

ROUTE 66 – 1 TIMOTHY

Shepherdology 101: Instructions For Pastors And The Church

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Note: The following are the pastor's notes used in preaching this message. This is not a complete, word-for-word transcription of what was preached. These notes serve as a companion to the complete message, which is available by listening to the audio version. Bible quotes are primarily from NASB and ESV, respectively.

I. GREETING – 1 Timothy 1:1-2

A. Setting

After being released from his first imprisonment, Paul went back to check on the churches he had founded earlier. This included Ephesus. Going on to Macedonia, Paul left Timothy behind to deal with some doctrinal problems in Ephesus (1 Timothy 1:3) – “*As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines . . .*” At about the same time, (63-64 A.D.) he wrote to Titus on Crete. Later re-arrested, Paul wrote the last of his epistles to Timothy in prison while waiting execution (ca. 66 A.D.).

B. Author

Paul – means “little” or “small” – common name in Cilicia where his home town of Tarsus was located. Hebrew name was “Saul” meaning – “asked” – probably named after King Saul in Old Testament. Some speculate Paul actually used two names, his Hebrew name in Jewish settings, and Paul because he was trained in Greek culture and education. But he probably changed his name when he became a Christian because he wanted to be known as “the little one” in Christ’s service.

- Born a Jew – little known of his father except that he was a Jewish Pharisee (Acts 23:6). Paul was also a Pharisee – very zealous for his Judaism – means “separatist”, probably coming from the time after the exile when Jews were told to separate from foreign wives and culture. Originally called themselves *haberim* because they were ones who associated themselves with the law in order to observe it strictly in opposition to the encroachments of Hellenism. People started calling them *Pharisees*, or “separatists” because of their strict separation. At the end of the exile, the scribes and priests controlled the life of the people – Pharisees grew from the scribes, thus had a legal bent – and Sadducees came from the priests, having a more social bent. During the Greek period, the priests took on a more casual sense to observance of the law – Pharisees held to strict observance. After John Hyrcanus tried to rob them of their power in order to consolidate their political power, they regained their power and held it during the Roman times of the Herods. They totally controlled the spiritual life of the people – all their acts of public worship, prayers, and sacrifices were performed according to their injunctions. Their sway over the masses was so absolute that they could obtain a hearing even when they said anything against the king or the high priest; consequently they were the most capable of counteracting the design of the kings. Hence, too, the Sadducees, in their official acts, adhered to the demands of the Pharisees, because otherwise the multitude would not have tolerated them.
- Roman citizen. Paul inherited this from his father – placed him in the aristocracy of society.
- Citizen of Tarsus – advanced city in education and culture – comparable to Athens and Alexandria

Spiritual journey

- Participated in the stoning of Steven – Acts 8:1
- Persecuted the church – Acts 8:3; 9:1-2; 26:9-11
- Saved on road to Damascus – Acts 9:3-9
- Begins to preach – Acts 9:20
- Period of solitary preparation in desert of Arabia near Damascus (Galatians 1:14)
- After three years, meets with Peter and continued some preaching (Galatians 1:18-24)
- After 14 years – returned to Jerusalem Council with Titus and Barnabas (Galatians 2:1-10)
- Became pastor of the church at Antioch from which he began his missionary journeys (Acts 13:1ff.) as an apostle to the Gentiles (Acts 22:14-15).

Apostle – “to send off on a commission; to do something as one’s personal representative, with credentials furnished” (Wuest). In biblical sense, an apostle is one sent by God to carry the message of the Gospel to sinners.

- First 12 disciples called apostles - Their names were (1) Simon Peter (Cephas, Barjona); (2) Andrew; (3) John; (4) Philip; (5) James; (6) Bartholomew (perhaps same as Nathanael); (7) Thomas (Didymus); (8) Matthew (Levi); (9) Simon the Zealot; (10) Jude (Thaddeus); (11) James the Less; (12) Judas Iscariot.
- Original qualification of an apostle, as stated by Peter (Acts 1:21–22), was that he should have been personally acquainted with our Lord’s ministry, from His baptism by John to His ascension.
- Many are called apostles – Barnabas (Acts 14:14), Epaphroditus (Philippians 2:25), Andronicus and Junius (Romans 16:7), and James, the Lord’s brother (Galatians 1:11-12).
- Paul’s claim to apostleship is based on his seeing the Lord and his converts as the fruit of his ministry (1 Corinthians 9:1)
- The church is founded on the foundation of the apostles

>Ephesians 2:20 states we are part of God’s household, “*having been built upon the foundation of the apostles and prophets, Christ Jesus himself being the corner stone . . .*”

>Ephesians 4:11-13 – He gave “*...some as apostles . . . some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.*”

>Revelation 21:14 – the names of the 12 apostles are on the 12 foundation stones of New

Jerusalem

>Acts 2:42 – the early Christians were devoted to the apostles’ teaching

C. The command – 1 Timothy 1:1

“*Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope.*” – “*commandment*” is *epitage* – unusual word – seven other words used for “command” in New Testament – this one is rare, emphasizing the divine nature of the command. This isn’t man’s idea, it has the full weight of the authority of God behind it – cf. Titus 2:15 – “*These things speak and exhort and reprove with all authority (epitages). Let no one disregard you.*” Different from *parangello* used in 1 Timothy 1:18 for *command* – there the word means “announcement, charge”.

D. Recipient

Timothy – “one who honors God” – named by his mother and grandmother who taught him the Scriptures from the time he was a child (2 Timothy 3:15). Father was a pagan Greek (Acts 16:1) and was probably dead by this time.

True child in the faith – what are the characteristics? (Modified from MacArthur)

- **Saving faith** – 2 Timothy 1:5 – in 1 Timothy 4 Paul gives warning to Timothy of those who would fall away from the faith – Paul never doubted Timothy’s faith – don’t know when he became a Christian. Most likely after Paul was in his home town of Lystra on his first missionary journey (Acts 14:6-23). Upon seeing Paul heal a lame man, the people thought he and Barnabas were gods, but crowds turned on him and he was stoned and dragged out of the city. Timothy, his mom and grandmother must have seen this – when Paul returned to Lystra, he picked Timothy to minister with him.
- **Committed service** – by this time Timothy had been with Paul for 15 years – trusted friend, co-worker, and spiritual son.

>Willing to be circumcised to minister with Paul (Acts 16:3)

>He remained in Berea with Silas after Paul was forced to leave for Athens (Acts 17:13-15)

>Was with Paul in Corinth (Acts 18:5)

>Sent by Paul into Macedonia (Acts 19:22)

>Went with Paul to Jerusalem (Acts 20:4)

>Was with Paul when he wrote Romans, 2 Corinthians, Philippians, Colossians, both Thessalonian letters, and Philemon

>Frequently served as a trouble-shooter – to Corinth (1 Corinthians 4:17); Thessalonica (1 Thessalonians 3:2); Philippi (Philippians 2:19); and now Ephesus.

