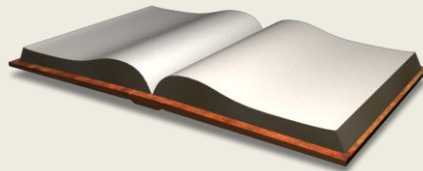


First Timothy

Pastoral Epistle

Notes From The Textbook



Clifton H Carpenter
Pastor/Teacher

A book of know-how for the Pastor and Church Members

BELIEVERS BIBLE FELLOWSHIP
March 18, 2012

The Study of 1Timothy
Listen to 1Timothy Background
4:52 minutes [click here](#)

Lesson No.1



Salutation

1Timothy 1:1-2

- Apostle Paul
- Son Timothy
- House of God

Key Verse: 1Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

INTRODUCTION: The Pastoral Epistles is a phrase used to designate Paul's two letters to Timothy and one letter to Titus. Two things distinguish these three letters from Paul's other letters:

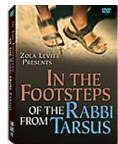
- These are among the last letters written by Paul, reflecting the sort of concern which burdened the apostle near the end of his ministry.
- The letters are not addressed to any particular congregation but to two young men who were functioning in pastoral roles.

However, this does not mean that the letters were not to be read before congregations:

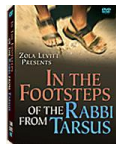
- **1Timothy 6:21** "grace be with thee" (lit. "thee" written in the plural form)
- **2 Timothy 4:22** "grace be with you" (lit. "you" written in the plural form)
- **Titus 3:15** "grace be with you all" (lit. "you" written in the plural form)

1. Apostle Paul: v.1 the great apostle to the Gentiles, the man who founded Churches. It is impossible to sketch in a page or two the worth and work of the chief missionary of early Christianity. Apostle Paul and the Earliest Churches (video clips) [click here](#)

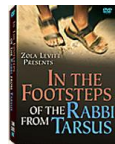
Important Dates: The book of Acts written by Dr. Luke marks the successive stages of Paul: **Acts 7:58; 22:3; 26:4-5; Romans 7; Galatians 1:13, 15; Philipians 3:5**



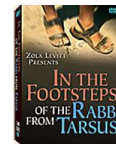
Official Ministry
156 MB – 28 minutes



Apostolic Ordination
159 MB – 28 minutes



Arrest and Trial
159 MB – 28 minutes



Letters to Titus and Timothy
159 MB – 28 minutes

- A.D.56-60 Paul was making his way through the Roman courts, arriving ultimately at Rome.
- A.D.61-62 Paul was held under house arrest in Rome and eventually released.
- A.D.62-67 Paul continued his travel as an "itinerant pastor" leaving Timothy in Ephesus and Titus in Crete.
- A.D.63-66 Paul wrote 1Timothy and Titus.
- A.D.67 after being recaptured and once again imprisoned, Paul wrote 2Timothy which represents the last Pauline Epistle.

2. Son Timothy: v.2 *“honored of God”* a young man of Lystra, son of Eunice, a Jewess and a Greek father who was probably dead when Paul first visited the home. **Acts 16:1**

- A godly heritage: His mother Eunice and grandmother Lois were both known for their sincere faith. **2Timothy 1:5**
- A youthful reader of Scripture: He knew and believed the Old Testament Scriptures, thanks to his mother and grandmother.
- He was Paul’s child in the faith: Paul became like a *“spiritual father”* to Timothy, referring to him as *“my true son in the faith”* and *“my dear son”* **2Timothy 1:2**
- A travelling companion: Timothy’s promise for the ministry was recognized early. **1Timothy 1:18; 4:14** a *“work-fellow”* (co-worker) **Romans 16:21**
- A faithful representative and messenger: He became a *“trustworthy fellow-laborer”* Six of Paul’s epistles include Timothy in the salutations. **2Corinthians 1:1; Philippians 1:1; Colossians 1:1; 1Thessalonians 1:1; 2Thessalonians 1:1** and **Philemon 1**

3. House of God: The basic theme of 1Timothy is summarized in 3:15 that believers might know how to *“conduct”* themselves as members of the local church.

- It is a book of *“know-how”* for the Pastor and the Church Member.

The Study of 1Timothy: March 18 – June 17, 2012

- The Church and Its Message. Chapter 1
- The Church and Its Members. Chapters 2 and 3
- The Church and Its Minister. Chapter 4
- The Church and its Ministry. Chapters 5 and 6

BELIEVERS BIBLE FELLOWSHIP
March 25, 2012

The Study of 1Timothy

Lesson No.2



1Timothy 1:1-4

The Church and Its Message

- The Salutation
- The Charge
- The Conflict

Key Verse: 1Timothy 1:3 as I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

INTRODUCTION: In this first letter to Timothy (whom Paul had left at the church in Ephesus) Paul is giving him counsel and guidance on how to conduct himself in the leadership of that church. The letter focuses on three main subjects that continue to be of great importance today: “*false teaching*” “*church policy*” (how a local church is organized and operates) and “*sound doctrine*”

Paul at Ephesus: Ephesus was a leading center in the Roman Empire.

