



THE BOOK OF
1 TIMOTHY

Lesson 1
Context and Overview

GEOGRAPHIC SETTING



Macedonia and Achaia

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PAUL AND TIMOTHY

- Paul's 2nd missionary journey takes him to Derbe and Lystra (16.1).
 - Following the events of Acts 15
 - Paul and Barnabas split over Mark – Paul with Silas
- In Lystra or Derbe, Paul encounters Timothy.
 - Timothy was a disciple – what is a disciple?
 - Literally "a learner" – cf. Acts 11.26
 - How can Timothy's background encourage me?
 - Timothy is circumcised and then travels on the journey.

PAUL AND TIMOTHY

- Timothy became quite useful to Paul:
 - Works alone alongside Silas – Acts 17
 - Sent by Paul into Macedonia – Acts 19
 - Rendezvous with Paul in Troas – Acts 20
- Acts 20 begins the story of Paul's imprisonment:
 - Paul is going to Jerusalem – 20.22; 21.11
 - Seized in the temple – 21.27
 - Eventually confined in Rome – 23.11; 25.11; 28.16,30f

PAUL'S ROMAN IMPRISONMENT

- Paul did not expect this to be the end of his story.
 - He expected his release – Philippians 1.19-20,26
 - CHANGE OF PLANS: Paul now intends on going to Philippi (2.24) instead of what western area?
 - Before arriving to Philippi, who was Paul sending? – 2.19ff
 - How could Paul send Timothy? – 2.19; Acts 28.16,23,30f
- After two years in Rome, Paul is seemingly released.
 - Seems to then travel to Crete (Titus 1.4ff), Ephesus, and Philippi (1 Tim. 1.3)

PUTTING PIECES TOGETHER

- The book of 1 Timothy is chronologically after Acts.
 - Paul had previously left Timothy in Ephesus (Acts 18.19), but 1 Timothy is describing a different time.
- We don't know where Paul is writing from, but we know where Timothy is – Ephesus.
 - Ephesians has already been written (Eph. 6.20).
 - Follow the church at Ephesus: Acts 19 → Ephesians → 1 Timothy → Rev. 2.4

BREAKING DOWN 1 TIMOTHY

- 3.14-16 seem to be the passages around which the book circulates – conduct in the church of God.
- A book of teachings that are to be embraced and utilized – “trustworthy statement”
 - 1.15; 3.1; 4.9
- A book of instructions/charges for a preacher:
 - 1.3,5,18; 4.11; 5.7,21; 6.13,17
- A book about the faith:
 - 1.2,19; 3.9,13; 4.1,6; 5.8; 6.10,21

PLAN OF ATTACK

Week 1

Intro

Feb 9

Week 2

Doctrinal Fidelity

Feb 16

Week 3

Sincere Prayer

Feb 23

Week 4

Respect for Different Roles

Mar 9

Week 5

Leadership

Mar 16

Week 6

RECOVERY

Mar 23

Week 7

Special Servants

Mar 30

Week 8

Paul's Thesis

Apr 13

Week 9

Correcting False Teaching

Apr 20

Week 10

Interactions with Each Other

Apr 27

Week 11

RECOVERY

May 11

Week 12

Understanding Godliness

May 18



THE BOOK OF
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Lesson 2
Doctrinal Fidelity

PAUL'S INTRODUCTION

- Identity and defense of apostleship
 - Referenced again in 2.7
 - Selected to that role by God through Jesus
 - Two distinct persons, working together in unity
- Addressed to Timothy
 - In what sense is Timothy's Paul's son?
 - Violation of Matthew 23.9?
 - Obviously not, as the HS uses this term to describe the relationship of teachers and students often (cf. 1 Thess. 5.1; Heb. 12.9).
 - Matthew 23 context is about personal attitude and honoring God

PAUL'S INTRODUCTION

- Objections to Paul's authorship:
 - Historical: doesn't match up with Acts account
 - Answer: comes after the close of Acts
 - Theological: speaks of salvation differently than other books
 - Answer: written from a different perspective
 - Church organization: Paul seems to reference a proto-catholic organization, but that comes chronologically later.
 - Answer: Paul never claims to be a bishop with elders and deacons serving under him; Scripture uses the term "bishop" synonymously with elder and pastor.