- **A life of integrity** – Acts 16:2 – Timothy was “...well spoken of by the brethren who were in Lystra and Iconium”. In 1 Timothy 4:6 Paul commends Timothy for being “...constantly nourished on the words of faith...” and for following “sound doctrine.” In 1 Timothy 4:12 Timothy’s life was “...an example to those who believe.” This would have meant that he exhibited the characteristics necessary for elder in 1 Timothy 3.
- **Sound doctrine** – seen by Paul’s willingness to leave him to correct sound doctrine. Timothy was a follower of “...sound doctrine” (1 Timothy 4:6). He trusted Timothy to stay away from “...worldly fables fit only for old women...” (1 Timothy 4:7).
- **Courageous conviction** – in warning Timothy about a number of people in the church, we gather that Timothy had stood up against these things. Problems with basic doctrine, the place of women in the church, the qualifications for elders, the presence of apostasy, and the love of money had all taken their toll. According to tradition he was martyred in Ephesus 30 years later for opposing worship of the goddess Diana.

E. The salutation

1. **Grace** – *charis* – Grace bestows Christ’s merit and Christ’s standing forever (Romans 5:1–2; 8:1; Colossians 2:9–10). Since God is completely holy and just, and sin is a complete offense to Him, His love could not exhibit itself in the gift of grace until after the work of Calvary was done to eradicate the effects of sin. Grace thus rules out all human effort. It requires only faith in the Savior. Thus, grace could be offered as the undeserved gift of salvation and the ultimate sign of the believer.

2. **Mercy** – *eleos* – it is the outward manifestation of pity, and assumes both the need of the recipient and the resources of the provider. It is the form of God’s love which is conditioned by the suffering and need of completely undeserving sinners – the compassion of God which moved Him to provide a Savior for unworthy sinners, thus withholding the misery that should accompany our sin.

3. **Peace** – *eirene* – “well-being” – an expression of the ultimate extension of God’s full provision – harmonious relationships in every respect. Old Testament *shalom* communicated the idea of “full”, or “whole.” It primarily denotes a state, not a relationship or attitude. It was never an inner attitude but an external state of completeness – brought about ultimately by the “Prince of Peace” which will see the Jews restored to their land, their sins forgiven, and man living in full reality of the life God intended him to live. The peace of God is an all-pervasive peace which pictures the ultimate well-being of the total person. The peace offered by false prophets is incomplete because it only contemplates political peace, ignoring the sins of the people. Peace is the result of grace and mercy.

4. **Source of benefits** – 1 Timothy 1:1 – “...from God the Father and Christ Jesus our Lord.”
- “*God the Father*” – same as “*God our Savior*” (1 Timothy 1:1) – many feel that the God of the Old Testament is vengeful and filled with wrath – but the true God of the Bible is always a loving God who saves (Psalm 25:5, Micah 7:7 – also the consistent theme of the parables – Luke 15, the lost sheep, the lost coin, the prodigal son).
 - “*Christ Jesus our Lord*” – assumed deity, tied to “*God the Father*” and “*God the Savior*” (1 Timothy 1:1 where “*the commandment of God our Savior, and of Christ Jesus, who is our hope...*” calls Paul as an apostle).

II. INSTRUCTIONS ON FALSE DOCTRINE – 1 Timothy 1:3-7

A. The context of false doctrine

1. It is common

It had already occurred in Ephesus:

- Acts 19:13-16 – seven sons of Sceva tried to copy miracles of Paul
- Acts 19:23-41 – the debate on the money lost by silversmiths who made shrines of the goddess Artemis

Timothy was now (at least eight years) left in Ephesus while Paul journeyed on to Macedonia – Timothy had earlier been in Ephesus with Paul at the founding of the church there (Acts 19). He was later sent himself on to Macedonia (Acts 19:22) while Paul stayed in Ephesus.

Paul had also indicated a desire to use Timothy as a trusted trouble-shooter and encourager to several other new churches:

- To Thessalonica – 1 Thessalonians 3:18 – to see if they were remaining faithful
- To Philippi – Philippians 2:19-24
- To Corinth – 1 Corinthians 16:10

2. It is most often internal

Also note – Paul had warned of this – Acts 20:29-30 - “*I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.*”

Timothy was to “...instruct certain men not to teach strange doctrines...” – 1 Timothy 1:3 – Heresy is usually spread by individuals – must find them and root them out. These were probably Ephesian elders (cf. Acts 20:36-38 who wept over him when he saw them last.)

3. It must be dealt with

1 Timothy 1:3 – Paul “urged” Timothy to stay on and deal with the problem. He told Titus that the mouths of false teachers “*must be silenced*” (Titus 1:11).

He also told him to “...remain on at Ephesus, in order that you may instruct certain men . . .” – 1 Timothy 1:3 – “instruct” is *parangello* – doesn’t mean “to teach” but referred to a command of a superior to an inferior. Evidently Paul felt Timothy needed to use all the force he could muster to deal with these men. This is an indication that they were probably elders in the church. Why?

- They were to be told not to teach strange doctrines, indicating they were teaching, which was a role reserved for elders
- Paul himself takes forceful action of excommunicating Hymenaeus and Alexander in 1 Timothy 1:20, indicating they must have been powerful elders that the church couldn’t deal with themselves.
- Giving the careful qualifications for elder in 1 Timothy 3 indicates a need to address the problem of unqualified elders.
- In 1 Timothy 5:19-22 Paul stresses the need to discipline sinning elders.

B. What is false doctrine? – 1 Timothy 1:4

1 Timothy 1:4 – “*strange doctrines*” – *heterodidaskoleo* = *heteros*, (denotes a qualitative difference of another of a different sort, whereas *allos* denotes strictly a numerical difference, that is, another – of the same sort) and *didasko* (teaching or doctrine) – lit. “another of a different kind of doctrine.” So the doctrine of these false teachers was not similar to Paul’s, but a different kind altogether.

1. Myths

1 Timothy 1:4 – “*myths*” – possibly legends about the origin and propagation of angels, such as the false teachers taught at Colosse (Colossians 2:18–23). “Jewish fables” (Titus 1:14). “Profane, and old wives’ fables” (1 Timothy 4:7; 2 Timothy 4:4) (JFB).

Some believe the myths Paul was speaking of were strictly Jewish myths – founded on the rabbis’ propensity to “spin their yarns” on the basis of some “hint” they received from the Old Testament. These embellishments of Old Testament characters and stories were written and later included in the section of the Talmud known as the *Haggadah*.

For example – *The Book of Jubilees* (written at the end of the Second century B.C. and called *The Little Genesis*) was a commentary on the canonical Genesis – covered the era from creation to entrance into Canaan. This time period was divided into 50 jubilee time periods of 49 (7x7) years each – week = 7 days, month = 4x7 days, year is 52x7 (364) days – the year/week has 7 years, and the jubilee has 7x7 years. All the events of the patriarchs were pinpointed according to this scheme – resulting in an embellishment of Genesis that is beyond recognition – included embellishments such as the Sabbath being observed by the arch-angels, angels practicing circumcision, and Jacob never tricked anyone.

Similar today to fascination with prophetic schemes – with embellished media presentations of biblical themes and stories, usually stressing the “romantic” interests of the lead characters (Moses and Nephtriere in *Ten Commandments*, the new presentation of *Noah’s Ark*, etc.)

2. Genealogies

“*genealogies*” – probably not only Jewish genealogies, for which Paul probably wouldn’t have much of a problem, since these are also included in both Old and New Testaments, but spurious Gnostic genealogies of spirits and ages (JFB). One of the common practices was to invent a story for every name on the list of Old Testament genealogies (Barclay).

Whether Judaistic or Gnostic – Paul seems to be referring to the pre-Gnostic implications of the Judaizers who claimed to be able to see deeper into the mystical revelations of the Old Testament than others.