- Paul had spent a short time in Ephesus on his way back to Antioch from his second missionary journey. **Acts 18:19-22**
- On his third missionary journey he stayed at Ephesus three years. **Acts 20:31**
- On his return to Jerusalem from his third missionary journey he gave a farewell address to the elders at the coastal town of Miletus. That was his last time to see them. **Acts 20:36-38**

1. The Salutation: v.2 Paul’s letters often begin with greetings of **grace** “*the unmerited favor of God*” and **peace** “*the binding together of something once separated*”, but it is only in his letters to Timothy that the apostle adds **mercy** “*demonstrated compassion or sympathy*”

- Perhaps, Paul added this to his salutation because of his concerns over Timothy’s administrative abilities.
- Timothy by nature was passive, timid and easily intimidated. **2Timothy 1:7**
- Paul repeatedly spurred him into action. **1Timothy 4:11-12; 5:7; 6:2; 2Timothy 3:14**
- Timothy was to let nothing stand in the way of his performance of duty. **2Timothy 4:5**

2. The Charge: v.3 the word charge (sometimes translated command) is a military term, referring to an order to be passed down the line. **1Timothy 4:11**

- Military language is woven throughout both epistles to Timothy. i.e. occasion means “*a base of operations*” **1Timothy 1:18; 5:14** and **2Timothy 2:3**
- Timothy was charged to stop differing doctrines “*to guard the teaching of the church*”

Sound doctrines that the Apostles taught and fought vigorously to defend: i.e.

- The inspiration, inerrancy and authority of scripture.
- The person of Christ, His deity and virgin birth.
- Salvation by grace through faith.
- The resurrection and imminent physical return of Christ.
- The church as the body of Christ, with Jesus as the Head.

3. The Conflict: v.4 the church at Ephesus was under severe attack. Paul had said this would happen. **Acts 20:29-30**. Timothy was to STOP the teaching that differed from sound doctrine and to oppose all wrong concepts.

I. Teachings at Ephesus: *“false teaching”* a counterfeit form of Christianity:

The central task of leadership in any church is to see that the teaching is in line with the Word of God *“that the main thing remains the main thing”*

- The church exists to declare this unique body of truth, anything that differs is not to be taught in the church.
- There are many other subjects that are right for Christians to pursue, but when you come to the church there is one body of teaching.
- It is essential that there be unity in the teaching of a church.
- The teaching of the truth must be central in the ministry.

When questioning a teaching, ask *“what does it lead people to do?”*

- J. Vernon McGee: *“Your creed must be right before your conduct can be right; it is almost an impossibility to think wrong and act right”*

Cults of Christianity: A group, church or organization whose central teachings and practices are claimed to be biblical or representative of biblical Christianity, but which are in fact unbiblical and un-Christian.

- Cults deny one or more of the central doctrines of Christian faith as taught in the sixty-six books of the Bible: i.e. Jehovah Witnesses; Seventh-day Adventist; Mormon Church, etc.

II. Teaching at Ephesus: *“the heeding of myths”* which Paul later calls *“old wives fables”* **1Timothy 4:7** irreverent and silly teachings which undermined sound doctrine i.e. speculative Intellectualism, questions and arguments that were empty of any spiritual value:

- Human speculations tend to lead off down endless blind tunnels which serve only to confuse and obscure God’s truth.

III. Teachings at Ephesus: *“endless genealogies”* lit. without limit. This could be a reference to Herod’s order that the Jewish public registers, including the genealogical tables be destroyed so that the preservation of the records relied on memory or incomplete private records.

- This produced speculation over Jesus’ claim to be the Messiah.
- Questions about priestly lines and individual Jews’ personal ancestry.

There are other problems at Ephesus that become apparent later in Paul’s letter:

- The proper role of women in the church.
- The way in which spiritual leaders should relate to different age groups.
- Ministerial problems having to do with the stress of the pastorate.
- Financial problems with leaders who see their ministry as a means to financial gain.

BELIEVERS BIBLE FELLOWSHIP
April 1, 2012

The Study of 1Timothy

Lesson No.3



1Timothy 1:1-20

The Church and Its Message

Ten Commandments



- Unlawful Use
- Lawful Use

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

INTRODUCTION: The Epistles of Paul carries great importance in the composition of the New Testament. It is in them that we find an all-encompassing revelation of the mysteries of the Gospel teachings.

I. Epistles of Paul: The following epistles are not in any chronological order, but are arranged according to their significance and magnitude of their circulation, and by the relative importance of the Church and its people who they are addressed.

- Romans; 1Corinthians; 2Corinthians; Galatians; Ephesians; Philippians; Colossians; 1Thessalonians; 2Thessalonians; 1Timothy; 2Timothy; Titus; Philemon; Hebrews.

The Epistles begin with a greeting to the reader/readers and include an expression of gratitude to God for His providential activity about the person/place it is addressed to. The Epistles are usually divided into two parts: (1) religious instructions “*doctrinal*” and (2) moral directives, i.e. touching upon important matters and charging individuals with various commissions (commandment) v.5

II. Purpose of 1Timothy: Paul urges Timothy to stay on at Ephesus in order that he might charge “*certain individuals*” not to teach differently. Timothy, rather than Paul was better able to identify this small group because he was living in Ephesus.

- The “*certain individuals*” included Hymenaeus and Alexander (verse 20) and others.
- This small group was yearning to be “*law-teachers*”, although they understood neither the words which they were speaking, nor the themes on which they were harping with such confidence vv.6-7

III. The Judaizers: False teachers who secretly entered the churches and taught other doctrine “*heterodoxy*” (false teaching). **Galatians 2:4-10** The Judaizers were responsible for three false teachings and three New Testament books refute their teachings.

