

SEVEN LESSON STUDY ON PAUL'S LETTERES TO TIMOTHY

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Hamrick's seven-lesson Bible study on Paul's pastoral epistles to Timothy, examining the apostle's charges concerning sound doctrine, warnings against false teaching, and instructions for church order and Christian ministry.

7 Chapters

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1 Introduction

Introduction Letters to Timothy #1 – Introduction

Authenticity of the letters

Ancient evidence

Authenticity attested by Clement of Rome in 96 A.D.

Disputed only by 2nd-century Gnostics who disagreed with their teachings

Modern objections

One argument is 175-300 words found only in letters to Timothy & Titus, used nowhere else in the New Testament

Today's college graduate has an estimated active vocabulary of 50,000 words (surely Paul had more!)

Paul's known vocabulary from all his writings is only about 2,500 words—our sampling is far too small to draw conclusions

Similar differences of vocabulary emerge between selected writings of almost any writer, especially over a period of time

Others say that these letters are written against the Gnostic heresy of the 2nd century, so must have been later (?)

Similar themes also found in Colossians, letters of John

The Bible has a way of speaking to the errors of any century!

Who was Timothy?

His career

Born to Greek father in Lystra, raised to fear God by his Jewish mother and grandmother (2 Timothy 1:5)

Paul's apprentice on his 2nd missionary journey (Acts 16:3)

Ministered to churches in Philippi (Php 2:22), Thessalonica (1 Thessalonians 3:2)

Stayed with Paul during early part of Roman imprisonment (Colossians 1:1), though they were later separated (2 Timothy 4:21)

During time of these letters was preaching in Ephesus

His character

Sincere faith (2 Timothy 1:5)

Underestimated himself? (1 Timothy 4:12-14; 2 Timothy 1:6)

Fearful? (2 Timothy 1:7-8)

But never a hint that he let Paul down (Php 2:19-22)

The church of Christ at Ephesus

The city of Ephesus

Commercial city with large harbor, good highway access

Largest city (300,000?) in the Roman province of Asia

Regional center of Diana (Artemis) worship (Acts 19:23 ff)

Center of magical arts, divination (Acts 19:19)

The history of the church in Ephesus

Starting with a group of 12 disciples of John, Paul built up a large church over an unusual two-year stay (Acts 19:1-41)

Timothy remains behind to continue the preaching work

Going back to Jerusalem, Paul warned the Ephesian elders that false teaching and division were coming (Acts 20:1-38)

Tradition says the apostle John later taught in Ephesus

Jesus later said the Ephesians were holding fast against false doctrine, but had left their "first love" (Revelation 2:4)

Why were these letters written?

To counter false teaching

"That you may instruct certain men not to teach strange doctrines..." (1 Timothy 1:3)

The false teachings were varied

"Myths and endless genealogies" (1 Timothy 1:3)

"What is falsely called knowledge" (1 Timothy 6:20)

Combination of quasi-Jewish superstitions & Eastern Gnosticism?

Those teaching them were spiritually lost

"suffered shipwreck of their faith" (1 Timothy 1:19)

"gone astray from the truth" (2 Timothy 2:18)

Yet they found willing hearers

“Wanting to have their ears tickled” (2 Timothy 4:3)

Desiring a mere “form of godliness” (2 Timothy 3:5)

These letters say that doctrine does make a difference!

“Retain the standard of sound words” (2 Timothy 1:13)

“Pay close attention... to your teaching” (1 Timothy 4:16)

To grow and mature faithful churches

“That you may know how one ought to conduct himself in the household of God, which is the church...” (1 Timothy 3:15)

These letters address several specific “church” topics

Male/female roles in the worship assembly (1 Timothy 2:1-15)

Qualifications of elders and deacons (1 Timothy 3:16)

Bible reading and teaching in the assembly (1 Timothy 4:1-16)

Proper use of the church’s benevolence (1 Timothy 5:1-25)

These letters also address individual responsibility to the Lord’s work in a local congregation

“Fight the good fight, keeping faith and a good conscience”

(1 Timothy 1:18-19)

“Show yourself an example of those who believe” (1 Timothy 4:12)