Specifically, Hymenaeus (1 Timothy 1:20) is associated with Philetus in 2 Timothy 2:14-18 – “*Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless, and leads to the ruin of the hearers. Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. But avoid worldly and empty chatter, for it will lead to further ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some.*” Look at the principles:

- Wrangling over false words leads to the ruin of hearers
- Focus on the accurate study and teaching of the Word of truth
- Worldly and empty chatter will lead to further ungodliness
- False teachers teach false doctrine (that the general resurrection had already taken place by spiritualizing the resurrection, denying its physical reality, thus upsetting the faith of some in the coming resurrection taught by Paul.

This had all the flavoring of early Gnosticism – an early cult that has been revived by modern Jehovah Witnesses and various New Age philosophies.

Gnosticism perverted the doctrine of the incarnation and the atonement, teaching that Jesus Christ was merely an advanced man who possessed the “gnosis” and was an emissary from an alien God who came to model this advanced state of knowledge – led many through pseudo-intellectualism to devastating errors.

Gnosticism

- Began trying to reason out the problem of evil and suffering – if God is good, then He could not have created them – so the earth was created from pre-existent evil matter
- Since God could not have touched this evil matter – He put out a series of emanations – one of these emanations created this evil matter – Jesus was the greatest of these emanations
- Offered salvation from the evil material world through possession of advanced “gnosis” or knowledge
- Resulted in either aestheticism (denying the body) or hedonism (celebrating the body – giving it full reign)
- Taught the disclosure of the gnosis was the enactment of redemption

“Primarily on the basis of the Nag Hammadi evidence, many today hold that Gnosticism first emerged in the late Hellenistic or early Imperial period among speculative and syncretistic Jews.

By the second century, Gnosticism achieved its classical form among both Christian and non-Christian exponents. One example is found in the teachings of the Valentinians, Christian Gnostics who held that the world emerged from a primordial pair, or ‘syzygy,’ Depth and Silence, from which emanated a complex spiritual world or ‘Pleroma.’ One element or ‘aeon’ in that world, Sophia, fell and produced from her passion and repentance the psychic and material realms of existence. In a movement that typifies the whole soteriological process, Christ came to restore her to her original condition. Humanity is composed of the results of this process, having spiritual, psychic, and material components. The $\square\square\square\square\square\square$ provided by Jesus, a being separate from Christ, awakens the awareness of the spiritual component of humanity about its essential identity with the Godhead and leads to ultimate restoration.

Despite its suppression by ecclesiastical authorities in the third and fourth centuries, Gnosticism continued in the guise of Manichaeism and Mandaism and in various medieval speculative movements. (Harper’s Bible Dictionary).

“New Age” philosophy is not new at all! These heretics were at work behind the scenes that Paul wrote about. Timothy had to confront them with the truth.

3. Mere speculation

Questions which are not practical and of no gain:

- **Prompted by “morbid interest”** – 1 Timothy 6:3-5 – *“If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.”*
- **Useless – leads to ruin of hearers** – 2 Timothy 2:14 – a *“...wrangling about words, which is useless and leads to the ruin of the hearers.”*
- **Foolish and ignorant – produce quarrels** – 2 Timothy 2:23-26 – *“But refuse foolish and ignorant speculations, knowing that they produce quarrels. And the Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.”*
- **Fruitless discussion** – 1 Timothy 1:6, 7 – *“For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.”*

These embellishments merely *“...give rise to mere speculation rather than furthering the administration of God which is by faith.”* – 1 Timothy 1:4

4. Whatever is not of faith

1 Timothy 4 – Anything which does not further the *“...administration of God which is by faith...”* is to be rejected. That which invites nothing but disputes and argument is not from God. God is not the author of confusion – Scripture was written as a unified whole – needing only to be studied to be understood.

The *“administration of God”* – *oikonomia* – also translated as the “dispensation” or “stewardship” of God – refers to the eternal plan of God regarding salvation, which is grasped by faith. Why? Because *“...without faith it is impossible to please Him.”* (Hebrews 11:6) Reason and intellect alone do not please God – even though Christianity is intellectually defensible.

Five characteristics of a heretic:

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1. He is driven by novelty. He despises tradition and anything that is old and accepted. He thinks his “new revelations” are more valid than sound teaching and orthodoxy. His is a faith of the “second hand orthodoxy”.
 2. He exalts the head at the expense of the heart. His “religion” is dominated by intellectual speculation yielding openness to any experience. Thus – the simple work of faith in his heart brought about in association with the Gospel may be looked at as mere religious mush – too simple and too emotional.
 3. He deals in argument – not action. He loves the process of argumentation and debate as the end-all of the discussion. He doesn’t come to a conclusion that forces him to anything other than have his consciousness raised. Falling in love with words is not the end of any true theological discussion. Theology eventually demands biography – you must do something with what you have heard.
 4. He is moved by arrogance rather than humility. Christianity is often seen as being for the simple minded – ones who can’t follow his philosophical speculation.
 5. He is guilty of dogmatism without knowledge. Everyone thinks he has the right to express a dogmatic opinion – even the one who is dogmatic about no one being right about anything! The heretic makes pronouncements that he has no proof for and cannot be backed up by any empirical evidence. The arguments of language and history are irrelevant to them (Barclay).

C. The goal of our instruction – 1 Timothy 1:5

The opposite of the heretic – “goal” is *telos* – “complete, fulfill, perfect” – “instruction” is *parangellia* – “orders, command, charge” – we will know we are fulfilling our charge as Christian teachers when our teaching is:

1. Love from a pure heart.

Love is the opposite of arrogance and a contemptuous attitude. Love is the fulfillment of the law and the essence of the Gospel. Love is an earnest desire for both the temporal and the eternal good of His creation. It is action – not emotion. One doesn’t just feel love – he acts on it. That’s why our teaching is not based on intellectual acumen. Love is not out to win the argument; it is out to win the heart. The one who loves, argues to win his opponent, not to defeat him.

“*From a pure heart*” – the first thing that happens to the new believer is his heart is regenerated. When this happens, his whole impetus in life is not the winning of arguments, though the philosophic arguments are winnable, it is the winning of the heart.

- The heart that is pure has been cleansed and forgiven – cleared of guilt, shame, and condemnation (Romans 8:1).
- Love is the ultimate mark of the true believer – John 13:35 – “*By this all men will know that you are my disciples, if you have love for one another.*”
- The heart is the core of man’s being. Out of it “...*come the issues of life*” (Proverbs 4:23) (KJV).
- Therefore, the most natural thing for the believer to do is to love – I Peter 1:22 – “*Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart . . .*”

2. Love from a good conscience

The result of a pure heart is a good conscience. “Conscience” = *suneidesis* – *sun* (with) and *oida* (“to know intuitively, fully” – different from *ginosko*, “to know experientially”). To “know with” is self-judgment. Conscience is “that process of thought which distinguishes what it considers morally good or bad, commending the good, condemning the bad, and so prompting to do the former, and avoid the latter.” (Vine)

1 Timothy 4:2 speaks of “...*the hypocrisy of liars seared in their own conscience as with a branding iron . . .*” indicating that our conscience can be educated.

A “good conscience” is one that operates as God intended – convicting and warning of sin and exposing the true condition of the sinner – guilty before God.