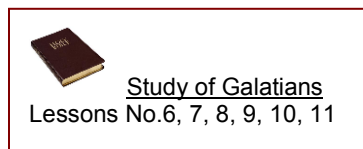
- Galatians: Galatianism, “*salvation by grace plus keeping the law*”
- Romans: Legalism, “*salvation by keeping the law*”
- James: Antinomianism, “*salvation by grace with liberty to live as you please*”

Sound Doctrine (i.e. hygienic) v.4 promotes “*spiritual health*” and “*godly edifying*” characterized by: (1) a pure heart, (2) a good conscience, without feeling guilty and (3) faith unfeigned, without hypocrisy. [1Timothy 6:3](#); [2Timothy 4:3](#); [Titus 1:9](#)

- The problem with these “*false teachers*” as is often the case, was a matter of the ego. They wanted to become respected teachers of the Law. Yet they were completely incapable of doing so. But instead of recognizing their inadequacies and remaining silent, they went on babbling as if with great authority.

1. Ten Commandments-Unlawful Use: These “*certain individuals*” willfully Misinterpreted-Misapplied-Mislead others with their false teaching about the Law.

Three Aspects of the Law: Ceremonial (Leviticus); Civil (Deuteronomy) and Ten Commandments (Exodus). It was the unlawful use of the Ten Commandments, “*teaching that to keep this aspect of the law merits salvation*”



Click title to read the lessons related to Justification

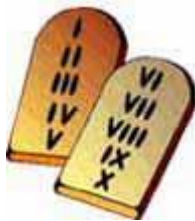
- Defense of Justification by Faith
- Defense of Christian Liberty

There is an inappropriate, legalistic use of the Law which Paul disavowed, but there is also a proper use of the Law that Paul embraced. [Galatians 3:19; 24](#)

- The Law is designed to show people their sinfulness.

2. Ten Commandments-Lawful Use: The 10 Commandments are the only words in the Bible written by the finger of God. [Exodus 31:18; 34:1](#) Paul viewed the Law as “*holy, righteous and good*” v. 8 and [Romans 7:12](#)

- The Law is intended for those who remain unconvinced of their sin vv.8-10



- [Exodus 20:3-11](#)
- [Exodus 20:12-17](#)

Man to God Relation
First Tablet

- lawbreakers and rebels
- the ungodly and sinful
- the unholy and irreligious

Man to Man Relation
Second Tablet

- those who kill their parents, murders
- adulterers
- slave traders and kidnapping
- liars and perjurers

Paul’s yardstick for measuring what is and is not sound teaching was the message of the gospel v.11 and [Titus 1:3](#) Christ came to seek and to save sinners, for whom Paul saw himself as the “*chief of sinners*” [Luke 19:10](#)

The “*faithful saying*” in the Pastoral Epistle:

- Relates to Life’s Salvation: [1Timothy 1:15](#)
- Relates to Life’s Service: [1Timothy 3:1](#)
- Relates to Life’s Suffering: [1Timothy 4:9](#)
- Relates to Life’s Secret: [2 Timothy 2:11](#)
- Relates to Life’s Sanctification: [Titus 3:8](#)

BELIEVERS BIBLE FELLOWSHIP
April 15, 2012

The Study of 1 Timothy

Lesson No.4



1 Timothy 2:1-4



The Church and Its Members
“what we do when we meet”

Prayer in the Local Church

- Its Importance
- Its Nature
- Its Aim

Key Verse: 1 Timothy 2:1 I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

INTRODUCTION: From his concerns about false teachers, Paul now turns to matters relating to the conduct of the local church. Paul had a great concern for church order **1 Corinthians 14:40** *“Let all things be done decently and in order”* i.e. church services are to be conducted in a *“fitting and orderly way”* First Timothy chapter two and three are the earliest manuals of church order that we possess.

Paul devotes chapter two to teaching about prayer, telling Timothy (1) what the church should pray for and (2) why such prayers are beneficial. What too often comes last in a church’s priorities should actually come first. The two main ministries of the pastor/teacher are the Word of God and prayer. **Acts 6:4** Therefore, it is important that the local church have a balanced ministry of the Word of God and Prayer.

1. Prayer and Its Importance: The Word instructs the church and prayer inspires the church to obey the Word. **Ephesians 1:15-23**

- The church that has an abundance of Bible teaching but little prayer will have *“much light, but no heat”*
- The other extreme is the church that has much prayer and religious enthusiasm, but little teaching from the Word; this may produce a group of people *“with zeal but no knowledge”* **Romans 10:2**.

2. Prayer and Its Nature: Not much weight should be placed on the distinctions between *“supplications, prayers, and intercessions”* The terms are more likely designed to build on one another for emphasis. It should be noted the *“thanksgiving”* should have a prominent place in the church’s prayer life. Word Study: [Vine’s Expository Dictionary Online](#)

Prayer is one of our mightiest weapons for God, by which God accomplishes more than anything else: **Luke 10:2** and **James 1:5; 4:2-3**

- **Supplications:** *“implies specific needs”*
- **Prayers:** *“a general term for prayers that always addresses God”*
- **Intercession:** *“petition, the term suggest the entering into the presence of a King”*
- **Thanksgiving:** *“prayer of appreciation”*

3. Prayer and Its Aim: Christians praying for the leaders of civil government. In doing so it helps to maintain the peace of society and *“this is good and acceptable unto God”*

- God desires that no one perish, that *“all men”* hear about the Savior. **2 Peter 3:9**

BELIEVERS BIBLE FELLOWSHIP
April 22, 2012

The Study of 1Timothy

Lesson No.5



1Timothy 2:1-15

The Church and Its Members
“what we do when we meet”

Congregational Worship

- Authority
- Submission

Key Verse: Ephesians 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.

INTRODUCTION: Congregational worship and the subject of prayer remains our focus in this passage. The function of prayer in the congregation is a vital instrument and God uses it to affect positive results in society: (1) it curtails violence; (2) it opens up a door of understanding between individuals; and (3) it brings salvation to all kinds of people.