“Kindle afresh the gift of God which is in you” (2 Timothy 1:6)

Though Paul speaks to Timothy as a fellow preacher, we can all apply these principles to our own roles in the church

“Remind them of these things...” (2 Timothy 2:14)

OUTLINE OF 1ST TIMOTHY

Salutation (1 Timothy 1:1-2)

Charge concerning sound doctrine (1 Timothy 1:3-20)

Charge to Timothy (1 Timothy 1:3-5)

Teachers of false doctrine (1 Timothy 1:6-7)

The law and the gospel (1 Timothy 1:8-16)

The responsibility for sound doctrine (1 Timothy 1:17-20)

Charge concerning public worship (2 Timothy 2:1-15)

Prayer in public worship (2 Timothy 2:1-7)

Men's and women's roles in the assembly (2 Timothy 2:8-15)

Charge concerning elders and deacons (1 Timothy 3:1-16)

Instructions concerning elders (1 Timothy 3:1-7)

Instructions concerning deacons (1 Timothy 3:8-13)

Reasons for these instructions (1 Timothy 3:14-16)

Charge concerning false teachers (1 Timothy 4:1-16)

Recognizing false teachers (1 Timothy 4:1-5)

How to deal with false teachers (1 Timothy 4:6-10)

How to handle yourself in the process (1 Timothy 4:11-16)

Charge concerning various segments of the congregation (1 Timothy 5:1-25, 1 Timothy 6:1-2)

Right treatment of all members (1 Timothy 5:1-2)

Right treatment of widows (1 Timothy 5:3-16)

Right treatment of elders (1 Timothy 5:17-20)

Special instructions to Timothy (1 Timothy 5:21-25)

Right treatment of masters (1 Timothy 6:1-2)

Charge concerning the minister (1 Timothy 6:3-21)

Having the right motive (1 Timothy 6:3-10)

Living as a man of God (1 Timothy 6:11-17)

Being a faithful minister (1 Timothy 6:17-21)

(adapted from Jim Sheerer, New Testament Commentary, Yeomen Press, 2001)

2 Paul's Charge Concerning Sound Doctrine

Paul's Charge Concerning Sound Doctrine Letters to Timothy #2 –1 Timothy 1:1-20: Paul's Charge Concerning Sound Doctrine

Paul's salutation (1 Timothy 1:1-2)

"...an apostle of Christ Jesus"

This helped identify him (Peter did the same)

But Paul's apostleship was disputed by his enemies (2 Cor.)

"...by command of God"

In all his letters except Philippians, 1st & 2nd Thessalonians, and Philemon, he makes a similar statement of authority

Paul was an apostle "born out of due season" (1 Corinthians 15:8), not meeting the description given in Acts 1:21-22

The source of authority matters!

Paul is about to give Timothy instructions on the work, teaching, worship, and organization of the church

No one has the right to do that on his own authority!

"Grace, mercy, and peace"

All Paul's salutations wish the reader "grace and peace"

Grace and mercy always come first—true peace comes only after God's grace is accepted and His mercy applied

Paul's charge about "different doctrine" (1 Peter 1:3-5)

The nature of sound doctrine

Sound doctrine is consistent and unified (Ephesians 4:4-6)

Sound doctrine is not constantly evolving (Jude 1:3)

Sound doctrine is not one choice among many (Galatians 1:5-8)

The result of sound doctrine is a life of love (1 Peter 1:5)

From a pure heart (purified by sound doctrine)

From a good conscience (guided by sound doctrine)

From a sincere faith (founded on sound doctrine)

The nature of “different doctrine”

It ends only in speculation, not in godly obedience (1 Timothy 1:4)

It leads to division (1 Timothy 6:4) and sinful lives (2 Timothy 2:16)

The proper reaction to “different doctrine”

Timothy is to stop it from being taught in the church

Elders are to guard against its entry into a church (Titus 1:9)

This must be done kindly and patiently (2 Timothy 2:24-25)

The false teachers described (1 Timothy 1:6-7)

Having “swerved” from sound doctrine, they...