The conscience becomes the standard by which everyone will be judged – Romans 2:14-15 – “*For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them . . .*”

The attempt today – to dull the conscience by:

- Self esteem – “You’re OK-I’m OK”
- Relieving guilt – modern psychology
- A theology without a cross

3. Love from a sincere faith

“sincere” is “without hypocrisy” – without being two faced. The goal of instruction isn’t to build on man’s thinking or to win an argument – sincerity implies the real thing.

Faith is taking God at His Word. This proceeds from a confidence that the Bible is the revealed Word of God. The fulfillment of the “...*administration of God which is by faith...*” (1 Timothy 1:4) is the opposite of not teaching strange doctrines and not paying attention to myths and genealogies – “be devoted to teaching the revealed Word of God, furthering the Kingdom of God through faith.”

1 Timothy 1:6 – Those who ignore these things end up in “...*fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.*”

“*wanting to be teachers*” – some ascribe to the position and power of the person “holding the mic”.

Some would even make “*confident assertions*” – sounding like they know what they are talking about – yet they don’t.

D. The contrast of our instruction – 1 Timothy 1:6-11

1. A warning – 1 Timothy 1:6-7
2. The purpose of the law – 1 Timothy 1:8-9a

“*But we know (intuitively – oida) that the law is good, if one uses it lawfully . . .*” – the God-informed conscience (“knowing”) will condemn the same things the law does.

“Law” here probably refers to Mosaic Law, indicating that our conscience will lead naturally to the same place as Old Testament Law. That’s why the Law is good – it doesn’t violate a God-informed conscience.

“*if one uses it lawfully*” – The purpose of the Law is not to be a negative influence, hanging over our head like a dark cloud. The purpose of the Law is to lead us to Christ – because the Law exposes our sin, showing us the need of grace. Galatians 3:24-25 – “*Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith. But now that faith has come, we are no longer under a tutor.*”

- “tutor” is the word we get “pedagogy” from – has to do with training children – the idea is the constant instruction by disciplined repetition. Through the repeated instruction of the Law – we see we can’t measure up – thus needing justification.

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- Without the Law there is no violation (Romans 4:15)

3. The rule of the law – 1 Timothy 1:9b-11

1 Timothy 1:9-11 – “realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.”

List of behaviors the Law is meant to control:

1. “lawless” – *anomia* – “without law” – those who deliberately break the law they know exists for their own ambitions and desires.
2. “rebellious” – *anupotaktos* – the unruly and insubordinate, those who refuse any authority (“Question authority”). They are like a horse that won’t respond to the bridle or a soldier who won’t respond to the command.
3. “ungodly” – *asebeia* – “irreverent” – actively withholding from God that which is His right. It is human nature in active battle against God.
4. “sinners” – *hamartolos* – “to miss the mark” – the most common word for sin – it is pictured in scripture as the indwelling essence of the will, or the principle source of our actions which comes from a heart that is innately against God (Romans 3:9; 5:12; 7:7).
5. “unholy” – *anosios* – one who violates the ultimate decencies of life. It is opposite of *hosios* which is defined as “the everlasting ordinances of right, which no law or custom of man has constituted, for they are anterior to all law and custom” (Trench). The Greeks defined the Egyptian law where a brother could marry a sister and the Persian law where a son could marry a mother as *anosios*.
6. “profane” – *bebelos* – opposite of that which is sacred, that which is walked upon, originally a threshold. That which is common, not reserved for sacred use.

The rest of the sins Paul mentions seem to correlate with the second half of the Ten Commandments.

7. “kill their fathers and mothers” – *patraloai* and *matraloai* – those who murder their fathers and mothers violate the fifth commandment in Exodus 20:12 – broadened in Exodus 21:15 to include striking or cursing parents. Under Roman law a son who struck his parents was liable to death. These children are immune to gratitude, respect, or shame.
8. “murderers” – *androphonoi* – “man-slayers” – violates the sixth commandment. This is usually seen as a moral violation, even in pagan cultures. Jesus widened the command to those who hate (Matthew 5:22).
9. “immoral men” – *pornoi* – “fornicators” or “whoremongers” (KJV) – violates the seventh commandment against adultery. The word may be an all-inclusive term for any sexual relationship outside of marriage, but it is also used in distinction from *moichos* which is used specifically of intercourse with another man’s wife in 1 Corinthians 6:9 and Hebrews 13:4. Christianity brought a renewed sense of the morality of “one flesh” relationships between husband and wife. To violate this relationship is to violate the picture of Christ’s love for the church (Ephesians 5:25-27).
10. “homosexuals” – *arsenokoitai* – lit. “male coitus” – “coitus” literally means “to go to bed” and came to mean the marriage bed (Hebrews 13:4). Same sex relationships where the act of marriage is perverted, is seen as the ultimate act of sexual perversion in which God gives the participants over to their depraved mind and degrading passion (Romans 1:26, 28).

11. “kidnappers” – *andrapodistai* – may mean either “slave dealer” or “kidnapper”. Whether children or adults, stealing someone to make them a captive robs them of their freedom. This probably had to do with the stealing of slaves, particularly children who brought a greater price because of their longer life and stronger bodies. Violated the eight commandment; “thou shall not steal.”

12. “liars” – *pseustai* – “false”, as in pseudonym – it meant a liar or a cheat. Violates the ninth commandment; “You shall not bear false witness against your neighbor.”

13. “perjurer” – *epiorkoi* – “to undo one’s oath” – it had to do with someone who would go back on their word or would not intend to keep it in the first place.

14. “whatever else is contrary to sound teaching” – “sound” is *hugiaino*, from which we get “hygiene”. Anything that is against pure teaching that brings spiritual health is that which is controlled by the law.

1 Timothy 1:11 – Anything that is not according to “*the glorious gospel of the blessed God*” comes under the jurisdiction of the law. But the law is a necessary part of the gospel. Without knowledge of the law, there is no need to recognize the need of being saved from breaking the law.

“Gospel” is *euangelion* which means “beautiful words.” The verb means “to proclaim good words.” The English word “angel” (a herald, or one who proclaims) is right in the middle of the word. The gospel is the central part of the message of the Christian. But the gospel cannot be proclaimed if the damning effects of trying to keep the law are not proclaimed also. Without the proclamation of what we are saved from, there is no reason to be saved – thus, there is no “good news.”

- The “good news” always brings joy – Luke 2:10, 11 – “...*Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord.*”
- It was preached to Abraham – Galatians 3:8, 9 – “*The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘ALL THE NATIONS SHALL BE BLESSED IN YOU.’ So then those who are of faith are blessed with Abraham, the believer.*”
- Jesus’ life and ministry was to proclaim the gospel – Mark 1:14, 15 – “*Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.’*” – “repent” and “believe” are imperatives – Jesus didn’t offer a choice – He gave a command.
- It is the power to save – Romans 1:16 – “*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*”
- Satan blinds people to the gospel – 2 Corinthians 4:3, 4 – “*And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.*”
- Our job is to preserve the clarity of the gospel message – Galatians 1:6-9 – “*I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed!*”

I simply argue that the cross be raised again
at the center of the market place
as well as on the steeple of the church,
I am recovering the claim that
Jesus was not crucified in a cathedral
between two candles:
But on a cross between two thieves;
on a town garbage heap;
At a crossroad of politics so cosmopolitan

that they had to write His title
in Hebrew and in Latin and in Greek...
And at the kind of place where cynics talk smut,
and thieves curse and soldiers gamble.
Because that is where He died,
and that is what He died about.
And that is where Christ's men ought to be,
and what church people ought to be about.

