





## 1 Timothy

Paul gives Timothy instruction on how to lead a church through teaching and a godly example.

**Author:** Paul

**In 1 Timothy – Jesus is the Savior of the worst sinners**

"Christ Jesus came into the world to save sinners."

1 Timothy 1:15



### TEACHER: 6 CHAPTERS

Paul writes a letter to Timothy, whom he sent to Ephesus to lead the believers there. As is typical, Timothy was meeting some resistance due to his being younger than many of the people in the church. Timothy's mother was a Jewish believer in Christ, as was his grandmother Lois, but his father was a Greek. God knew what He was doing, in that Timothy was only  $\frac{1}{2}$  Jewish to the Jewish members, and only  $\frac{1}{2}$  Greek to the Greeks. But as he aged, and God established his calling, he was Jewish enough for the Jews, and Greek enough for the Greeks. He would eventually become the leader of all the churches in Ephesus and beyond. The 1<sup>st</sup> Epistle to Timothy includes some detail on how to organize a church and how to run a church, which we still use today. 1<sup>st</sup> and 2<sup>nd</sup> Timothy along with Titus, are referred to as the "pastoral letters or pastoral epistles", because they are written to pastors of local church's and grant access to some of the mindset The Holy Spirit wants church leadership to adopt as they fulfill the great commission.

### STUDENT:

CH. 1

Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,  
2 To Timothy, a true son in the faith: Grace, mercy, *and* peace from God our Father and Jesus Christ our Lord.  
(NKJV)

STUDENT:

<sup>3</sup> As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, <sup>4</sup> nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. <sup>5</sup> Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith, <sup>6</sup> from which some, having strayed, have turned aside to idle talk, <sup>7</sup> desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. (NKJV)

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TEACHER:

Paul is helping Timothy navigate the incessant desire of the legalists in the church (who loved to debate), on the role of the law to believers. Verse 5 lays out the difference of Christianity from all other religions. He says

“Now the purpose of the commandment is love from a pure heart,.....from sincere faith.” (NKJV)

Paul shows us here, by saying “sincere faith,” that

**“In order for your religion to be authentic, it must be voluntary.” DH**

Moving on, Paul shows the true purpose of the law.

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STUDENT:

<sup>8</sup> But we know that the law *is* good if one uses it lawfully, <sup>9</sup> knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup> for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, <sup>11</sup> according to the glorious gospel of the blessed God which was committed to my trust. (GNT)

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TEACHER:

The list. What defines a sinner from v. 5? *With contextual definitions in parenthesis.*

1. Unholy (*sinful*)
2. Profane (*devoted to non-sacred things*)
3. Murderers of fathers or mothers (*the extreme of domestic violence*)
4. Manslayers (*a person who is a criminal and progresses to murder*)
4. Fornicators (*sexual deviants*)
5. Sodomites (*homosexuals*)
6. Kidnappers (*in this context slave buyers, brokers and sellers*)
7. Liars (*people who lie*)
8. Perjurers (*people who lie under oath*)
9. Anything contrary to sound doctrine (*heresy*)

He then explains how this view of the law and grace has redeemed him, and blessed him.

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STUDENT:

<sup>12</sup> And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry, <sup>13</sup> although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. <sup>14</sup> And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. <sup>15</sup> 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.

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TEACHER:

“Jesus Christ came into the world to save sinners of whom I am chief.”

Not being a proponent of the “self-help” or “self-esteem” gospel Paul tells the truth. I think he is right.

STUDENT:

<sup>16</sup> However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. <sup>17</sup> Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen. (NKJV)

TEACHER:

Paul then charges Timothy to fight the good fight.