No longer had pure hearts (at least partially selfish motives)

No longer had good consciences (i.e. accurately guided)

No longer had sincere faith (founded on Christ’s teachings)

Fixated on vain discussions

“Myths and endless genealogies”: probably Jewish fables, around which they built fanciful doctrines (Titus 1:14)

They spoke arrogantly on matters they did not understand

They taught from a desire to be known as great intellectuals

Cut from the same cloth as those described in Jude, 2 Peter

Proper use of the Old Testament (1 Timothy 1:8-11)

It clarifies and condemns sin (cf. Romans 7:7-13)

It also provides instructive examples (Romans 15:4)

It can and should be used—correctly! (1 Timothy 1:8)

O.T. law and N.T. gospel contrasted (1 Timothy 1:12-17)

Paul associates himself with sinners listed in 1 Timothy 1:9-10

He considered himself no better; in fact, worse (1 Timothy 1:15)

His sins were those of the heart and mind, not the flesh; it is possible to live an outwardly upright life, yet be lost

His testimony is an encouragement to those today wishing to leave their sinful ways and be forgiven (cf. 1 Corinthians 6:9-11)

Paul acted from ignorance, but it was no excuse (1 Timothy 1:13)

Unlike the O.T., Christ brought grace and new life

Animal sacrifices could not take away human sin (Hebrews 10:4)

But Christ's grace "overflows" (KJV "exceeding abundant"); Greek is hyperpleonazo, "hyper-abound" (1 Timothy 1:14)

Grace shows the merit of Christ, not of man

Paul could have emphasized his own character and integrity

Paul instead presents his story as a prime example of how much Christ can forgive (1 Timothy 1:16)

Grace brings not temporary pardon, but eternal life

Because we partake of the nature of an eternal God (1 Timothy 5:17)

This is why "sound doctrine" on this matter was important!

Paul's charge to "fight the good fight" (1 Timothy 1:18-20)

Paul often spoke in these terms about his work

"Fight the good fight of the faith" (1 Timothy 6:12)

"I have fought the good fight" (2 Timothy 4:7)

It presupposes opposition to sound doctrine

It presupposes that effort and determination are required

Timothy was prophetically destined to carry out this fight (cf. 1 Timothy 4:14)

"Holding faith and a good conscience" (1 Timothy 1:19 a)

Faith and a good conscience are active, not passive

Conscience may be misinformed (cf. Acts 23:1)...

...but it should never be ignored!

1 Timothy 4:2 speaks of those whose consciences are "seared"

The awful result of rejecting the faith (1 Timothy 1:19-20)

Paul names two who had "made shipwreck of their faith"

Paul pronounced them no longer part of Christ's body...

...but holds out hope "that they may learn..." (cf. 1 Corinthians 5:5)

In the meantime, their false teaching and disruptive influence would no longer harm the rest of the body

3 Paul's Charge Concerning Public Worship

Paul's Charge Concerning Public Worship Letters to Timothy #3 –1 Timothy 2:1-15: Paul's Charge Concerning Public Worship

Prayer in public worship (1 Timothy 2:1-7)

Kinds of prayers (1 Timothy 2:1)

Supplication: to beg for one's needs

Prayers: to worship, to wish toward

Intercessions: to petition (on behalf of another?) to a ruler

Thanksgivings: there is always something to be thankful for

A healthy Christian prayer life includes all of these!

Beneficiaries of prayers (1 Timothy 2:1-2)

All people—not only Jews, but also Gentiles; not only Christians, but also non-Christians

People in authority—even if corrupt and godless (Jeremiah 29:7)

Some goals of prayer (1 Timothy 2:2-4)

Pleasing God—the most important reason of all!

Quiet and peaceful lives—that our influence and the spread of the gospel may not be hindered (cf. 2 Thessalonians 3:1-5)

Bringing souls to the truth—because this is God's desire

Jesus mediates our salvation, and our prayers (1 Timothy 2:5-7)

Therefore we pray through Jesus' name (John 14:13-14)

Prayer is personal, but we do not set the terms—God does

Men & women in the assembly (1 Timothy 2:8-15)

How do we know this addresses the public assembly?