-- George MacLeod

E. The contrast of Paul's testimony – 1 Timothy 1:12-17

1. Thanks – 1 Timothy 1:12

1 Timothy 1:12-13 – *“I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service...”*

2. Former life – 1 Timothy 1:13

1 Timothy 1:13 – *“even though I was formerly a blasphemer and a persecutor and a violent aggressor...”* – God's grace was seen in Paul's life – knowing where we have come from always brings a spirit of thanks

3. Shown mercy – 1 Timothy 1:13-14

1 Timothy 1:13b-14 – *“Yet I was shown mercy because I acted ignorantly in unbelief...”* – most think we need justice – but we need mercy! – *“...and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.”* – mercy, faith, and love are hallmarks of the Christian message – Paul knew the depths of these words – that's why he could write New Testament theology about them with passion

4. A demonstration of salvation – 1 Timothy 1:15-17

1 Timothy 1:15-16 – *“It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.”*

F. The challenge to Timothy – 1 Timothy 1:18-20

1. Trust bestowed – 1 Timothy 1:18

1 Timothy 1:18 – *“This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight...”*

2. Fight the good fight – 1 Timothy 1:18-19

1 Timothy 1:18b-20 – *“...fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.”* – these two men were probably two elders in the church

3. A warning – 1 Timothy 1:19-20

1 Timothy 1:19-20 – *“...which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.”*

III. INSTRUCTIONS CONCERNING THE CHURCH – 1 Timothy 2:1-3:16

A. Prayer – 1 Timothy 2:1-8

1 Timothy 2:1-2 – “*First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.*” – this isn’t benign prayer – it is so the spread of the gospel can be facilitated – 1 Timothy 2:3-4 – “*This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.*”

B. The role of women – 1 Timothy 2:9-15

Key passage – disregarded by majority of churches – very clear – but increasingly volatile in our culture

1. Proper adornment

1 Timothy 2:9 – “*Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly . . .*” – “adorn” = *kosmos* (cosmetics) means “to arrange” – how you present yourself.

“*proper clothing*” – KJV – “modest apparel” – “*proper*” – same word as “adorn” – refers to propriety – two qualifications:

- The way you dress – “*modestly*” – used only here in the New Testament - denoted reverence for God, divine things, rulers, and parents – inwardly – a “sense of shame” – she would do nothing in dress that would distract from worshipping God – doesn’t rule out nice clothing – Proverbs 31:22 – “*...Her clothing is fine linen and purple.*”

Contrasts with “*...not with braided hair and gold or pearls or costly garments . . .*” – distractions in worship – “*braided hair*” – gaudy, ostentatious hairdo – “*gold or pearls*” – to weave in strands of gold and pearls into their – “*costly garments*” – women wore dresses that cost 500-800 denarii – denarius was one day’s wage – most women only owned two or three dresses in their lifetimes – but they were beaut’s!

Ostentatious clothing and adornment that shifts attention away from worship to self; an issue of the heart. John Chrysostom, fourth century church father wrote, “And what then is modest apparel? Such as covers them completely and decently, and not with superfluous ornaments; for the one is decent and the other is not. What? Do you approach God to pray with broided hair and ornaments of gold? Are you come to a ball? To a marriage-feast? To a carnival? There such costly things might have been seasonable; here not one of them is wanted. You are come to pray, to ask pardon for your sins, to plead for your offences, beseeching the Lord, and hoping to render him propitious to you. Away with such hypocrisy!”

Second qualifier – the way you act – “*discreetly*” – “soundness of mind, self-control” – refers to self-control over sexual passions. Both men and women have sexual passions – big deal – we have passions to eat, get angry, etc. – but we control our passions – we don’t pull a gun and kill the guy that cuts me off – and we don’t act on physical attraction – we control it.

2. Proper works

The godly woman is not known by her external adornment – but “*rather by means of good works, as befits women making a claim to godliness.*” (1 Timothy 2:10)

Today – most women are too busy to do good works for God

- Career path that ignores husband, children, and the home – God’s first call on a woman is to her home – Titus 3:3-5
- For some – even devotion to their family prevents them from doing good works for God – but God never intended for children to be your God.

Example in Acts 9:36 – Dorcas “...was abounding with deeds of kindness and charity which she continually did.” – Acts 9:37 she died and many people gathered to mourn her and show Peter the tunics and clothing she made while she was alive – wonderful picture – sowed any tunics lately – or are you just a soccer mom?

3. Proper attitude

1 Timothy 2:11, 12 – “Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.” – most powerful tool a woman has is a submissive spirit – attracts respect and love

Not a prohibition. Verb for “receive instruction” is imperative form of *manthano* which means “disciple” or “learner” – breaks cultural barrier that said women were not to learn at all.

- Jewish culture – a woman was forbidden to learn the Law – to instruct a woman was to cast your pearls before swine – women sat in the gallery of the synagogue where they couldn’t be seen. [Even today in orthodox congregations the women sit separately from the men.]
- Likewise – a woman was forbidden from teaching in a school, maybe not even with the youngest children.
- She was not required to attend sacred feasts and festivals.
- In the Jewish morning prayer a man would thank God that he had not been made “a Gentile, a slave, or a woman.”
- In the *Sayings of the Fathers*, Rabbi Jose ben Johanan says, “Let thy house be opened wide, and let the poor be thy household, and talk not much with a woman.’ Hence the wise have said: ‘Everyone that talketh much with a woman causes evil to himself, and desists from the works of the Law, and his end is that he inherits Gehenna.’”
- A strict Rabbi would never even greet a woman on the street – even if it was his wife, daughter, mother, or sister.

Greek world was just as bad – The Temple of Diana in Ephesus had hundreds of priestesses, called *Melissae*, or “bees” – temple prostitutes – ply their trade on the streets of Ephesus at night. A respectable Greek wife was very confined – lived in her own quarters, did not appear at meals, never appeared on the street alone, and never went to any public assembly.¹

In that world – Paul commands – “Let a woman be discipled with entire submissiveness.” It was not a restriction – it was incredible freedom! Movie – “Yentl” – Jewish girl who desperately wanted to know the Law – dressed as a man to be able to study the Law.

Why – to set a new pattern for the church – 1 Timothy 3:15 – “...I write so that you may 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.”

Affirms God’s desire in the Old Testament and the New Testament – in Old Testament - Women were protected equally under the Law (Exodus 21:28-32); they had inheritance rights (Numbers 36:1-12); they participated equally in Jewish religious feasts (Exodus 12:3); Nazarite vow was open to both men and women (Numbers 6:20); women were involved in spiritual service (Exodus 38:8); God did not hesitate to deal directly with women (Genesis 3:13; Judges 13:3)

Same in New Testament – Jesus received ministry from women (Luke 10:38); Mary Magdalene and the “other Mary” first at the tomb (Matthew 28:1); women were the first to tell disciples (Luke 24:10); women are prominent in the life and ministry of Paul (Romans 16); Paul – women were equal value-wise in the eyes of God (Galatians 3:28)

But – the context of this discipleship – submissiveness – Why be submissive?