TROUBLE IN EPHESUS

- At least 5 years between Acts 20 and 1 Timothy 1
- “Not to teach strange doctrines, nor pay attention to myths and endless genealogies”
 - To what had the Ephesian elders been commended?
 - What were the strange doctrines?
 - Myths – uninspired intertestamental writings?
 - Endless genealogies – to Moses? Levites?
 - Ultimately, fruitless discussion – 1.6
 - Law of Moses taught incorrectly – 1.7

A CONTRAST

- Instead of strange, fruitless doctrines, there needed to be God-centered instruction (1.4-5):
 - What is the goal of biblical teaching?
 - Love, good conscience, sincere faith
 - Notably absent: affirmation
- A point of contention: universal nature of salvation
 - 1.15f; 2.3ff
 - Point of distinction b/t strange doctrines and the faith

USING THE LAW PROPERLY

- Was the law of Moses good?
 - It was, and continued to be, as long as it was used properly (cf. Hebrews 8).
 - Not the present standard, but prepared man for the Christ who was to come (Galatians 3.21ff).
- Was Paul excused from his sinful behavior because he "acted ignorantly"?
 - He stood in need of mercy – implies guilt
 - Acts 22.16 – sins needed to be washed away

PAUL'S EXPERIENCE

- What does God's use of Paul communicate to us?
- What was more than abundant to put Paul into the service of Christ?
 - Grace – undeserved favor
 - What is the picture of grace in this section?
 - Trustworthy statement/palabra fiel #1
- If Paul could find mercy from a patient Savior, what makes me think I can't?

FIGHT THE GOOD FIGHT

- Prophecies previously made?
 - Acts 20.29f
- Keeping faith and a good conscience? – 1.5
- Hymenaeus and Alexander:
 - God is merciful and patient, but patience \neq inaction
 - Hymenaeus (2 Tim. 2.17f); Alexander (2 Tim. 4.14)

"DELIVERED OVER TO SATAN"

- Language of church discipline from 1 Corinthians 5
 - In response to open, unrepentant sin (1 Cor. 5.1)
 - Involves a separation (1 Cor. 5.2,7-11; 1 Tim. 1.20)
 - Done for protection of the innocent (1 Cor. 5.6-8)
 - Done to teach and awaken the sinner (1 Tim. 1.20; 1 Cor. 5.5)
 - Done to save the sinner (1 Cor. 5.5)
 - Done as a church unit (1 Cor. 5.2-4)
 - Enacted with proper consideration of mercy and patience (1 Tim. 1.12-19)

THOUGHT QUESTIONS:

- A doctrine that sounds good on the surface but yields unbiblical results?
 - God gives faith to men
 - What about the men who do not have faith?
- How did Paul experience God's abundant grace?
 - Certainly in his conversion – forgiveness of sin (1.15)
 - The relationships that were healed/created by his conversion (cf. Galatians 1.23)

PLAN OF ATTACK

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Week 2	Doctrinal Fidelity	Feb 16
Week 3	Sincere Prayer	Feb 23
Week 4	Respect for Different Roles	Mar 9
Week 5	Leadership	Mar 16
Week 6	RECOVERY	Mar 23
Week 7	Special Servants	Mar 30
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Lesson 3
Sincere Prayer

CONNECTING CHAPTERS 1 & 2

- Though Hymenaeus and Alexander had shipwrecked their faith, they were not to be absent from the hearts and minds of disciples.
 - Prayers were to be offered for “all men”
 - Greek – “anthropos” – people, without regard to sex

1 TIMOTHY 2.1-4

- Big Picture: we are to pray for all people, including those who have done us wrong and those for whom we might struggle understanding how exactly we ought to pray for them.
- Different types of prayer:
 - Entreaties/Supplications – meeting an urgent need
 - Prayers – general communication toward God
 - Petitions/Intercessions – on behalf of another
 - Thanksgivings – expressing gratitude to God

1 TIMOTHY 2.1-4

- Christians are instructed to pray for two entities:
 - Kings and all who are in authority
 - Historical note:
 - 1 Timothy written ~AD62
 - Months later, Rome burns – Caesar Nero blames Xians
 - Already persecute (Acts 4-8), that persecution is ramping up (2 Tim. 2.8ff; 3.12; 1 Peter 1.6; 2.20; 3.14ff; 4.12ff).
 - Persecution grows more severe until AD313.
 - In this context, Christians told to pray for kings

1 TIMOTHY 2.1-4

- What Christians were to pray for:
 - Living a tranquil life – stillness, perhaps a contrast with Acts 8.4 or with groups rebellious toward Rome
 - Living a quiet life – holding one's seat
 - Lives of godliness and dignity – dignity (Gr semnotes) is the idea of honorable
 - Not a catch-all term for whatever we want a government to accept with regard to my life
 - Honorable in God's eyes, not necessarily the eyes of others
- When we don't know what to do about ungodliness in high places, what should we do?