Taking prayer to the streets: Six women and one man meet twice a month for prayer.

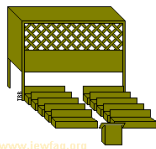


Millie Campbell, 76 and her front seat companion, Betty Minor, 69, drive the streets of New Orleans several times a week and pray out loud for an end to crime. “*Hallelujah, Glory, glory*”

Paul cited the common accepted teaching about God and His work in Christ: vv.5-6

- There is only one God. **John 17:3**
- There is only one way for men to approach Him, through the mediator “*go between*” the man Christ Jesus. **John 14:6**
- This Jesus gave Himself up to die on the cross as a ransom. “*for a slave or prisoner*” **Matthew 20:28**

I. Men and Women in the Church: v.7-8 The role of men was to lead in prayer when the church gathers. The order and manner of public worship followed the customs prevailing in the synagogue: see EJ Lesson 4 “*when forced from the synagogue*” [click here](#)



II. Separate Seating in the Synagogue: Men and women are equal in value and dignity, yet are distinct in role at home and in the church.

- Paul’s emphasis on the equality of the sexes “*in Christ*” may have caused some to wonder whether the spiritual emancipation of women might not imply a change in public worship. **Galatians 3:28**
- Paul emphasizes that Christian faith does not call for a complete break with the past.



Women were not to pray audibly, rather, they were to pray as Hannah did, *“she spoke in her heart; only her lips moved, but her voice was not heard”* **1Samuel 1:13**

1. Authority: Since the 1960's there has been a massive change in the way we see and accept authority. There is no moral authority in our culture. When it comes to morality, the only thing that matters is *“what one wants to do”* **2Timothy 3:1-5**

- Citizens do not have the same respect for government's authority.
- Students do not have the same respect for teacher's authority.
- Children do not have the same respect for parental authority.
- Employees do not have the same respect for their employer's authority.
- People do not have the same respect for the police's authority.
- Women do not have the same respect for men's authority.
- Christians no longer have the same respect for church authority.

III. Conduct of Women in Public Worship: vv 9-10 Christian women should dress modestly, with decency in public worship. **1Peter 3:3-4**

- Instead of stressing external beauty, according to the world's standards, Christian women should manifest a different set of values.
- In the Ephesians church *“braided hair or gold or pearls or expensive clothes”* may have been associated with the local temple prostitutes.

2. Submission: vv.11-12 Women in the congregation should not attempt to grasp for authority over men; rather they should learn in silence *“be in quietness”* **1Peter 3:1-2**

- The word silent does not mean complete silence or no talking at all, but it implies *“settle down, undisturbed, not unruly”*

IV. Conduct of Men in Public Worship: vv.13-14 A quiet and submissive spirit from the Christian women is of great worth in God's sight, because it manifests an understanding and acceptance of God's design for the human race. **Genesis 2:7; 21-25**

- Headship in Marriage: *“for the husband is the head of the wife”* **Ephesians 5:23-25**
- Every husband needs to be reminded that his authority in marriage comes from God, is defined by the Word of God, and is to be modeled after the sacrificial, loving relationship of Christ for the church.
- Every wife needs to be encouraged to intelligent submission to her own husband, from an understanding that all husbands are sinful and in a process of sanctification.

V. Sin and its Consequence: v.15 This is one of the most difficult verses of the New Testament to interpret. I am not knowledgeable enough to make an attempt to explain beyond these closing comments:

- Whatever one understands the first part of the verse to be affirming, it is contingent on a woman's willingness to accept this teaching in *“faith; love and holiness with propriety”*
- A woman will find her greatest satisfaction and meaning in life, not in seeking the male role, but in fulfilling God's design for her as wife and mother. **Genesis 3:16**

BELIEVERS BIBLE FELLOWSHIP
April 29, 2012

The Study of 1Timothy

Lesson No.6



1Timothy 3:1-7

The Church and Its Members
“what we do when we meet”

The New Testament Pastor



- His Personal Qualifications
- His Family Qualifications
- His Church Qualifications

Key Verse: 1Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

INTRODUCTION: This is the second of five “*faithful sayings*” (relates to life’s service) that Paul mentions in the Pastoral Epistles. Continuing his instructions on how the church should conduct itself; Paul, now turns to the crucial matter of leadership qualifications. Two implications emerge: (1) it is valid to aspire to church leadership, and (2) church leadership is a noble task. He wanted to encourage respect for the church leaders and he commended it as a “*faithful saying*” (reliable and trustworthy).

More is required of an overseer than mere willingness to serve. Paul provides a list of 15 requirements for an “*overseer*” divided into two sets: with negative and positive items.

- The term “*overseer*” sometimes translated “*bishop*” is only one of several words used in the New Testament to describe church leaders.
- Other terms such as “*ruler*” **Romans 12:8**; “*leader*” **Hebrew 13:17** and “*pastor*” **Ephesians 4:11** are also used.

I. His Personal Qualifications: vv.2-3 It is clear that the “*overseer*” must have a favorable testimony from two groups: (1) “*insiders*” members of the congregation, and (2) “*outsiders*” those who are outside the church.

- Christian Stewardship: I was asked recently to serve on an ordination panel with 12 other church leaders. My assignment was to develop a list of questions for the five candidates being considered. Christian Stewardship was the topic. [read questions](#)

1. Blameless: It does not mean sinless, but “*without reproach*” having nothing in the man’s conduct of which someone can prove “*a charge or accusation*” **1Timothy 5:4; 6:14**

2. Husband of one Wife: “*a one-woman man*” (interpretations vary) Evangelical Position: The affections of an “*elder*” must be centered exclusively on his wife. The phrase further prohibits any who have been divorced and remarried from becoming overseers.