¹ William Barclay, *The Daily Bible Study Series: The Letters of Timothy, Titus, and Philemon* (Louisville, Kentucky: Westminster John Knox Press, 1975), 66-67.

- It honors God’s order of creation – 1 Timothy 2:13 – *“For it was Adam who was first created, and then Eve.”*
- It follows the pattern in the Godhead – 1 Corinthians 11:3 – *“But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.”* – Christ, man, and woman, all must be submissive.
- It breaks the walls of rebellion in your husband – 1 Peter 3:1-2 – *“In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.”*
- It honors God’s word – Titus 2:4-5 – young women are *“...to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.”*

4. Proper order in the church – 1 Timothy 2:12

1 Timothy 2:12 – *“But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”*

- *“to teach”* – the infinitive usage indicates a condition or process – i.e. – a woman is not to be in the process of teaching in the church – teaching is the primary function of the elder or pastor – 1 Timothy 2:4:6, 11, 13, 14, 15, 16 indicate this – 2 Timothy 4:2 – *“preach the word”*
- Nor is she to *“exercise authority over a man”* – a woman is not to exercise any authority over a man in the church assembly – this is the role of elders – 1 Timothy 5:17

The reason for this prohibition against female leadership in the church has nothing to do with society – many claim that Paul was speaking to his world only but this isn’t true for us – but that’s not the reason Paul said this – his reason is in 1 Timothy 2:13, 14 – *“For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression.”* – Paul uses the primacy of creation citing two reasons:

- Adam was created first – his rulership is clearly seen in Genesis 3 – part of the curse was that woman would try to usurp that role
- Eve, *“...being deceived, fell into transgression”* – Adam’s sin was flagrant disobedience – Eve was deceived – probably speaks to the more susceptible emotional structure of a woman that would taint her leadership in the church

Remember 1 Timothy 3:15 – issue is the order of the church:

- The main problem Paul addresses in 1 Timothy is the order of the church disrupted by *“myths and genealogies”* in 1 Timothy 1, and *“deceitful spirits and doctrines of demons”* in 1 Timothy 4:1
- Hymenaeus and Alexander (1 Timothy 1:20) were false teachers – caused many to see their faith shipwrecked
- The primary function of New Testament elders is to teach – the only

difference between elders and deacons of 1 Timothy 3 – also seen in Ephesians 4:12 – *“...some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers”* – “teachers” and “pastors” – one office.

Instruction to a young pastor in 1 Timothy 4:11 – *“Prescribe and teach these things.”* – *“...give attention to the public reading of Scripture, to exhortation and teaching.”* – 1 Timothy 4:13 – *“Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery”* – 1 Timothy 4:14 – the gift of teaching was that which qualified Timothy in his role as pastor.

- Teaching is tied with authority in 1 Timothy 4:12 – refers to the office of elder.

There is certainly a prohibition against women teaching here – but there is also a prohibition against women exercising authority over men – particularly through teaching – authoritative teaching of God’s Word places a woman in authority over a man – submission honors Scripture on several counts:

- **The order of the Godhead – John 4:34** – no female part of the Godhead – but submission is seen in the Trinity – Jesus said repeatedly *“...My food is to do the will of Him who sent Me.”*

- **The order of creation – 1 Timothy 2:13** – “*For it was Adam who was first created, and then Eve.*” – also 1 Corinthians 11:8-9 – “*For man is not from woman, but woman from man. For indeed man was not created for the woman’s sake, but woman for the man’s sake.*” – the reason for submission Paul gives has nothing to do with the cultural mores of the time – it is rooted in creation – Eve was created to be a helper to Adam – keep him company, support and encourage him, and to work alongside him – and vice versa – same today – woman was not created to pursue an independent agenda apart from her husband. Eve was God’s gracious provision to Adam and to her family.
- **The order of the Old Testament** – in the Old Testament there were no female kings or priests – none of the authors of the Old Testament books were women. Only five women called prophetesses – one of them, Noadiah (Nehemiah 6:14) was a false prophetess – one of them, Isaiah’s wife, never uttered a word of prophecy, but was called a prophetess because she had a child whose name had a prophetic meaning (Isaiah 8:3). The remaining three – Miriam (Exodus 15:20), Deborah (Judges 4:4), and Huldah (2 Kings 22:14) only gave one recorded prophecy apiece and never had an ongoing role or call as a prophetess.
- **The order for leaders – 1 Timothy 3:1-7** – 1 Timothy 3:1 – “*...if any man aspires to the office of overseer . . .*” – 1 Timothy 3:2 – “*An overseer, then, must be . . .the husband of one wife...*” – 1 Timothy 3:4 – “*He must be one who manages his own household well . . .*” – 1 Timothy 3:6 – “*and not a new convert, so that he become conceited . . .*” – 1 Timothy 3:7 – “*And he must have a good reputation with those outside the church . . .*” – In addition, there are ten adjectives and three nouns describing the characteristics of the overseer in 1 Timothy 3:2-7 – they are all masculine!
- **The order in the rest of the New Testament – 1 Corinthians 11:3** – “*But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.*” – Ephesians 5:23-24 – “*For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.*”

So what does this mean to women wanting to be godly moms? You will never be harmed doing what God asks of you.

5. Proper honor – 1 Timothy 2:15

Sequence – learn the Word of God – be submissive to the leadership of the church – and fulfill your mandate as a woman.

1 Timothy 2:15 – “*But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.*”

Key phrase – what is meant by “preserved”? – *sozo* means “to rescue, preserve safe and unharmed, to heal, set free, or to deliver from” – primary word to describe spiritual salvation – but also appears many times without that meaning. Here, it cannot have that meaning – nothing in Scripture indicates a woman is “saved” through her children.

Clue from the context – 1 Timothy 3:14 – because of Eve, who was “*quite deceived*” man fell into transgression – 1 Timothy 3:15 – “*BUT, women shall be preserved . . .*” – from what? – from the stigma of being deceived and leading man into sin. Bearing and rearing godly children is the way the stigma of the curse of sin is lifted from woman! – one would think Eve would bear the brunt of guilt for being deceived – not so – Romans 5:12 and 1 Corinthians 15:22 states “*in Adam all die*” – God placed the responsibility on Adam and removed the stigma from Eve by giving woman the privilege of continuing the human race through bearing children.

This is God’s pattern for women – learn God’s word – be submissive to husband’s leadership and the leadership of the church – and make a godly impact on the world through bearing and raising godly children. To do anything less than this is to pervert the role of a mother and to undermine God’s plan for human relationships.

C. Qualifications for elders – 1 Timothy 3:1-7

1 Timothy 3:1 – *“It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.”*

1. A trustworthy statement – 1 Timothy 3:1

1 Timothy 3:1 – *“It is a trustworthy statement...”* – seen only in the pastoral epistles (1 Timothy 3:1; 4:9; 2 Timothy 2:11; Titus 3:8) – announces a statement summarizing key doctrines – this is missed by most pastors and churches – pastors have strayed from this list – so have churches – but Scripture is clear on their position

- Ephesians 4:11-12 – *“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ...”*
- 1 Thessalonians 5:12-13 – *“But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another.”*
- Hebrews 13:17 – *“Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”*

2. Men only

1 Timothy 3:1 - *“If any man . . .”* – See above under B4 “proper order in the church”

3. Qualities – 1 Timothy 3:2-7

These qualities are all about character – not money, social status, secular employment, personal charisma – it’s about being a godly man who is called and equipped to lead the flock of God!