1 TIMOTHY 2.1-4

- Why pray for all men? 2.3-4
- How are men to be saved? 2.4

If God wants all men to be saved – and that I bear witness of that by my conduct, especially towards those in authority – that speaks boldly and loudly to my reaction to the political circumstances in our country today.

1 TIMOTHY 2.5-7

- Transition – as there is truth (which is by its nature singular), so there is one God.
 - Between this one God and man is one mediator – Jesus Christ (cf. 1 John 2.1-2)
 - Jesus is a ransom for all (2.6; 2.4), not simply for the righteous or for the wicked
- God's plan embraced more than the death of Jesus:
 - There was to be "testimony" of Jesus' sacrifice
 - That testimony was part of God's will and was where Paul found his place

CHRISTIANS AND CIVIL GOV'T:

- Pray for civil government – 1 Timothy 2.2
- Focus on living godly, reverent lives – 2.2
- Be peaceable people – 2.2 “tranquil”
- “Hold our own seats” – 2.2 “quiet life”
- Remember God wants to save those in civil government – 2.4
- Must remember what God has ordained:
 - Positions of civil authority (2.2), but God is over all (2.5)
 - Implication is ultimate submission to God (cf. Acts 5.29)
 - No right to simply ignore government when we find rules displeasing or burdensome – narrow space for defiance.

ABOUT CIVIL GOVERNMENT:

- Xians to be subject to civil gov't – Romans 13.1
 - God established the principle of civil governance – 13.1-2
 - Doesn't say God approves of each government
- To strike fear into evil behavior – 13.3
- To praise good behavior – 13.3
- Intended for man's good – 13.4
- Right to be funded by taxes – 13.6
- Taxes not the only thing owed to gov't – 13.7

*"But in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth."
(1 Timothy 3:15)*

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Lesson 4
Respect for Different Roles

RESPECT FOR DIFFERENT ROLES

- Because God wants us to pray (2.1-3)
- Because God wants all to be saved (2.4-6)
- Because Paul was appointed to preach the Gospel of Jesus Christ (2.7)
- **THEREFORE**, Paul gives the following instructions regarding the roles of men and women.

INSTRUCTIONS FOR MEN

- Men (males – Gr. *aner*) are to pray everywhere.
 - Context of 1 Timothy? – 3.15
 - Not discouraging women; encouraging men
- How to pray:
 - Without wrath (anger) – Gr. *orge* – resentful emotion that builds up slowly and endures
 - Without doubting (dissension):
 - If self – James 1 and the stable-minded man
 - If God – full confidence and trust in Him
 - If others – idea of ch1. Not giving precious time to strange doctrines

MANDATED POSTURE?

- On knees – Acts 7.60
- Standing – Mark 11.25
- Sitting – 2 Samuel 7.18ff
- Fallen – Mark 14.35
- Look up – Mark 6.41



*Posture seems to be a matter of personal choice:
Ephesians 6.18; 1 Thessalonians 5.16-18*

INSTRUCTIONS FOR WOMEN

- Proper clothing (positively):
 - Modest – reflecting a sense of honor and shame
 - Discreetly – reflecting a sound mind; self-controlled
 - Reflecting good works
 - Reflecting a claim to godliness
- Proper clothing (negatively):
 - Not with braided hair, gold, pearls, costly garments
 - Not inherently sinful; detract from what is most important
 - Ephesian practice of ostentatious displays of wealth

INSTRUCTIONS FOR WOMEN

- Receive instruction with submissiveness
 - Implication that she is not leading the assembly
 - “Quietly receive instruction” – not the word for absolute silence, but stillness
- Not to teach or exercise authority over a man
 - Exercise authority seems to embrace actions that might not be seen as expressly teaching-oriented
- To remain quiet
 - Again, not silent (cf. Ephesians 5.19; 1 Corinthians 14.16)

INSTRUCTIONS FOR WOMEN

- An explanation for her role:
 - Man was created first, not woman.
 - Because of events in the Garden of Eden:
 - Adam was not deceived; Eve was (Genesis 3.4-5)
- With such deception in mind, has woman been forever sundered from God?
 - No – v15

“But she shall be preserved through the bearing of children if *the women* continue in faith and love and sanctity with self restraint.”