- The reasoning behind this view is that divorce represents a failure in the home, so that even though a man may be forgiven for any sin involved, he remains disqualified as an “*overseer*” i.e. a person “*charged*” with a felony (a serious crime, such as murder or arson) is disqualified to work in law-enforcement. **1Corinthians 9:24-27**

Good Shepherd: *"if you love me, feed my lambs, feed my sheep"* John 10:7-18; 21:15-17



3. Vigilant: *"watchful in all things"* An elder must be on guard and alert just as a shepherd must always be watching for wolves and anything else that might endanger his flock.

Acts 20:28-31; 2Timothy 4:3-5

4. Sober: *"prudent, thoughtful, self-controlled"* An elder must be guided by wisdom in his work. A person who is fickle, unstable, without wisdom and sound judgment, or unable to deal with issues does not meet this qualification.

- He must have good judgment in dealing with people and their problems.
- He must know right from wrong and be able to give good advice in the situations people encounter.
- He must be reasonable, sympathetic and yet straightforward and serious.

5. Good Behavior: *"respectable"* This means that a bishop must have his life in order. He must adorn his character so that it shines with truth, honesty, justice, purity, loveliness and virtue.

- A respectable man is a model of godliness because he keeps God's Word.
- He is a man who has wisdom from above and understanding from the precepts of Scripture.
- He is a man who has humility, love and compassion.

6. Hospitality: *"a friend and host"* An overseer is to be an example to the people of God and should teach the congregation to be hospitable. Hebrews 13:1-3

7. Apt to Teach: *"to be skilful in teaching"* An elder must be able to communicate the Word of God to others, and be able to handle those who disagree with him in a patient and gentle manner.

- The congregation should be able to recognize in him the ability to teach and communicate the scriptures.

8. Not given to Wine: Addiction to wine disqualifies a man from office. Proverbs 20:1

- Strong drinks can impair a man's judgment and ability to control his speech and actions. Leviticus 10 8-9
- John Calvin, *"excessive drinking is not only unseemly in a pastor, but usually results in many things still worse, such as quarrels and foolish attitudes"*

9. No Striker: *"a violent man"* An overseer must have control over his mind and body so that he does not hit other people and is not swift to anger.

- A man who gets into violent arguments or fist fights is not qualified to be an overseer.
- A man who physically abuses his wife, his children or anyone else is disqualified.
- A man who cannot control his anger, lashes people with his tongue is disqualified.

10. Not greedy of Filthy Lucre: *“fond of shameful gain”* It applies to money and material goods. Shameful gain is anything that a man gets by dishonest means, or which is itself shameful or wicked.

- It also applies to shameful gain of non-material things, such as power, honor and praise, prestige, flattery, rather than to glorify God and edify the church.
- The following three “E’s” should motivate the man: (1) Exaltation of God; (2) Edification of the Body of Christ and (3) Evangelization of the Lost.

11. Patient: *“gentle, yielding or kind”* An overseer is not to be a harsh man. An overseer must not get rough and angry, even when people oppose the truth. **James 3:17-18**

12. Not a Brawler: *“not given to disputes or quarrels or strife”* A man who lacks this qualification will continually find fault with people, continually pick apart what they say and do; and will always have a bond of contention with someone.

- It is typical of sinful human beings to find something wrong, something to quarrel over, some point to contend, just for the sake of contention. **Titus 3:9-11**

13. Not Covetous: *“to love money”* To live as if money were the most important thing in life. The love of money cannot be equated with the amount of wealth a man has or the money he receives. **Proverbs 3:9-10**

- A man who loves money will inevitably be drawn away from serving the Lord Jesus Christ. You cannot serve God and mammon. **Luke 16:1-14**

II. His Family Qualifications: vv.4-5 One of the main duties of an overseer is to take care of the church of God. Just as a shepherd cares for all his sheep, so an overseer must care for the people of God.

- He must feed the people from God’s Word, protect them from enemies and wolves, and lead them in doctrine and conduct that is according to Scripture, comforting, admonishing, and censuring as needed.

14. Rule well his Own House: *“take care of”* Before a man can be trusted to care for the church of God, he must rule his own household well, including himself, his family, and his daily affairs.

III. His Church Qualifications: vv.6-7

15. Not a Novice: *“newly planted”* A new convert must go on from the milk to the solid food of the mature Christian before he is ready to be an overseer. He must by reason of use have his senses exercised to discern both good and evil. **Hebrews 5:12-14**

If a new Christian suddenly received the responsibility of watching over the congregation, teaching, ruling in the church, he could easily become puffed up with pride and foolish self-confidence.

- The consequence of being puffed up with pride is that a man might fall into the condemnation of the devil.
- It takes time before a congregation of new believers has men that are qualified to be elders in the congregation.
- New Christians should show maturity in the faith before they are called to ministers of the Word of God.

BELIEVERS BIBLE FELLOWSHIP
May 20, 2012

The Study of 1Timothy

Lesson No.7



1Timothy 3:8-13

The Church and Its Members
"what we do when we meet"

Administration in the Church



- The Lord's Leaders
- The Lord's Servants

Key Verse: 1Timothy 3:8 likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

INTRODUCTION: When we come to the New Testament there should be no confusion as to what the prescribed leadership of the church is to be. Paul gives us a check list of 15 items that "must be" evident in the man who aspires to be an overseer of the local congregation.