Parallel teaching on women's roles in 1 Corinthians 14:34 is clearly defined as "in the church", i.e. assembly

"In every place" (cf. 1 Corinthians 1:2)—if not the public assemblies, would prohibit women from praying anywhere!

A popular argument today is that “all of life is worship”, so no distinction between worship assembly and rest of life

These passages make no sense without some distinction between public worship and private life

The leader of public prayer (1 Timothy 2:8)

Specified as male: Greek aner (“husband, man”), not anthropos which could mean “people” (males and females)

Paul uses these terms deliberately in this chapter: anthropos in 1 Timothy 2:1, 1 Timothy 2:4-5, (referring to “mankind”) but aner in 1 Timothy 2:8

“Holy” hands, “without anger or quarreling”, puts emphasis on attitude and character, not posture

Prayer leader represents the congregation’s thoughts to God; some men should not lead public prayer

Public prayer is no place for airing grievances, political campaigning, or pushing personal agendas

Modest apparel (1 Timothy 2:9-10)

Just as the men were to pray for quiet, peaceful lives, the women were to worship with modesty and decorum

Modest (or “respectable”) attire certainly includes covering up, but also not drawing attention in the wrong way

A Christian woman’s true and lasting adornment must be inward, not outward, beautification (cf. 1 Peter 3:3-4)

Paul and Peter prohibit a misplaced emphasis, not specific fashions (otherwise Peter forbids wearing of clothes!)

Men can (and do) fall prey to the same error

Women and public teaching (1 Timothy 2:11-12)

“Quiet” is the same word as in 1 Timothy 2:2—a sense of agreeable submission to established authority

1 Corinthians 14:34 clearly prohibits women from speaking to the assembly (“they are not permitted to speak”)

Paul is clear here as well that women are not to teach men in the church or “exercise authority” over them

Obviously they can teach other women (Titus 2:3-4), and Timothy himself was evidence of the powerful influence women have in teaching children (2 Timothy 1:5)

We need to honor these teachers just as much as preachers!

The origin of male/female roles (2 Timothy 2:13-15)

Many today want to treat the preceding passages as the prejudices of Paul himself or of his culture...

...but Paul instead points out the fundamental nature of men and women in God's creation

It is significant that Adam was created first, and Eve created from Adam; even before the Fall, their origins and roles were different (1 Corinthians 11:8-9)

Their disobedience to this order (Eve's convincing Adam to sin) led to the downfall of humanity (Genesis 3:17-19)

After the Fall, God clearly states that Eve must be in submission to Adam (Genesis 3:16)

What about Galatians 3:28 "there is neither male nor female"?

Galatians 3:23-28 teaches that all people have equal access to being born again, regardless of race, class, or gender

But being born again does not change these attributes; the slave is still a slave, though free in Christ (1 Corinthians 7:20-21)

The slave (an unnatural condition) may seek freedom, but roles of men and women are natural states ordained by God

The puzzle of 1 Timothy 2:15 Childbearing not a condition of salvation—or Paul would not have counseled some not to marry (1 Corinthians 7:25-38)

Some never marry, some are unable to conceive; does God ask what we cannot do?

It may be that some women discounted (as some do today) the value of motherhood and childraising

Some desired to make their mark by taking roles of leadership in the church instead

Paul may simply be re-emphasizing motherhood as an honorable and vitally important Christian work

An alternate view: "saved through childbearing" may refer to our Savior's arrival on this earth by means of a mother

Submission & roles of leadership

Submission is not inferiority (Php 2:5-8)

All Christians are called upon to submit to others in various situations (Ephesians 5:21, Ephesians 5:24; James 4:7)

Not all men are able to serve in leadership roles in the assembly

Not all men are allowed by Scripture to serve as deacons or elders

We too often glorify a few positions of service, and do not appreciate the value of what the "ordinary Christian" does

4 Paul's Charge Concerning Deacons and Elders

Paul's Charge Concerning Deacons and Elders Letters to Timothy #4 –1 Timothy 3:1-16: Paul's Charge Concerning Deacons & Elders

Charge concerning elders (1 Timothy 3:1-7)

An honorable office (1 Timothy 3:1)

It is a work that deserves respect (1 Timothy 5:17)

It is a work that deserves cooperation (Hebrews 13:17)

It is appropriate to desire the office (1 Peter 5:2)

It must be sought with an attitude of service (Matthew 20:20-28)

It is appropriate for a man to seek this office, by cultivating the qualities pointed out in this chapter!