- Reference to the incarnation of Jesus through Mary
 - Does this fit the context? Snuggly?
- A promise that godly women will survive childbirth
 - Every other Pauline usage of *sozo* is spiritual salvation
 - Are those who survive childbirth to be seen as righteous?
- God will save women who bring forth children
 - This would make marriage a requirement – but 1 Cor. 7.8; Mt. 19.12
- “Bearing of children” is synecdoche – part for the whole
 - Women will be saved if they maintain their God-given role

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Lesson 5
Local Church Leadership

LOCAL CHURCH LEADERS

- Trustworthy statement / palabra fiel #2
- The second trustworthy statement deals with local church leadership – what does this communicate?
- What is an overseer?
 - ASV/KJV/NKJV – bishop
 - “An elder is an overseer” – what does that mean?

“The elders who are among you I exhort, I who am a fellow elder...Shepherd the flock of God which is among you, serving as overseers ...” (1 Peter 5:1-2)

- Notice the terms that are used synonymously/consistently:
 - Peter was an elder, as were some in his audience.
 - They were to serve as shepherds/pastors
 - They were to serve as overseers/bishops
 - Elder = shepherd/pastor = overseer/bishop
 - Elder – maturity
 - Shepherd/pastor – provision and protection
 - Overseer/bishop – oversight and superintendence

QUALITIES OF OVERSEERS

- 1 Timothy 3.2 indicates that these qualities are requirements in every sense of the word:
 - “Must be” = Greek *dei* = binding; required
 - Matthew 16.21; Acts 5.29; 1 Tim. 3.15; Hebrews 11.6
 - In that these are requirements:
 - Churches are not at liberty to forego any quality
 - Prospective elders are not at liberty to ignore any quality

UNDERSTANDING THE QUALITIES:

- Not a mere checklist:
 - If so, Titus and 1 Timothy would be identical
- Not exhaustive:
 - 1 Timothy mentions nothing about lying, prayer, or faith in Jesus and the gospel.
 - “Might those be classed under other requirements?”
 - If so, it is demonstrated that we’re not seeing a mere checklist, but something that deserves deep scrutiny.

UNDERSTANDING THE QUALITIES:

- Within the context of a local church:
 - Local churches must make judgment calls (cf. Acts 9)
- Absolute perfection not required.
 - Consider Peter – 1 Peter 5.1
 - Perfection not required of prospective elders or of their families.

EXTERNAL QUALITIES OF OVERSEERS

Above reproach — blameless, “against whom no evil can be proven”

Respectable — of good behavior; well-ordered or arranged (cf. 1 Tim. 2.9)

Hospitable — literally “love of strangers”

Able to teach — only other time this word is used is 2 Tim. 2.24

Uncontentious — peaceful; not disposed to fight or quarrel

A good reputation with the outside world — “a well-attested character”

INTERNAL QUALITIES OF OVERSEERS

Temperate — sober, vigilant, self-controlled

Prudent — of a sound mind; sensible; self-controlled

Not addicted to wine — literally “not beside/originating from the wine”

Not pugnacious — not a brawler, not apt to strike

Gentle — appropriate, patient, fair

Free from the love of money — literally, “not a lover of silver”

Not a new convert — literally, “not newly planted or generated”

HOME QUALITIES OF OVERSEERS

Manages his own household well — The idea of presiding over, standing before, and leading

Keeping his children under control with all dignity — under control is the idea of obedience and submissiveness

Titus 1 introduces the requirement of belief/faithfulness in children

When Paul uses “pistis” referencing a specific human, always God-oriented

Husband of one wife — “one-woman man”

ABOUT ELDERS AND CHILDREN:

- **Does the word *children* demand a plurality?**
 - Greek word is tekna, a plural term.
 - However, a plural noun does not always demand a multiplicity (plural of class).
 - When the plural is used, but the singular is embraced:
 - Matthew 10.21; Mark 13.12; Luke 14.26; Acts 21.21; Romans 9.8; 1 Corinthians 7.14; 2 Corinthians 12.14; Ephesians 6.1; Colossians 3.20; 1 Thessalonians 2.11

ABOUT ELDERS AND CHILDREN:

- **Does the word *children* demand a plurality?**
 - We can see the word children being used throughout Scripture in the same manner we use the term.
 - “Tyler, do you have children?”
 - Exodus 12.26; Joshua 4.6
 - Genesis 21.7 – How many children did Sarah have?
 - The word children can be, and often is, understood as offspring.

