish and hurt widows (Ex. 22:22; Deut. 24:17).
 - Widows were the object of the compassion of Christ (Mark 12:42; Luke 7:11-17; 18:3; 20:47; 21:2,3).
 - In the early church the widows were not forgotten (Acts 6:1-6; James 1:27).

2. A believer that does not provide for the family is worse than an unbeliever for several reasons.

First, the unbelievers may never have heard about the specific precept to love (John 13:34).

Second, the unbeliever is not obligated to be like Christ.

Third, the unbeliever knows nothing about an enabling Power in the Person of the Holy Spirit.

Fourth, often the unbeliever does provide for widowed mothers and grandmothers due to respect for ancestors. Therefore for a professing Christian not to provide for his own would indeed be worse than an infidel.

3. Appealing to Deuteronomy 5:24 Paul teaches that respect and financial remuneration should go to support faithful workers (Luke 10:7).

Answers for 1 Timothy 5

1. Throughout Scripture the widow and the orphan finds a special place in the plan of God.
 - God is a Father of the fatherless and a Judge of the widows (Psa. 68:5).
 - Widows are under God's special care and protection (Ex. 22:23).
 - By means of the tithe and the "forgotten sheaf" provision was made for them in the Old Testament economy (Deut. 14:29; 24:19-21; 26:12,13).
 - God wanted the widows to be able to rejoice too at the feasts (Deut. 16:11,14).

4. Without church discipline there can be no true discipleship. Those who sin in a public manner are to be rebuked in public that others may learn to fear.
5. It is not the will of the Lord that individuals be put into leadership positions in the church without teaching or training.

Personal Application and Reflection

1. Do you believe that slavery, as an institution is ordained of God? Why or why not?
2. Should Christians refrain from drinking and using alcoholic beverages even socially or only to excessive?
3. How can a spirit of contentment be cultivated in the heart of Christians?
4. Cite a case of church discipline or accountability that you are aware of, if any. What were the results of discipline being administered?
5. List the social obligations, if any, you believe the church has a responsibility to meet.

Memory Work

1 Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another [showing favoritism], doing nothing by partiality.

1 TIMOTHY 6

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise [belittle] *them*, because they are brethren; but rather do *them* service, because they are faithful [believers] and beloved, partakers of the benefit. These things teach and exhort [urge].

6:2 The ancient slave and the modern employee must be careful to maintain a proper attitude towards those they find in authority over them especially if they have believing “*masters.*” A renewed commitment must be made to labor as unto the Lord keeping in mind those Christians who are in authority are also faithful and beloved by Christ. In this manner the work place is transformed

In context it is true the apostle did not advocate outright revolt by the slave but he also did not advocate the continuation of the status quo. Paul aimed by the spiritual law of redirection to destroy the essence of slavery with all of its attendant evils. A principle was being established. “*Let the slave honor his master and let the master be kind to his slave. Let both bear in mind that with God there is no respect of persons.*”

The grace of Christ and the power of the gospel from within would become a penetrating leaven, transforming the whole lump. The gospel is a liberating force for Christ has come to set the captives free (Luke 4:18).

3 If any man teach otherwise, and consent [agrees] not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting [sticking] about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings [thoughts],

6:4 Those who reject biblical doctrine and pastoral authority will display what they are.

- **They are proud.**
- **They are ignorant.**
- **They are argumentative and will use questions not to seek information but as a springboard for debate.**

Because of this more evil will following take a definite form.

- **Envy.** A disputant who is shamed with defeat is filled with malignant ill will and with poisonous spite against the victor.
- **Strife.** This results from envy. A person whose unbiblical thinking is exposed is unwilling to concede the point. Bitter discord follows.
- **Railings.** In the midst of anger the temptation comes to blasphemy. Insults are directed against God or the teacher of the Word of God.

- **Evil surmising or thoughts.** What follows next are base suspicions. The mind of the individual is haunted by mistrust and foreboding and so unjust accusations are made. Perception becomes the new reality replacing true truth.

5 Perverse disputings [misleading arguments] of men of corrupt minds, and destitute [without] of the truth, supposing that gain is godliness: from such withdraw thyself.

- **Perverse disputing.** The downward emotional spiral of evil continues with misleading arguments. The person who rejects the Bible and pastoral oversight will engage in open and scurrilous verbal abuse, stinging insults and heated invectives. They will also not hesitate to engage in covert insulations, malicious innuendos and thinly veiled disdain. More often than not those who are characterized by this behavior are viewed as being religious. They also tend to have financial resources in which they have learned to trust believing that their financial gain is a reflection of their godliness—and the naïve in the assembly are tempted to believe it as well. However, it is not true that health and wealth is the essence or even the evidence of vital godliness. While the gifts of God are to be received and enjoyed with gratitude they are not to be unduly valued or treasured. The object of the heart's desire is God Himself (Prov. 8:17; Jer. 29:13). Permission is given to the church to mark such people for

the trouble they create and avoid them. *Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

6 But godliness with contentment is great gain.

6:6 The story is told of a Quaker who promised to deed a nice piece of property to the most contented person who could prove it. An applicant came to the door and applied for the deed. *"I deserve the land because I have everything I need. I am most content. Now, I will be glad if you will make the deed out to me."* *"Friend,"* came the reply, *"if thee is contented what does thee want with my lot?"* The Jewish Talmud says that man comes into the world with his fists clenched but he dies with his hands wide open. Coming into the world and going through life there is a grasping for the toys of time, but going out everything is given up. A popular adage notes that no one has ever seen a U-Haul following a hearse to the graveyard. Everything is left behind.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

6:9 Playing the lottery, being in a tier of a financial pyramid scheme, embracing the health and wealth gospel—these are modern examples of how Christians are lured into temptation by longing to be rich. The divine warning has been issued. Destruction and damnation is just ahead! Beware!