His personal characteristics (1 Timothy 3:2-3)

“Above reproach”: of good reputation in the community

“Husband of one wife”: he respects God's laws, keeps his vows, and his marital status is not in question

“Sober-minded”: certainly he is not under the influence; but also, he is serious-minded (same word in 1 Thessalonians 5:6-8)

“Self-controlled”: his reason is in control of his emotions, sound-minded (same word used in Titus 2:2-5)

“Respectable”: modest, appropriate, dignified in behavior (same word in 1 Timothy 2:5)

“Hospitable”: receptive to other people, especially strangers (Hebrews 13:7)

“Able to teach”: an especially important quality in light of the emphasis given to teaching in these letters!

“Not a drunkard”: KJV “not given to wine” is a literal translation—he is not under the control of an addiction

“Not violent but gentle”: he cannot settle arguments with his fists; instead, he is gracious and calm in a confrontation

“Not quarrelsome”: one given to controversy, as opposed to fighting the “good fight” (1 Timothy 1:18)

“Not a lover of money”: some might use the office for selfish gain, a totally inappropriate motive (1 Timothy 6:5-10)

His interaction with others (1 Timothy 3:4-7)

“Manage his own household”: the qualities of a good father (Ephesians 5:25-28; Ephesians 6:4) are also necessary to lead the church

“Keeping his children in submission”: they are long-term projects, and tend to reflect the parent’s everyday character

“Not a recent convert”: he needs to have maturity and perspective, so as to not be overwhelmed by his position

“Well thought of by outsiders”: so that his appointment will influence them positively, rather than negatively

Charge concerning deacons (1 Timothy 3:8-13)

His personal characteristics (1 Timothy 3:8-10)

“Dignified”: related to a verb for “revere, worship”; he is a reverent, godly man, serious about serious things

“Not double-tongued”: he must be honest and sincere

“Not addicted to much wine”: he should instead be addicted to good works (same word used in 1 Timothy 4:13)

“Not greedy for dishonest gain”: he will naturally at times have oversight of church funds, and must be trustworthy

“Hold the...faith with a clear conscience”: though he may not necessarily be an apt teacher, he must be thoroughly sound and convinced in his own faith

“Let them...prove themselves blameless”: it should already be evident that he has the qualities of a deacon (or an elder)

Wives of deacons & elders (1 Timothy 3:11)

“Dignified”: same as 1 Timothy 3:8, reverent and godly

“Not slanderers”: in Greek, diabolos, a name for the Devil

“Sober-minded”: same as 1 Timothy 3:2, serious about serious things

“Faithful in all things”: for she has to keep confidences

Does the preceding passage refer to “deaconesses”?

Word translated “wives” could be translated “women”

The feminine equivalent diakonissa never used in the N.T.

Paul does refer to Phoebe as a diakon of the church (Romans 16:1), but this word is sometimes used simply to mean a servant (as in the Lord’s parable in Matthew 22:13)

Having authority or oversight over men is obviously prohibited by the teachings of Matthew 2:1-15; but work of deacons does not necessarily involve oversight of others

Women certainly do serve the church, however, and those who are appointed to ongoing responsibilities obviously should meet the criteria discussed here

The deacon's interaction with others (1 Timothy 3:12-13)

"Husband of one wife": as in 1 Timothy 3:2

"Managing their children and households well": as in 1 Timothy 3:4

"Serve well": it is a position of service, with a servant's reward—good standing in the church and a stronger faith

Reasons for these instructions (1 Timothy 3:14-16)

The need for proper behavior in the church (1 Timothy 3:14-15)

If there is a way "one ought to behave" in God's house, there are also ways one ought not to behave!

It matters what we do in the church, because the it is the "pillar and support of the truth"; if the church does not practice and promote the truth, who will?