STUDENT:

<sup>18</sup> This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, <sup>19</sup> having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, <sup>20</sup> of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme. (NKJV)

TEACHER:

Fight the good fight. Let’s read the opening of chapter 2

CH. 2

STUDENT:

Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, <sup>2</sup> for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. <sup>3</sup> For this *is* good and acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, <sup>6</sup> who gave Himself a ransom for all, to be testified in due time (NKJV)

TEACHER:

Paul teaches us to pray for those in authority, and that God desires all people to be saved, and to come to the knowledge of the truth. He also states the doctrinal note that there is one mediator between God and men, the man Jesus Christ. Next Paul elaborates upon some of the earlier opinions on the role of women in the church and in society, hinting that this is how he ran the church, and why. We will clarify after we read.

STUDENT:

<sup>8</sup> I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; <sup>9</sup> in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, <sup>10</sup> but, which is proper for women professing godliness, with good works. <sup>11</sup> Let a woman learn in silence with all submission. <sup>12</sup> And I do not permit a woman to teach or to have authority over a man, but to be in silence. <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived, fell into transgression. <sup>15</sup> Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control. (GNT)

TEACHER:

This passage can be taken the wrong way very easily. Paul says “I do not permit a woman to teach or have authority over a man” He then states why, “because Adam was formed 1<sup>st</sup>, and Eve was deceived and fell into transgression.” This reference from Genesis is referring to the fact that Eve was created as a help-meet (suitable helper) for Adam and not the other way around, and she sinned 1<sup>st</sup>. All true. Give me a moment to get there, but they didn’t commit the same sin. Note also that at the time of this writing, still early in Paul’s ministry, Paul is inspired of the Holy Spirit to add the important caveat “I”. Not that *God* doesn’t permit women to speak, but *Paul* doesn’t allow women to speak. Remember, that it’s true, Eve was the one deceived, but sin is transferred from the father, not the mother according to Paul himself in Romans 5:12, “Through one man sin entered into this world.” Through Adam, not Eve. We mentioned this in our lesson on Romans. But why? They both sinned. Because of Genesis 2:16a. “The Lord God commanded the man saying.....” Remember when I said they didn’t commit the same sin? Eve disobeyed her husband, Adam disobeyed God. That is important, and the reason why the virgin birth is so important. Jesus wasn’t born in original sin. Paul I assume eventually figures this out because later as the church grows, he says to the Romans in his epistle to them:

*“I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, <sup>2</sup> that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.” (NKJV)*

Here he puts Phoebe in authority. He says to “*help her in whatever business she has need of you.*” The word Paul uses translated in English as “servant” in the Greek is (diakonos) or deacon. In the Epistle to Philippians as we have read, Paul said of two women, “Euodias and Syntyche were fellow-laborers in the Gospel” with him. Most scholars combining the entirety of scripture draw the conclusion that Paul was talking about a local problem between the 2 women discussed in that Epistle, but arguments seem compelling both ways.

The position of the RUSH BIBLE STUDY is that women are permitted in ministry because of Paul’s statement “there is now no male or female” in Galatians 3:28, adding to that his own personal employment of women in leadership. My defense of that position is above.

Moving on to chapter 3 Paul talks about qualifications for the people in the church’s organizational structure.

STUDENT:

CH. 3

This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; <sup>3</sup> not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; <sup>4</sup> one who rules his own house well, having *his* children in submission with all reverence <sup>5</sup> (for if a man does not know how to rule his own house, how will he take care of the church of God?); <sup>6</sup> not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil. <sup>7</sup> Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. (GNT)

TEACHER:

The word “bishop” is literally defined and translated as “overseer.” The early church used this title for ministers over several churches in a city or region. Timothy would become the Bishop of Ephesus.

His qualifications are:

1. Blamelessness
2. Husband of 1 wife
3. Temperate
4. Sober-minded
5. Good behavior
6. Hospitable
7. Able to teach
8. Not given to wine (*literally addicted*)
9. Not violent
10. Not greedy for money
11. Gentle
12. Not quarrelsome
13. Not covetous
14. Runs his household well with submissive and reverent children
15. Not a novice (*literally new convert*)
16. Good testimony with the world.

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TEACHER: That is a high bar. How do we stack up? On to Deacons.