1. The Lord's Leaders: vv.1-7 Elders are to know and to seek the mind of the Lord in leading the congregation, to provide oversight, to guide the ministry as it develops and to correct the congregation along the lines of what the Scripture teach.



Acts 6:1-6 a dispute about money and food in assistance to widows:

- Divide and Conquer: Satan's attacks on the church have come on many different fronts. He has attempted many forms of direct opposition and intimidation, and he has tried even to corrupt the church from within by raising one group in the church against another "divide and conquer"
- Daily Distribution: The early church took its responsibility to help support widows seriously because they often had no other support. Apparently, some of the Hellenistic Jews believed that the widows among the Hebrew Jews were receiving better care. Satan loves to use an unintentional wrong to begin a conflict.
- Deacons Selected: The apostles knew that their primary ministry was prayer and the Word of God. The money and food problem was solved by putting first things first. Seven men were selected from the congregation to serve tables i.e. tables used for serving food or money tables. Significantly all seven men had Greek names, implying they were Hellenists.
- Three Qualifications: For those who would be enlisted to serve they must be: (1) full of the Spirit, (2) be full of wisdom and (3) recognized by the congregation for these qualities. All three qualifications were necessary for the handling of the daily ministrations. (Lit. "diakonia" to serve) The deacons (Lit. "diakonia" servant) main task was to take care of material needs and thus relieve the apostles for their spiritual ministry.

2. The Lord's Servants: vv.8-12 Again, the word translated deacon (Lit. "*diakioia*") means a "*humble servant*" Therefore, the role of the deacon is to carry out, under the elder's oversight, some of the more menial tasks of the church so that the elders can give their attention to more important things.

I. Qualifications of the Deacons: Paul's list of qualifications for the deacons is an addition to those found in **Acts 6:3**. The qualifications are almost as stringent for deacons as for elder because of their public profile in the church, and because the servant nature of their work requires strong qualities of maturity and piety.

- Grave: means "*held in high respect*" Deacons must therefore be men worthy of respect, serious men of dignity, not clowns.
- Not double-tongued: means "*a tale-bearer*" one who says one thing to one person and another thing to another person, trying to court the favor of both.
- Not given to much wine: Like the overseers (v.3) deacons must not be heavy wine drinkers.
- Not greedy of filthy lucre: Not greedy chasers after dishonest gain.
- A pure conscience: Deacons must be men of "*spiritual depth*" specifically they should be men who understand and hold fast the deep truths of the faith. **1Timothy 1:5**
- First be proven: Paul's intent is not to require a formal testing procedure, rather that these men "*prove*" their quality over time in the ordinary activities of life and ministry.
- Husband of one wife: The same as required for the elders.
- Family qualifications: The same as required for the elders.

II. Wives: v.11 similarly are to be worthy of respect, the same as their husbands.

III. Service Rewards: v.13 though the position of deacon seems by worldly standards to be menial and unattractive, those who fulfill their servant roles faithfully gain two things:

- First, an "*excellent standing*" before fellow-Christians who understand and appreciate the beauty of humble, selfless Christ-like service.
- Secondly, "*great assurance*" in their faith in Christ Jesus. Humble service, which lacks all the rewards the world deems important, becomes a true test of one's motives.
- When a deacon indeed "*serves well*" his ministry builds confidence in the sincerity of his own faith in Christ and his loving devotion to God.

BELIEVERS BIBLE FELLOWSHIP
May 27, 2012

The Study of 1 Timothy

Lesson No.8



1 Timothy 3:14-16

The Church and Its Members

The Church and Its Truth

- The House of God
- The Pillar and Ground of the Truth
- The Body of Christ

Key Verse: 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

INTRODUCTION: Paul desired to speak things to Timothy personally, but knowing he might not be able, he made certain that he said it in a letter. His purpose for writing was to give Timothy, as a leader, practical information on how to run things in the church at Ephesus. Paul shows the importance of the local church by describing it under several images.

I. The tabernacle was a lesson of unquestionable authority. Tabernacle means *“tent”* *“place of dwelling”* or *“sanctuary”* See AHFG Series: Yom Kippur [click here](#)



It was a sacred place where God chose to meet His people, the Israelites, during the 40 years they wandered in the desert under Moses' leadership. It was the place where the leaders and people came together to worship and offer sacrifices. [Exodus 25:8](#); [Exodus 29:45-46](#)

- And so God dwelled among His people in the tabernacle in the wilderness. He appeared as a *“pillar of cloud”* over the tabernacle by day and a *“pillar of fire”* by night in the sight of all Israel.
- The people would not set out on their journey unless the cloud lifted. It was an unmistakably powerful visual statement indicating God's presence among them.

II. The diagrams of the tabernacle and its significance. The tabernacle consisted of a tent-like structure covered by rug like coverings for a roof, and an external courtyard (150 by 75 feet).

- The tent was divided into the Holy Place and Holy of Holies (45 by 15 feet).
- The courtyard is significant because it illustrates God's prescribed way for man to approach Him.

III. The tabernacle was a projection of God's redemptive plan. In the New Testament, the Word became flesh and made his dwelling among us. [John 1:14](#)

- The word *“dwelling”* is the same word for *“tabernacle”* in the Old Testament.
- God came in living flesh to *“dwell”* or to *“tabernacle”* among his people.
- Jesus Christ fulfilled the picture of the Old Testament tabernacle. [Revelation 21:3](#)

IV. The church as God's dwelling place. The church is the consummation of God's eternal plan to dwell among His people on the earth. The glory of God that once indwelt the tabernacle, and later the temple, came to earth in the Person of our Lord Jesus Christ.