ABOUT ELDERS AND CHILDREN:

- **“At least two children are required because, as a leader of a church, a pastor has to oversee a multiplicity of people.”**
 - By this logic, aren't children >2 needed?
 - Where is this qualification stated in the text?
- **“At least two children are required because *tekna* is plural, indicating more than one.”**
 - There are examples in the Bible where *tekna* embraces both the singular and the plural.
 - Genesis 3.16 – Septuagint; 1 Corinthians 7.14

ABOUT "ONE-WOMAN MAN":

- "...the husband of one wife..." (3.2; 1.6)
 - Greek has no specific word for husband/wife.
 - Consider the following passages:
 - 1 Timothy 3.2,11; Titus 1.6; 2.5; Mt. 1.16; Mk. 10.12
 - Husband = aner = a male
 - Wife = gune = a female (Cf. Matthew 14.21)
 - Literally a "one-woman man"

ABOUT "ONE-WOMAN MAN":

- **Though not initially apparent, a more stringent requirement than "the husband of one wife."**
 - More than mere marriage, the phrase demands faithfulness and dedication within marriage.
 - 1 Timothy 3.2 NLT "...a man whose life is above reproach. He must be faithful to his wife."

ABOUT "ONE-WOMAN MAN":

- **Some practical applications:**
 - A never-married man does not meet the requirements/qualifications in these passages.
 - A female does not meet the requirements/qualifications in these passages.
 - A polygamist does not meet the requirements/qualifications in these passages.
 - A repeat adulterer does not meet the requirements/qualifications of these passages.

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Lesson 6
Special Servants

WHAT IS A DEACON?

- It is evident that Paul and Timothy both knew.
 - Greek *diakonos* simply means servant/attendant.
 - A.T. Robertson notes etymology seems to be one who raises a dust by quick movement.
 - Every *diakonos* in the Gospel accounts is "servant".
 - In NT epistles, generally "servant", sometimes "minister" or "deacon".
 - Seems to be a general term set apart in a special way in the NT church (similar to shepherd).
- A deacon must be understood in terms of service.

WHAT IS A DEACON?

- Acts 6 seems to supply some useful information:
 - Some were overlooked in the daily serving (*diakonia*).
 - Not proper for apostles to leave the word and serve (*diakoneo*) tables.
 - Seven men were selected by the church to be in charge of the work of service.
- Deacons seem to be special servants of the church, focusing on physical matters so that others (apostles, overseers) are free to focus on more spiritual matters.

REQUIREMENTS OF DEACONS

- Many overlap with overseers: dignified, tested first, beyond reproach, not fond of sordid gain, husband of one wife.
- Unique (or uniquely phrased) qualities of deacons:
 - Not double tongued – uprightness in communication
 - Not addicted to much wine – Not a drunkard. Paul's point is not to discuss the ins-and-outs of intoxicants. Those who get drunk disqualify themselves from this special service.

REQUIREMENTS OF DEACONS

- Many overlap with overseers: dignified, tested first, beyond reproach, not fond of sordid gain, husband of one wife.
- Unique (or uniquely phrased) qualities of deacons:
 - Holding the mystery of the faith with a clear conscience – sincere and dedicated to Jesus (cf. Eph. 3.1ff; 1 Tim. 3.16).
 - Good managers of their children and their household – seems to echo the overseer qualification (but without the stated reason); falls short of the stringency of Titus 1. Faithful children do not appear to be a requirement for service as a deacon. Well-managed children/home are!

ABOUT WOMEN

- 3.11 – Women = Greek *gune*
 - Appears in 3.2; 3.12 – contextually, has been “wife”
- “Wives must likewise be...” – whose wives?
 - Immediate application would be wives of deacons.
 - “Likewise” would seem to pull elders into the conversation, as well.
 - Practically – higher standard for the wives of deacons than the wives of elders doesn’t seem logical.