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STUDENT:

<sup>8</sup>Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money, <sup>9</sup>holding the mystery of the faith with a pure conscience. <sup>10</sup>But let these also first be tested; then let them serve as deacons, being *found* blameless. <sup>11</sup>Likewise, *their wives must be* reverent, not slanderers, temperate, faithful in all things. <sup>12</sup>Let deacons be the husbands of one wife, ruling *their* children and their own houses well. <sup>13</sup>For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus. (NKJV)

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TEACHER:

Here is the Deacons list and lets discuss each one. His qualifications are:

1. Reverent
2. Not double-tongued
3. Not given to much wine (*literally addicted*)
4. Not greedy for money
5. Holding the mystery of the faith with a pure conscience
6. Must be tested first, then if found blameless, they may serve.
7. Their wives must be reverent, not slanderers, temperate, faithful in all things
8. Must be husbands of 1 wife
9. Must run their households well

Any comments? Next Paul reveals the Great Mystery of the Faith. That Jesus is God, that He was manifested in the flesh, and that He has returned to the Father.

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STUDENT:

<sup>14</sup> These things I write to you, though I hope to come to you shortly; <sup>15</sup> but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup> And without controversy great is the mystery of godliness:

God was manifested in the flesh, Justified in the Spirit,  
Seen by angels, Preached among the Gentiles,  
Believed on in the world, Received up in glory. (NKJV)

TEACHER:

“God was manifest in the flesh.” = “The deity of Jesus.” (*Manifest def. clear or obvious to the eye or mind. Oxford*)  
In chapter 4 Paul talks about the latter days, and the demonic doctrines they will express.

CH. 4

STUDENT:

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;

<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron;

<sup>3</sup> 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.

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

<sup>5</sup> For it is sanctified by the word of God and prayer.

<sup>6</sup> 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.

<sup>7</sup> But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

<sup>8</sup> 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. <sup>9</sup> This is a faithful saying and worthy of all acceptance. (KJV)

TEACHER:

This list never ceases to amaze me. Lies and hypocrisy I get. But how the Spirit mirrored today is scary.

#### 1. Forbidding to marry.

I can't tell you how many people I know personally who have told their kids not to get married, just live together to see if it sticks.

#### 2. Commanding to abstain from meats.

The vegan and vegetarian diets have been around a long time, and they are fine, but never to the point where there are groups trying to outlaw meat. From the Garden of Eden to the flood of Noah, we as a species were vegetarians. True. But in Genesis 9 God commands us to eat everything. Only under the law were certain cuts of meat and certain animals prohibited for the Jewish people alone. The New Testament is replete with exhortations to eat everything we want with thanksgiving. Here in verse 3 Paul says every creature is good, and nothing to be refused.

#### 3. To refuse vain and old wives fables.

Every gimmick under the sun has a new book, diet, vitamin, pill, theory or pseudo-science. Can you name some? I think here The Spirit of God is speaking at least in part of the exercise fads we see today.

“Bodily exercise profiteth little.” 1 Tim. 4:8.

Now I am not endorsing a sloppy lifestyle by any means, but the focus of our lives should be Godliness.



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***"We are living in a world that is satisfied with feeling good, rather than being good." DH***

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Paul ends chapter 4 like this.

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**STUDENT:**

<sup>12</sup> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

<sup>13</sup> Till I come, give attendance to reading, to exhortation, to doctrine.

<sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

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

<sup>16</sup> Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (NKJV)

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**TEACHER:**

Paul starts chapter 5 with how to treat each other.

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CH. 5

**STUDENT:**

Don't rebuke a senior man in the church, but exhort him as you might do with your father – or, in the case of younger ones, with your brothers. <sup>2</sup> Treat the older women as mothers, and the younger ones as sisters, with all purity.

<sup>3</sup> Pay respect to widows who really are widows. <sup>4</sup> If a widow has children or grandchildren, let them first learn to respect their own family and to make some repayment to those who brought them up. This, you see, pleases God. <sup>5</sup> A real widow is one who, left by herself, has set her hope on God, and continues in prayer and supplication night and day; <sup>6</sup> but a self-indulgent woman is dead even while she's alive. <sup>7</sup> Give these commands so that they may be beyond blame. (NTE)

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**STUDENT:**

<sup>8</sup> If anyone doesn't take care of their own relatives, especially their own household, they have denied the faith; they are worse than unbelievers.