10 For the love of money is the root of all evil: which while some coveted after [were greedy about], they have erred [turned away] from the faith, and pierced themselves through with many sorrows.

6:10 It is not money but the love of money that is the root of all evil. Another root or source of evil is bitterness according to Hebrews 12:15 and a lust pattern that desires more and more as per James 4:1.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold [seek diligently] on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth [gives life] all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

6:13 Paul gave Timothy three personal charges and one to pass on to others.

Personal charges

First charge. Timothy was commanded to follow after righteousness, godliness, faith, love, patience and meekness (1 Tim. 6:10).

Second charge. Timothy was charged to fight the good fight of faith, lay hold on eternal life whereunto he was called (1 Tim. 6:12).

Third charge. Timothy was exhorted to keep the commandments without spot and unrebukeable until the appearing of Jesus Christ (1 Tim. 6:13).

Professional charge

Timothy was to instruct the rich how to act in respect to wealth (1 Tim. 6:17).

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

6:14 The return of Christ is set forth in a simple manner in *Scripture*. Jesus will come again as He went away— slowly, bodily and visibly (Acts 1:11). He will appear the second time for all who believe (Hebrews 9:28). There is nothing in *Scripture* about the Second Advent taking place in stages or phases.

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

6:15 The glory and majesty of Christ will one day be made more manifest for all to see. This however does not negate the fact that Jesus is even now King of kings and Lord of lords (Rev. 19:16) with all power and authority given to Him (Matt. 28:18). Jesus is Prophet, Priest and King now and forever, Amen.

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

6:16 Only God hath immortality; all others derive life from Him. Only God has blazing glory which no man can approach unto for God is light and in Him is no darkness at all (1 John 1:5). No mortal eye can stand such light; only those in Christ can abide in the presence of the Eternal Light.

17 Charge [command] them that are rich in this world [life], that they be not high-minded [proud], nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate [give to the needy];

6:18 The conversion of the heart brings a change of attitude toward the resources entrusted to the Christian. God writes that law upon the heart, which says, "*It is more blessed to give than to receive*" (Acts 20:35). When Zacchaeus came to

faith he said, "*And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold*" (Luke 19:8).

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

6:17-19 Paul instructs Timothy and all ministers by way of application to instruct those that are rich with material possessions in a specific way.

First, the wealthy are to be instructed not to be proud. It is God who determines the ultimate wealth any person has. No person is self-made. It is God who gives intelligence, opportunities and business acumen.

Therefore, the wealthy are not to become proud because they are better off than others.

Second, the rich are not to trust in their riches but in the living God. Money will not buy happiness. Health or a longer life. Nor will money make pain go away when tragedy strikes an individual. There only security a person has is the grace of God. Banks may fail. Stock markets may crash. Insurance companies may go broke. Business partners may prove to be unfaithful. Only God will not fail.

Third, those who are rich are to be exhorted to do good works with their financial gains. Freely a Christian has received, freely they must give.

For those who have money and use it generously for the glory of God, the Lord will recognize and honor the good that is done.

20 O Timothy, keep that which is committed to thy trust, avoiding profane [individuals who do not honor God] *and* vain babblings, and oppositions of science falsely so called:

6:20 Science is knowledge arranged in an orderly way. True science is nothing to fear for all knowledge is God's knowledge. However, there is a science falsely called identified by a hypothesis that cannot be supported by known facts.

21 Which some professing have erred [made mistakes] concerning the faith. Grace be with thee. Amen.

Leader's Study Guide for 1 Timothy 6

Questions on 1 Timothy 6

1. What is the spiritual law of redirection?
2. Those who reject the Word of God and pastoral authority are characterized by three distinctives. What are they?
3. What is the character fruit of those who defy spiritual authority?
4. List the three personal charges Paul gave to Timothy.
5. How was Timothy to counsel the rich?

Answers for 1 Timothy 6

1. The spiritual law of redirection is stated in Scriptural terms 1 Cor 5:6 as "*a little leaven leaveneth the whole lump?*" This is true for good or evil. In the context of slavery, by living out the virtues of the Christian life the institution would be transformed.
2. Those who reject biblical and pastor authority are proud, ignorant and argumentative.
3. Those who defy spiritual authority are full of envy, **strife**, railings and evil surmisings or thoughts.
4. Paul gave Timothy three personal charges.

First charge. Timothy was commanded to follow after righteousness, godliness, faith, love, patience and meekness (1 Tim. 6:10)..

Second charge. Timothy was charged to fight the good fight of faith, lay hold on eternal life whereunto he was called (1 Tim. 6:12).

Third charge. Timothy was exhorted to keep the commandments without spot and unrebukeable until the appearing of Jesus Christ (1 Tim. 6:13).

5. Timothy was to exhort the rich to use their wealth for the good of others and the glory of God without becoming dependant on it as a source of security or spirituality.

Personal Application and Reflection

1. If you know of a church that has seen division, reflect upon the nature of those who caused the division. Did they follow the biblical pattern that Paul outlined?
2. How can a Christian protect the heart from covetousness? What do you think about the Health and Wealth Gospel? (1 Tim. 6:9-10).
3. Do you have a reputation for being righteous, godly, faithful, loving, patient and meek (1 Tim. 6:11)? Is it deserved? If not, what areas need to be improved?

4. Why do people tend to give more honor and authority to the voice of individuals that are viewed as wealthy? (James 2:1-9)
5. List some practical ways a Christian can “flee” from evil by removing opportunity to do wrong. Address the following areas: TV, internet, reading material, conversations, movies and games.

Memory work

1 Timothy 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.