Samuel Logan Brengle, one of the early leaders of the Salvation Army wrote, “[Spiritual leadership] is not won by promotion, but by many prayers and tears. It is attained by confessions of sin, and much heart searching and humbling before God; by self-surrender, a courageous sacrifice of every idol, a bold, deathless, uncompromising and uncomplaining embracing of the cross, and by an eternal, unfaltering looking unto Jesus crucified. It is not gained by seeking great things for ourselves, but rather, like Paul, by counting those things that are gain to us as loss for Christ. That is a great price, but it must be unflinchingly paid by him who would be not merely a nominal but a real spiritual leader of men, a leader whose power is recognized and felt in heaven, on earth and in hell.”²

a. Above reproach

“Not to be laid hold of by accusations.” Good reputation and unimpeachable integrity.”

Richard Baxter – 17th century Puritan pastor in England – “Take heed to yourselves, lest your example contradict your doctrine, and lest you lay such stumbling blocks before the blind, as may be the occasion of their ruin; lest you unsay with your lives, what you say with your tongues; and be the greatest hinderers of the success of your own labours. . . . One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon, and blast the fruit of all that you have been doing.

Take heed to yourselves, lest you live in those sins which you preach against in others, and lest you be guilty of that which daily you condemn. Will you make it your work to magnify God, and, when you have done, dishonour him as much as others? Will you proclaim Christ’s governing power, and yet contemn it, and rebel yourselves? Will you preach his laws, and will-fully break them? If sin be evil, why do you live in it? if it be not, why do you dissuade men from it? If it be dangerous, how dare you venture on it? if it be not, why do you tell men so? If God’s threatenings be true, why do you not fear them? if they be false, why do you needlessly trouble men with them, and put them into such frights without a cause? Do you ‘know the judgment of God, that they who commit such things are worthy of death;’ and yet will you do them? ‘Thou that teachest another, teachest thou not thyself? Thou that sayest a man should not commit adultery,’ or be drunk, or covetous, art thou such thyself? ‘Thou that makest thy

² Samuel Logan Brengle, *The Soul Winner’s Secret* (London: The Salvation Army, 1918), 22.

boast of the law, through breaking the law dishonourest thou God?’ What! shall the same tongue speak evil that speakest against evil? Shall those lips censure, and slander, and backbite your neighbour, that cry down these and the like things in others? Take heed to yourselves, lest you cry down sin, and yet do not overcome it; lest, while you seek to bring it down in others, you bow to it, and become its slaves yourselves: ‘For of whom a man is overcome, of the same is he brought into bondage.’ ‘To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.’ O brethren! it is easier to chide at sin, than to overcome it.”³ (*The Reformed Pastor* [Edinburgh: Banner of Truth, 1979], 63, 67–68)

b. Husband of one wife

Lit. “of one woman” – a “one woman man” – doesn’t refer to his marital status or to the issue of divorce – refers to his character – a man may be married and not devoted to his wife – the elder is to model the care of Christ for the church in his relationship with his bride – Ephesians 5:25-27 – “*Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.*”

This means:

- He actively courts his wife – unquestioned devotion
- He doesn’t have a “roving” eye – protects himself from compromising situations – his thought life is pure
- He models leadership with humility – not overbearing or wimpy

c. Temperate

nephalios – lit. “wineless” or “unmixed with wine” – while the Bible doesn’t prohibit drinking alcoholic beverages, it does prohibit drunkenness (Ephesians 5:18; Galatians 5:21) – in metaphorical sense it means “sober-minded” “alert” – it means to be physically, mentally, socially and spiritually well-balanced. Not given to extremes in tastes and habits.

d. Prudent

“*sophrona*” — Self-controlled, discreet and of a sound mind. Not impulsive – establishes and lives by godly priorities – not a man given to frivolity – sees the world through God’s eyes

e. Respectable

“*kosmion*” – Orderly and attractive in inner character and outward appearance – he is not known for his unorganized activities and unaccomplished plans

f. Hospitable

“*philoxenos*” – lover of strangers – Kindly disposed to strangers. Being useful to those beyond our own circle of friends – in times when strangers were regarded as enemies, this was significant – persecution made this a necessity in first century church

g. Able to teach

“*didaktilos*” – since this is the only quality that distinguishes the elder from the deacon, it seems to refer to his main calling as a teacher – Ephesians 4:11 ties “*pastors and teachers*” inexorably together – 1 Timothy 5:17 – “*The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.*” Titus 1:9 – the elder is to be “*holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.*” – to see

³ Richard Baxter, *The Reformed Pastor* (Edinburgh: Banner of Truth, 1979), 63, 67-68.

this as anything less than the elder's primary office of teaching doesn't fit the passage – an elder who is not skilled at teaching is not qualified to be an elder – a desire to study and impart the Word is woven deep into the heart of the elder (1 Timothy 4:6, 11, 13-16; 5:17)

h. Not addicted to wine

Lit. “not with wine” – he is free from the desire or need to have a drink in his hand – the man known to “have a drink” on all occasions walks a fine line that shows indiscretion

i. Not pugnacious

Not a “hitter” – his first reaction is never to strike someone in anger – he handles disagreement forcefully, but agreeably

j. Gentle

Considerate, kind, gracious – one who can respond graciously to criticism with a gentle spirit – he doesn't hold a grudge, retaliate, or take sides unless motivated by biblical truth

k. Peaceable

Not contentious, reluctant to fight, is not constantly “contrary” – he doesn't look for arguments

l. Free from the love of money

Lit. “not a silver lover” – Doesn't mean he is poor – but he is not known for his pursuit of money – his attitude is more important than what he has

m. Manages his household well

More literal – “Standing before the children in his own house, having them in subjection with all gravity” – “Managing” = *prohistemi* – “to stand in front of” – points to the elder as the leader in his home – he is not overbearing with his children, “*provoking them to wrath*” (Ephesians 6:4) – but he does not ignore the spiritual, social, emotional, and intellectual training of his children

Titus 1:6 is more explicit - “...*having children who believe, not accused of dissipation or rebellion.*” – “children” is *teknon* – refers to grown children – Paul has just referred to Titus, a grown man, as his “*teknon in the faith*” – the following rejoinder about not being guilty of dissipation or rebellion indicates an adult child – little children will believe anything their parents tell them – but adult children who only make a profession of faith will rebel when they leave the home

What does “*believe*” mean? – it is always used to identify believers (Matthew 25:21, 23; Acts 16:15; 1 Corinthians 4:2, 17; Ephesians 6:21; Colossians 1:7; 4:7; Revelation 2:10, 13; 17:14) – unbelievers are never referred to as faithful

If a man's children are too young to embrace Christ, the standard of managing his house given in 1 Timothy 3:4 applies – if he has older children, Titus applies

Some believe election means you can't hold a man to this standard – but election is not fatalism – salvation comes through believers witnessing the unbelievers and persuading them to come to repentance – Matthew 5:16 – “*Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*” – a man is to stand in front of his children in such a way that they see the goodness of God and the glory of the cross in such a way that they are drawn to faith in Christ