<sup>9</sup> Let a woman be registered as a widow if she is at least sixty years old, the wife of one husband, <sup>10</sup> with a reputation for good works, having brought up children, shown hospitality, washed the feet of God's people, helped those who were suffering, and been steadfast in doing good wherever she can. <sup>11</sup> Refuse to register younger widows. When their desires become strong against the King, you see, they will want to marry, <sup>12</sup> and they will receive condemnation because they have abandoned their earlier faith.

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**STUDENT:**

<sup>13</sup> In addition, they learn the habit of idleness, going around from one house to another, not only doing nothing but gossiping and meddling, saying things they shouldn't.

<sup>14</sup> So this is my wish: the younger ones should marry, have children, run their households and give the enemy no opportunity to slander us (<sup>15</sup> some, you see, have already gone off after the Satan!). <sup>16</sup> If any believing woman has relatives who are widowed, let her help them, so that the church won't be burdened. That way, it can help widows who really are widows. (NTE)

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TEACHER:

Paul then moves on to relationships with people in the ministry. Note in this next segment Paul says to lay hands suddenly on no man. I have heard several times this incorrectly preached in reference to laying on of hands for the sick. That is not the case here. The laws of hermeneutics properly applied requires us to seek the context. The verses before and after the passage. He is referring to laying on of hands in regards to promotion in the church ministries. We are to test the applicants well, and if meeting the requirements he just listed, then pray for them as the new ministers. Laying on of hands in the sense of the anointing in the Old Testament of oil for priests and kings and the N.T. as Paul laid hands on Timothy. *Paul wants us to be careful who we promote.*

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STUDENT:

<sup>17</sup> Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. <sup>18</sup> For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. <sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses. <sup>20</sup> Them that sin rebuke before all, that others also may fear. (GNT)

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STUDENT:

<sup>21</sup> I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. <sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. <sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. <sup>24</sup> Some men's sins are open beforehand, going before to judgment; and some men they follow after. (KJV)

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TEACHER:

In chapter 6 Paul talks of attitudes regarding indentured servitude, and our testimony.

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STUDENT:

Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed. <sup>2</sup> And those who have believing masters, let them not despise *them* because they are brethren, but rather serve *them* because those who are benefited are believers and beloved. Teach and exhort these things. (NKJV)

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STUDENT:

<sup>3</sup> If anyone teaches otherwise and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, <sup>4</sup> he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, <sup>5</sup> useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. From such withdraw yourself. (NKJV)

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STUDENT:

<sup>6</sup> Now godliness with contentment is great gain. <sup>7</sup> For we brought nothing into *this* world, *and it is* certain we can carry nothing out. <sup>8</sup> And having food and clothing, with these we shall be content. <sup>9</sup> But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. <sup>10</sup> For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. (NKJV)

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CH. 6

TEACHER:

Paul adds exhortations to the rich not to be proud and closes with a personal word to Timothy.

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STUDENT:

<sup>17</sup> Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. <sup>18</sup> *Let them* do good, that they be rich in good works, ready to give, willing to share, <sup>19</sup> storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

<sup>20</sup> O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge— <sup>21</sup> by professing it some have strayed concerning the faith. Grace *be* with you. Amen. (NKJV)

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NEXT LESSON 2 TIMOTHY

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*Don't let anyone look down on you because  
you are young,  
but set an example for the believers in  
speech, in conduct, in love,  
in faith and in purity.*

1 Timothy 4:12

THE BACK PEW - Jeff LARSON



http://thebackpew.com

**1 Timothy 6:6-10** Love of money causes all kinds of trouble... serving God makes you truly rich.



Very impressive resume but, it's nice to meet you in person. .. Say old-timer, are those quad-focal lenses? and do your hearing aides pick up Wi-Fi?