This reminds us again that sound doctrine matters

Sound doctrine includes 1 Timothy 2:1-15 & 1 Timothy 3:1-16 (public prayer, roles of women, leadership)

Remember who is the true Head of the church (1 Timothy 3:16)

Paul often concludes a section with a "doxology" (song of praise)

This little hymn also exemplifies sound doctrine:

It teaches that Jesus came in the flesh (the Incarnation)

It teaches His divinity, witnessed by the Holy Spirit and by ministering angels

It teaches the universality of His mission

It teaches His ultimate victory and eternal glorification

5 Paul's Charge Concerning False Teachers

Paul's Charge Concerning False Teachers Letters to Timothy #5 –1 Timothy 4:1-16: Paul's Charge Concerning False Teachers

Recognizing false teachers (1 Timothy 4:1-5)

Accept the reality of false teachers (1 Timothy 4:1 a)

They are predicted by the Holy Spirit

They have “departed from” (deserted, abandoned) the faith

They have done this purposely (2 Timothy 4:3-4)

We dare not pretend that all differences over doctrine are a result of sincere disagreement or a need for more teaching!

There are people who deliberately infiltrate and undermine congregations in order to reshape them (Ephesians 4:14)

Sources of their false teachings

They are “addicted” to these teachings (same word as in 1 Timothy 3:8, “addicted to much wine”)

They follow deceitful spirits & doctrines of demons (1 Timothy 4:1 b)

The Devil is actively working to undermine sound doctrine

It is not the Holy spirit who leads people into division!

A seared conscience (1 Timothy 4:2) – literally “cauterized” – it is no longer capable of sensing right and wrong behaviour

Actions of the false teachers coming to Ephesus (1 Timothy 4:3)

They appear to have been early Gnostics, who became a much bigger problem in the 2nd century A.D.

They were “dualist”, believing that the universe is made of matter (inherently evil) and spirit (inherently good)

They believed that one became more godly and spiritual through suppression of the flesh (cf. Colossians 2:20-23)

Forbidding marriage – believed human sexuality was inherently dirty and repulsive

Forbidding certain foods – believed that enjoyment of foods was vulgar and worldly

Paul's refutation of these false doctrines (1 Timothy 4:4-5)

God's creation was inherently good before the Fall

Sexuality was part of God's creation (Genesis 1:27-28)

Enjoyment of food was part of God's creation (Genesis 1:29)

These things are still good and pure, if they are kept within God's limits, and with an attitude of reverence to God

How to counter false teachers (1 Timothy 4:6-11)

"Set these things before the brethren" (1 Timothy 4:6 a)

Paul has just given an example of how to react...

Expose and explain the false teaching

Counter it with correct, Bible-based teaching

"Inoculate" the brethren by preparing them ahead of time to resist the false teachings they are going to encounter

Train in the word & doctrine (1 Timothy 4:6 b)

Literally "brought up in" (cf. Hebrews 5:12-14)

It cannot be an on-again, off-again, hit-or-miss approach

This "upbringing" has to be consciously provided for by the elders of the church (Titus 1:9)

This "upbringing" has to be consciously received by the individual Christian through Bible class, personal study, etc.

Avoid foolish arguments (1 Timothy 4:7 a)

Some people just like to argue, and don't intend to listen

If they don't listen, move on to those who will (Luke 9:5)

Sometimes answering a foolish question only encourages them to ask another

Train in godliness (1 Timothy 4:7-8)

"Train" is "gumnazo", from which we get "gymnasium"

Just as we need to train in our knowledge of the Scriptures, we need to train in our practice of the Scriptures!

Staying in "spiritual shape" is just as hard as staying in physical shape, and is far more important

Don't get distracted from the goal (1 Timothy 4:10)

A runner has to focus on the goal to win (1 Corinthians 9:24)

Will we get to heaven by accident?