ABOUT WIVES

- These are requirements – “likewise”
- Dignified – required of elders and deacons, as well. Reverent and honorable.
- Not malicious gossips – not slanderers or false accusers; not acting devilishly.
- Temperate – requirement of overseers: sober, vigilant, self-controlled
 - Vigilance seems to be the idea – cf. Titus 2.5
- Faithful in all things – to her children, to her husband, to her home, to her Lord.

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Lesson 7
Paul's Thesis

PAUL'S REASON FOR WRITING:

- Paul was hoping to come to Timothy soon (3.14).
 - 2 Timothy seems to indicate Paul hadn't yet made it to Timothy (1.4).
 - Though he wouldn't be seeing him personally, Paul still felt the necessity to communicate with Timothy.
 - Some conversations are simply so important that they must occur, regardless of circumstance.
 - Consider what this tells us about how the Holy Spirit views the message of the Gospel!

PAUL'S REASON FOR WRITING:

- Paul wanted to talk about conduct “in the household of God” (3.15).
 - “House” can refer to a physical domicile: Matthew 26.6; Mark 1.29
 - “House” can have the sense of all the members of a family living together: Romans 16.10; 2 Timothy 1.16
 - “House” also has a non-literal meaning of people who have been united together:
 - “The house of Israel” – Matthew 10.6; Luke 1.33; Acts 2.36
 - Those belonging to God/Christ – Hebrews 3.6; 1 Peter 4.17

"CHURCH OF THE LIVING GOD"

- Paul identifies the "household of God" with "the church of the living God."
 - Scripture never uses "church" as a physical edifice. Refers either to:
 - All people who have been saved through the Gospel of Jesus Christ (Acts 2.41).
 - Individual disciples in a geographic location who have joined themselves together (Colossians 4.16; 1 Thessalonians 1.1).

In what sense is Paul using the word "church" in 1 Timothy 3?

"HOUSEHOLD OF GOD"

- When connected with deity, "household" phrases never seem reference the local church:
 - Hebrews 3.6; 10.21
 - 1 Peter 2.5; 4.17
 - Isaiah 2.3
- The passage seems to be referencing individual members of God's house, Christ's kingdom.
 - "I write so that you may know how one ought to conduct himself as a Christian, a citizen of the kingdom of God."

"HOUSEHOLD OF GOD"

- Our practical experience with the universal church is in the context of the local church.
 - Where do we interact most with those who are saved?
 - In the local church.
 - There appears to be some overlap – that a discussion of the one (universal church) embraces a discussion of the other (local church).
 - More practically stated – my work as a Christian embraces actions and responsibilities within the local church. My work as a Christian also embraces actions and responsibilities outside of the local church (work, marriage, eating).
 - 1 Timothy 3.15 is instruction to individual Christians, embracing the whole of our responsibilities as members of God's house.

"PILLAR AND SUPPORT OF TRUTH"

- Note that truth exists apart from and in distinction to the household of God. That is, the church in neither of its senses determines truth (cf. John 17.17).
- Rather, God's household (Christians) are responsible to uphold and support truth.
 - In our individual lives (Matthew 5.16).
 - In the local church (1 Corinthians 14.25).
 - In the universal church (Ephesians 3.5-10).

"MYSTERY OF GODLINESS"

- This is the truth to which all members of the household of God ("by common confession") lend their hearts – the person of Jesus.
 - Don't forget the "common confession" of Acts 19
 - "Mystery, in Scripture, is used with reference to something that was hidden for a time but then made known – Ephesians 3 is a perfect example.

"MYSTERY OF GODLINESS"

Phrase	Interpretation 1	Interpretation 2
Revealed in the flesh	Incarnation	Resurrected form
Vindicated (exhibited as righteous) in/by the Spirit	Miracles during ministry	Inspired message in Acts 2 and elsewhere
Beheld by angels	Resurrection	Resurrection/Acts 1
Proclaimed among the nations	Evangelism as per Mk 16.16	Per Mark 16.16
Believed on in the world	Colossians 1.6	Colossians 1.6
Taken up in glory	Ascension	Ascension



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Lesson 8
Correcting False Teaching

A COMING APOSTASY (4.1-5)

- Some were going to fall away from the faith (4.1).
 - Deceitful spirits? – 1 John 4.1-6 indicates false teachers rather than speaking spiritual beings.
 - Doctrines of demons? – doctrines that embrace the will of demons, not particularly about demons.
- The teachings which would draw them away:
 - Forbidding marriage
 - Advocating abstaining from certain foods
- The particular movement is not specifically identified.