A person may have done all of that – and still not seen his children come to faith in Christ – doesn’t change this qualification – what are you doing to bring your children to Christ? – must tell them of their sin – make them understand their absolute need of a Savior – give them the facts of the gospel – pray out loud for them when they are young

n. Not a new convert

Not a neophyte – *neophytos* – “recently planted” – the new convert hasn’t grown – has no sense of spiritual maturity – no track record – he could embarrass himself, the church, and the Lord by his impulsive or ungodly decisions – he will also become “...*conceited and fall into the condemnation of the devil*” – Satan will tell him how wonderful he is, bringing him to prideful ruin

o. Have a good reputation

Back to “above reproach” – an elder should have as good a reputation at work and in his neighborhood as he does at church – if any of the above qualities are not observable to unbelievers, then the man is disqualified – he must be consistent

D. Qualifications for deacons – 1 Timothy 3:8-13

Deacons – *diaconos* – servers – originated in Acts 6:4 where they were appointed to wait on the needs of the Greek widows in the distribution of food – they serve under the elders in the practical oversight of church life

Same as elders except they can be women – 1 Timothy 3:11 – “*Women must likewise . . .*” – *gune* – “woman” – ESV, KJV, NKJV, and NIV all translate this as “wives” but primary usage in New Testament is simply “woman”

E. Paul’s reason for writing – 1 Timothy 3:14-16

Key to understanding the reason for the whole book – 1 Timothy 3:14-15 – “*I am writing these things to you, hoping to come to you before long; 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.*”

If more pastors read 1 Timothy we would have fewer crazy churches!

1 Timothy 3:16 – the message of the church – “*By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.*”

Part of an early church hymn indicated by its form and parallelism

IV. INSTRUCTIONS CONCERNING FALSE TEACHERS – 1 Timothy 4:1-16

A. Description of false teachers – 1 Timothy 4:1-6

This passage describes spiritual apostasy – in keeping with the theme of the church Paul warns the church against those who would “*fall away*” – 1 Timothy 4:1 – “*But the Spirit explicitly says that in later times some will fall away from the faith . . .*” – this is not prophetic – “*later times*” doesn’t mean somewhere in the far distant future – i.e. – in our times – 1 Peter 1:20 – Jesus has “*...appeared in these last times for the sake of you*” – this refers to their times – the times after Christ in which the church is planted and growing

Signs of spiritual apostasy:

- It will happen – 1 Timothy 4:1 – “*But the Spirit explicitly says...*”
- People will “*fall away*” – *aphistemi* – “to depart from,” or “to remove oneself from the position originally occupied to another place” – strong term referring to a deliberate, purposeful departure – one of the hardest things to face in ministry is people who leave the church because they fall away – used in Luke 8:13 –

“Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.” – these are not ones struggling to believe – they know the truth – can repeat it – but they would rather have the world – they apostatize – 1 John 2:19 – “They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.”

- The source – 1 Timothy 4:1 – they are “...paying attention to deceitful spirits and doctrines of demons...” – apostates may sound like they believe the gospel, but they still cling to the worldly philosophies of demons – don’t be fooled by someone who acts like a half-hearted Christian who wants to pull you back into the ways of the world! – 2 John 7-11 – “For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds.”
- The means of apostasy – 1 Timothy 4:2 – “by means of the hypocrisy of liars seared in their own conscience as with a branding iron...” – “hypocrisy” indicates they may be two-faced – churches, seminaries, and colleges are filled with them
- The content of apostasy – 1 Timothy 4:3 – “men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth.” – seemingly minor after hearing about “doctrines of demons” – refers to those who practice self-denial as a form of religious exercise – possibly Essene community at Qumran or others – nothing wrong with being single – or with watching what you eat – but those who make this a religious rite are perverting the gospel – who advocates “abstaining from marriage” today? – Catholic Church

B. Description of true teachers – 1 Timothy 4:6-16

Paul emphasizes the importance of “teaching” and “doctrine”:

- 1 Timothy 4:6 – “In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.”
- 1 Timothy 4:11 – “Prescribe and teach these things.”
- 1 Timothy 4:12 – “Until I come, give attention to the public reading of Scripture, to exhortation and teaching.”
- 1 Timothy 4:14 – “Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.”
- 1 Timothy 4:15 – “Take pains with these things; be absorbed in them, so that your progress will be evident to all.”
- 1 Timothy 4:16 – “Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.”

This isn’t hard to understand, but so few pastors observe this – they want to pay attention to everything else – but doctrine is the core of everything for the church as the Christian

V. INSTRUCTIONS CONCERNING PASTORS – 1 Timothy 5:1-6:2

A. Rebuking an elder – 1 Timothy 5:1-2

1 Timothy 5:1 – “Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers...” – elders are God’s pattern for leadership – but they are not immune from sin – when needed they are to be rebuked

B. Caring for widows – 1 Timothy 5:3-16

Guidance for ministering to widows:

- Family has first responsibility
- True widow who has been left alone and served God faithfully all her life
- Lives a godly life not given to “wanton pleasure”
- At least 60 years old
- Only one husband
- 1 Timothy 5:10 – *“having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints’ feet, if she has assisted those in distress, and if she has devoted herself to every good work.”*
- 1 Timothy 5:14-15 – not a young widow – she is to *“...get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan.”*

C. Caring for elders – 1 Timothy 5:17-25

1 Timothy 5:17 – *“The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.”* – “honor” is financial remuneration – teaching elders are worth double pay

1 Timothy 5:19-20 – *“Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.”*

VI. INSTRUCTIONS CONCERNING THE MINISTRY – 1 Timothy 6:1-21

A. Regarding slaves – 1 Timothy 6:1-2

1 Timothy 6:1 – *“All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against.”* – the equivalent of modern employees and employers – you work for God, not the boss!

B. Regarding false teaching – 1 Timothy 6:3-5

1 Timothy 6:3-5 – *“If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.”*

C. Regarding money – 1 Timothy 6:6-10

1 Timothy 6:8-10 – *“If we have food and covering, with these we shall be content. But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.”*

Money is neutral – the “love of money” isn’t – it becomes a slave for both the rich and those who want to be – ultimately, it is not the solution for anything in life – but we are called to know how to manage money for the benefit of our families and communities – as well as funding ministry – most never think of money to help others – only themselves

D. Regarding the “man of God” – 1 Timothy 6:11-21

“man of God” - This is a term used in the New Testament only for Timothy; as a technical term it is used about 70 times in the Old Testament, always to refer to a man who officially spoke for God (*see note on Deuteronomy 33:1*). This, along with 1 Timothy 1:2; 2:1, indicates that the letter is primarily directed to Timothy, exhorting him to be faithful and strong in light of persecution and difficulty—and particularly with Paul’s death near

1. What he flees from – 1 Timothy 6:11-12

1 Timothy 6:11 – *“But flee from these things...”* – love of money and all that goes with it (1 Timothy 6:6-10) – and from false teachers (1 Timothy 6:3-5)

2. What he fights for – 1 Timothy 6:12

1 Timothy 6:12 – *“Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.”*

3. What he is faithful to – 1 Timothy 6:13-16

1 Timothy 6:14 – *“...keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ...”*

4. What he treasures – 1 Timothy 6:17-19

1 Timothy 6:17-19 – *“Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.”*

5. What he guards – 1 Timothy 6:20-21

1 Timothy 6:20 – *“O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called ‘knowledge’”* – “guard” – “treasure up” – the things Timothy was to value was the doctrine Paul entrusted to him – most people would value almost everything else.