How to handle yourself in the process (1 Timothy 4:11-16)

Instead of sinking to their level, set an example

Devote yourself to teaching sound doctrine

Devote yourself to the practice of sound doctrine (Ezra 7:10)

Keep an eye on your own spiritual condition as you look after others (1 Corinthians 9:25-27)

6 Paul's Charge Concerning Relationships Withing The Congregation

Paul's Charge Concerning Relationships Withing The Congregation Letters to Timothy #6 –1
Timothy 5:1-25: Paul's Charge Concerning Relationships within the Congregation

How to treat all members (1 Timothy 5:1-2)

Older men

Not to be rebuked as one would a peer; show respect to age

Encourage and speak respectfully, even in a disagreement

Treat with the same respect and deference as one's own father (Leviticus 19:32)

Younger men

Treat them as brothers—an inseparable part of the family

These were the men Timothy would travel through life with

Older women

Treat them as mothers—with the highest respect and courtesy

God has given us many “mothers” and “fathers” in the church, who can have an incredible impact on the young (and not-so-young) Christian

Younger women

“Purity” here from root word “holiness”—recognizes a boundary that sets something apart as special

Treat them with respect and courtesy

Avoid any appearance of improper motives

How to treat widows (1 Timothy 5:3-16)

The situation of the widows

Unmarried women in the 1st century were limited in their options for making a livelihood

Widows who did not have a family to take them in often fell into poverty

Though our society makes more provision for indigent senior citizens than did the Romans, it is still a serious issue

The early church made provision for ongoing support of destitute widows (cf. Acts 6:1-15); “honor” in 1 Timothy 4:3 same as in Acts 28:10, implies financial, material contributions

Family responsibility (1 Timothy 5:4-8, 1 Timothy 5:16)

These verses make it clear that the first line of defense should be the physical family, if they are able

It allows children to “make a return” for care given when they were infants, depending on support of the parents

Refusal to support one’s family denies the unselfish love upon which Christianity was founded (James 1:27)

Qualifications for ongoing benevolent relief (1 Timothy 5:9-10)

No adequate family support

Not less than 60 years old

Wife of one husband—good moral character in this area

Brought up children—may be both her own and those of others; bringing them up physically and spiritually

Hospitable—this hospitality is now returned to her

Washed the feet of the saints—not above any task

Cared for the afflicted—as she is now cared for

Devoted (“addicted”) to good works

Concerns about young widows (1 Timothy 5:11-15)

Temptation toward self-indulgence (1 Timothy 5:6)

Temptation to leave the faith to gain a husband (1 Timothy 5:11-12)

Temptation to become idle gossips (1 Timothy 5:13)

Remarriage is likely to be a better path for these (1 Timothy 5:14)

How to treat elders (1 Timothy 5:17-20)

Financial support of elders (1 Timothy 5:17-18)

This is not commanded—just as Paul did not always take pay for his preaching, though he had that right (1 Corinthians 9:12)

But it is appropriate, especially for those who teach

“Double honor” may mean both respect and support

Incidentally, this shows that some elders may concentrate their efforts on public teaching, while some may not; though all must be “able to teach” (1 Timothy 3:2)

Charges against elders (1 Timothy 5:19-20)

This is a matter of great seriousness (1 Timothy 5:21 a)

“Two or three witnesses” helps avoid personal vendettas; this was the standard in the Mosaic law (Deuteronomy 19:15)

Christ established this as standard for all members (Matthew 18:15-17)

Show no partiality, neither for nor against (1 Timothy 5:21 b)

Personal instructions for Timothy (1 Timothy 5:21-25)

Paul reminds Timothy that the church is the kingdom of God (Hebrews 12:22-24)

Avoid favoritism (1 Timothy 5:22)

“Laying hands on” probably refers to ordaining elders or deacons, or appointment to any special ministry (Acts 13:3)

Don't rush to judgment, either for or against a person

Be circumspect in appointing deacons and elders

“Act in haste, repent at leisure”

Instructions about Timothy's health (1 Timothy 5:23)

Greeks drank water mixed with small amounts of wine

Timothy had avoided alcohol altogether—a good example!