RESPONSE TO APOSTASY (4.6-11)

- Timothy was to point these things out to the brethren after being nourished on God's word.
 - Instance #2 in this chapter of "the faith"
- To focus on God's word meant to avoid fables and old wives' tales while exercising toward godliness.
 - Exercising toward godliness brings benefits now and into eternity.
 - Now – confidence, acceptableness
 - Eternity – salvation, hope realized

BE AN EXAMPLE (4.12-16)

- Paul's concern is not just with Timothy's teaching – also his living.
 - False teachers are often identified by their inconsistent living (2 Peter 2), a trap Timothy needed to avoid.
- In everything (4.12), Timothy was to be an example.
- He was to dedicate himself to:
 - Public reading of Scripture (cf. Acts 13.15; 2 Cor 3.14)
 - Exhortation – urging particular behavior
 - Teaching – instructing the principles of the Gospel
 - His spiritual gift
 - Himself and others (4.16)

GUARDING AGAINST APOSTASY

- Recognize it as Satan's primary objective (4.1).
 - Ephesians 6.12; 2 Corinthians 2.11
- Recognize false teachers (4.2).
- Recognize false teaching (4.3).
 - Focuses on small doctrinal areas – marriage and meat
 - Has elements of truth – 1 Corinthians 7; Acts 15.20f
 - Leads to legalism or license – 1 Timothy 4.4
- We must know the truth (1 Timothy 4.3-5).
 - Error is unknown except by a standard of truth (cf. 4.3; 4.5).



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Lesson 9
Understanding Godliness

REVIEWING LAST WEEK

- Paul warns about “different doctrines” (6.3).
 - Immediately after 6.2 and instructions on interacting with each other.
 - Not discouraging questions or having beliefs challenged; responding to a specific error (6.5).
- Godliness is a means of great gain:
 - A pathway to contentment (6.7-8)
 - Leads away from paths of ruin and destruction (6.9)
 - Holds the promise of eternal life (6.12)
 - Brings us into harmony with the only Sovereign (6.15)

UNDERSTANDING THE WARNINGS

- Money is not the root of all evil – love of money.
- Love of money is not the root of all evil – one root.
- A love of money leads away from the faith (6.10):
 - There's nothing certain about riches (6.17)
 - There is one who is greater than wealth (6.15)
 - Love and pursuit of wealth monopolize time (6.11)
 - Wealth cannot purchase godliness or its hope (6.12)

PURSUE THIS, NOT THAT:

- Righteousness – being declared just by God
- Godliness: an intensified version of “reverence”
 - Not becoming gods ourselves; not being consumed into the person of God
 - Becoming like God in our living (Titus 2.11-12)
- Faith – conviction and allegiance to Jesus (Rom. 1.16f; 10.17)
- Love – active goodwill toward God and man
- Perseverance – patient endurance
- Gentleness – power, restrained and controlled



THE BOOK OF
1 TIMOTHY

Addendum
What Timothy Would Say About Uvalde

On Tuesday, May 24, 2022, a gunman opened fire in an elementary school in Uvalde, Texas.

In response to that act of hatred, cowardice, and evil, we opened our Bibles on the following evening and tried to take counsel from God's word, and particularly from the words Paul was writing to Timothy.

May this study bless you and it blessed us in our moment of sorrow and tragedy.

WHAT WOULD TIMOTHY SAY TO US?

- The gospel leads away from this week's behavior – 1.5
- What happened this week was sinful – 1.9-10
- He would caution introspection and humility – 1.15
- Everyone needs our prayers – 2.1
- We need to pray for our leaders – 2.2
- Our prayers must not lack what is most important – 2.3-4
- Jesus' blood is sufficient for anyone – 2.6

WHAT WOULD TIMOTHY SAY TO US?

- A tender conscience means hope lives – 4.2
- Labor for the life to come – 4.8-10
- I need to reevaluate my priorities – 6.6-10
- Pursue what is good; fight the fight of faith – 6.11-12
- Remember God still rules – 6.15
- I need to fix my hope on something enduring – 6.17
- Be mindful of those in need – 6.18