1. The House of God: It speaks of the temple, signifying the dwelling place of God.
 - The teaching of the New Testament is that God now dwells in the church through the Spirit. [Ephesians 2:19-22](#)
 - Pentecost in the book of Acts was the visible manifestation of the coming of the Holy Spirit to indwell the church, with the inclusion of various groups of believers. [Acts 2:1-11](#)

The church of the living God: In the ancient Greek language, "*church*" was a non-religious word for a group of people called together for a purpose. The living God has called His people together for His purpose.

2. Pillar and Ground of the Truth: The church is the pillar of the truth because by its ministry the truth is preserved and spread. The church holds up the truth so the world can see it.



Pillars were used to fasten upon them public edicts, which princes or courts would have published, and expose to the view of all. Hence the church is called, the pillar and basis of the truth, because by it the truths of God are published, supported and defended.

- The church is the pillar and support of the truth because it preaches it to the world, preserves it, and transmits it from generation to generation.
 - The church is the great defender of the truth about God in the world, and that the truth which the church is to maintain is of the greatest importance.
3. The Body of Christ: Great is the mystery of godliness. The summary of the Gospel here given is contained in six little sentences:
 - God was manifested in the flesh. The essence of the incarnation. [Matthew 1:23](#)
 - Justified in the Spirit. Declared to be, by the Spirit, what He always was. [John 1:18](#)
 - Seen by angels. The ministry of Jesus is of great interest to angels. [Mark 1:13](#)
 - Preached among the Gentiles. God's way of creating faith in men's hearts is not by pictures, music or symbols, but by the hearing of the Word. [Romans 10:17](#)
 - Believed on in the world. [1Corinthians 1:17-31](#)
 - Received up in glory. Jesus ascended into heaven in a resurrection body; yet it was a body that still retained the marks of His great work of love for us. It still had the nails prints in His hands and feet, the wound in his side, all marks of His suffering on our behalf. [John 20:24-29](#)

BELIEVERS BIBLE FELLOWSHIP
June 3, 2012

The Study of 1Timothy

Lesson No.9



1Timothy 4:1-16

The Church and Its Minister

Being God's Man



- A Good Minister
- A Godly Minister
- A Growing Minister

Key Verse: 1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

INTRODUCTION: The church in Ephesus had been warned already about the coming false doctrines **Acts 20:29-30**. Paul now gives a warning (expressly) from the Holy Spirit of the dangers that would mark the later times.

I. The Danger of Apostasy: As we draw near to the end, before the return of the Lord, there will become an increasing departure from the faith, *"in succeeding seasons there will be many departing from the faith"* **2Thessalonians 2:1-17**



Ecclesiastes Series
Lesson No.4
A Time for Everything

- The faith describes the essential teachings of the Christian faith.
- The apostle is suggesting, throughout the whole course of Christian history *"in succeeding seasons of time"* just as there are several seasons in a calendar year, so in

the calendar of history God has seasons for human events: i.e. seasons of war, seasons of peace, seasons of unrest in society, seasons of discovery, and, as the apostle clearly says here, *"seasons of deceit"*

II. The Danger of Deception: These seasons of deceit were predicted by the Holy Spirit, when error breaks forth afresh; like a fountain, it seems to gush out a whole new spectrum of untruth.

- In the last part of the 19th century, there was a pronounced season of deceit, when new cults that have occupied the scene ever since emerged here in America. Mormonism was born then; Jehovah's Witnesses came into being.
- In the mid-60's it all broke loose again. The Moonies came into existence under the Korean leader, Sun Myung Moon, the Hare Krishna, started appearing in airports, passing out literature and pinning flowers to lapels; and Scientology with its strange and cruel doctrines.

III. The Danger of False Teaching: These groups make their appeal in various ways: some appeal to the emotions, some to the intellect, some to the will and to the pride of man. If you want to know whether a group you are listening to, or are in touch with, is preaching and teaching true Christianity, ask yourself: What do they say about Jesus?

- The Mystery of Godliness: The central deviation of all religious error is a negative approach to the six little sentences found in **1 Timothy 3:16**. Even the unseen forces of life know that Jesus is central to the universe. Jesus is truly Lord, so the thrust of error is to attack him.
- Deceitful Spirits: Men do not invent errors like this, rather the actual origin of these distortions of reality about our Lord are coming from deceitful spirit, lying spirits, whose very nature is to lie.
- Satan and Demons: When we compare this teaching with other Scriptures we learn that these are fallen angels; thus, they were identified with Lucifer's nature, which Jesus himself described as "*a liar and a murderer*" **John 8:44**. Read more about fallen angels. [click here](#)

IV. Marks of the False Teachers: Paul says the doctrines of demons in Ephesus were making their appearance through beings who he says are "*pretentious liars whose consciences are seared*" A seared conscience is what the apostle says becomes characteristic of men who give themselves to religious error.



People themselves are deceived victims of a propaganda that has been placed in their minds by these invisible beings. We are up against these spiritual "*principalities and powers,*" "*rulers of the darkness of this world*" **Ephesians 6:10-18**. The apostle suggests two things about these human propagators of error that are always identifying marks:

1. They deal in pretensions: v.2 these people come to us with lofty-sounding claims. They appear to offer something extremely attractive and alluring, something that everybody would want.

- They make claims for themselves as having special prerogatives as teachers of truth. They have access to information that is denied the rest of us, they say; they have a special pipeline, a privileged relationship to deity that the rest of us do not have. These are pretensions, the apostle says. They are merely claims people make.