Unsafe water, however, left few alternatives

A “little” wine for sake of his health was permitted

We can apply the same principle to other kinds of drugs

Using good judgment in dealing with others (1 Timothy 5:24-25)

We will not always be correct in our assessment of others

Good works are usually self-apparent; place a high premium on these in your judgment of another's character

How to treat masters (1 Timothy 6:1-2)

Slavery in the 1st century

Usually a result of debt, or capture in battle; not race-based

Some slaves bought their freedom and rose to prominence

Most lived their lives at menial labor for room and board

Christ did not immediately overthrow this institution, but His principles led to its abandonment (cf. Philemon)

Christians were encouraged to obtain their freedom by legal means, and to avoid entering slavery (1 Corinthians 7:21-23)

Looking out for the Lord's reputation

The slave was to act in a way that reflected well on the Lord and His church

This included respecting the legal authority of the master, however ill-deserved

No doubt this led to the conversion of more than one!

Avoiding presumption

The Christian slave with a Christian master was not to presume special advantages based on that fact

Rather, he should work all the harder for a brother

Giving our best for God's glory

Our corresponding situation today is the employer/employee relationship

The Christian should be the best employee, setting a positive example (Colossians 3:22-24)

We should work in a way that reflects well on the Lord and His church

We should be respectful of our employers, whether they deserve it or not

We should work even harder for a good Christian employer, rather than taking advantage

This will bring glory to God, and enhance our ability to bring our co-workers to Christ

7 Paul's Charge Concerning The Minister

Paul's Charge Concerning The Minister Letters to Timothy #7 –1 Timothy 6:1-21: Paul's Charge Concerning the Minister

Having the right motive (1 Timothy 6:3-10)

Avoid conceit (1 Timothy 6:4 a)

Self-promotion is a common source of new and strange doctrines

Have you alone in all history found a new Bible truth everyone else missed?

Knowledge & education are tools to build up, not weapons to beat down (Jeremiah 9:23-24)

Don't be addicted to controversy (1 Timothy 6:4-5)

Vigorous debate is healthy (Proverbs 27:17)

"Forewarned is forearmed"—there is a time to publicize and warn against false doctrine

Beware the fruits of such controversies: slander and suspicion (cf. Acts 21:21)

Do not take pleasure in an "us vs. them" mentality; weep for the lost (Php 3:18)

Be content with "enough" (1 Timothy 6:6-8)

Recognize that your true compensations are spiritual in nature

Remember the temporary nature of material wealth (Luke 12:16)

Be grateful for the necessities (Php 4:19)

Avoid avarice (1 Timothy 6:9-10)

Money itself is neutral; the love of it (and the material things it buys) is the problem

We are not here to see how much we can get, but how much we can give

Don't serve just to see what you can get out of it in this life (Titus 1:11)

A "hireling" makes a poor shepherd—doing it for the wrong reasons (John 10:12-13)

Living as a man of God (1 Timothy 6:11-16)

Pursue fruits of the Spirit instead (1 Timothy 6:11)

Righteousness (Romans 12:21)

Godliness (a worshipful way of life)

Faith (1 Peter 1:3)

Love (Romans 13:9-10)

Steadfastness

Gentleness (controlled strength)

Keep yourself ready for Christ's return (1 Timothy 6:12-16)

Fight a good fight, all the way to the end

Keep yourself pure, knowing He may return at any time (John 14:3)

We must be prepared for the "long haul"

Being a faithful minister (1 Timothy 6:17-21)

Practice and teach the proper attitude toward material goods (1 Timothy 6:17)

Remember the uncertainty of riches

Remember the absolute certainty of God

Enjoy what God gives you and be content

Follow and teach a fool-proof investment strategy (1 Timothy 6:18-19)

Be rich in good works, not just things

Share any wealth you have to God's glory and the benefit of others (Acts 16:14-15)

Remember that your real treasure and real life is waiting for you in heaven (2 Corinthians 5:1)

Invest in good works—a stock that only goes up, with a guarantee you can trust! (Matthew 6:19-21)

Guard what you have been entrusted with (1 Timothy 6:20-21)

Literally, a deposit given by another and held on behalf of another (2 Timothy 1:12,b)

Avoid the "false knowledge" of this world

Remember that it is possible to fall away from your ministry (2 Timothy 2:16-18)

Stay on the alert and take the fight seriously

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