These are pretensions, the apostle says. They are merely claims people make. i.e. Joseph Smith 1805-1844 (Latter Day Saints), Ellen G. White 1827-1915 (Seven-Day Adventist), Charles Russell 1852-1916 (Jehovah's Witnesses), Ron Hubbard 1911-1986 (Scientology).

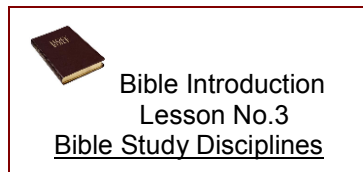
2. They deny themselves certain normal, natural human enjoyments: v.3 "*ascetic practices*" i.e. forbidding marriage and abstinence from foods.

- Self-denial is an attempt to earn favor apart from faith in the gift of righteousness which makes us wholly acceptable before God right at the very beginning of our Christian life; while denying self is a refusal to heed those silken arguments of the inner ego that makes its appeal to us to show how good we are by giving up something, or to insist on having some right that we are defending.

Being God's Man: Paul knew that Timothy was up against a tough, hard, dangerous situation in Ephesus. He seeks to encourage Timothy to stand fast in the midst of the pressures facing him.

- 1Timothy 4:9 is the third of five "*faithful saying*" (related to life's suffering) that Paul mentions in the Pastoral Epistles.

1. A Good Minister: v.6-10 In order for Timothy to be a good servant of Jesus Christ he needed certain things; and the first admonition Paul gives Timothy is: Watch what you are feeding on! Be nourished on the "*words of the faith*" and the "*good doctrines*" which you have followed. Daily spiritual nourishment is what the Christian needs.



- What are you nourished by?
- What do you feed on daily?
- What do you put in your mind?
- What is your habitual input in your life?

The teaching of the truth, the reality of life is what Christians need. Notice that Paul combines two important elements: "*knowledge and decision*" First you learn then you do what the scripture says. [John 13:17](#)

2. A Godly Minister: vv.11-12 Timothy had been given a very difficult task, charging him with training the pastors and elders of the church in Ephesus, and giving him very specific instructions as to how to go about this.

There are two things the apostle tells Timothy to do and both are highlighted by two similar-sounding words: (let and set) "*Let no one despise your youth, but set a good example before them.*"

- When Paul says "*Let no one despise your youth*" he means that Timothy is to be concerned about how he comes across to people; he is to be sensitive to how others see him.
- Paul is urging Timothy to be aware of how he come across to older people, by setting a good example in two areas: (speech and conduct) and three qualities ought to come through "*love, faithfulness, and purity*"

3. A Growing Minister: vv.13-16 in chapter two Paul covered the place of prayer in public service, and now he turns to the subject of preaching. He tells Timothy that a preaching ministry ought to consist of reading the Scriptures in public, exhorting, and teaching.

Paul gives Timothy three steps in the process behind Public Preaching:

- First, do not neglect your gift "*rekindle the gift of God that is within you*" v.14
- Second, "*prepare thoroughly*" so that all may see your progress v.15
- Third, "*keep it personal*" a pastor cannot bring anyone to a maturity which he himself does not possess; he cannot lead others further than he himself has gone v.16

BELIEVERS BIBLE FELLOWSHIP
June 10, 2012

The Study of 1Timothy

Lesson No.10



1Timothy 5:1-16

The Church and Its Members

“how to treat people in the church”

The Widows



- The Widows Indeed
- The Widows Fund

Key Verse: 1Timothy 5:3 Honor widows that are widows indeed.

INTRODUCTION: In chapter 5 Paul addresses certain continuing problems in the church at Ephesus. He opens this section with a general word about how to look at people. Timothy was to deal with various classes and people in the congregation; he would face problems of discipline, even the discipline of elders. How Timothy looked at other people was very important:

- Older Men: v.1 Paul tells Timothy to look at older men as he would look at his own father; to view them as men with some degree of experience, men who have survived crises in their lives, men who have developed a certain degree of understanding and wisdom by virtue of being young a long time.
- Younger Men: Paul tells Timothy to view young men as though they were his brothers. Young men are not his rivals, his enemies; they are his brothers. That relationship speaks of openness and honesty with one another and respect and concern for each other. When a young man sees other young men as brothers he will treat them as such.
- Older Women: v.2 Paul tells Timothy to treat the older women as mothers. Treat them with great respect for the wisdom and love they manifested to families.
- Younger Women: Paul then tells Timothy that a young pastor should treat younger women as sisters. Paul adds the words *“in all purity”* A young pastor is to be pure in his intentions, his attitudes and his dealings with the younger women in a congregation.

The Widows: In the first century culture widows were a real concern to the churches. Again, the first internal problem that confronted the early church came out of the culture. **Acts 6:1-6**. In those days when a wife lost her husband there was hardly anything she could do to support herself. Very few businesswomen are mentioned in the New Testament:

- Lydia, the seller of purple, whom Paul met at Philippi. She, evidently, had found a trade where she could serve as a woman. **Acts 16:14**
- Phoebe was a traveling woman and evidently a businesswoman. **Romans 16:1**

The Roman Empire: In those days almost everybody got married. This was one reason why the Roman Empire was so strong and stable. Though it was pagan and though there were many forces that disintegrated it from within, the Roman Empire nevertheless survived for many centuries because it emphasized a strong family unit.



International Day of Families: Recognizing the importance of families worldwide.

1. The Widows Indeed: v.3-8 About 30 years following the charitable outreach to widows in Acts 6:1-6, of whom there were no doubt many. Over time this showed signs of being a major burden to the congregation.

Timothy was instructed to give proper recognition “*honor*” to those who were really in need. The contrast between two types of widows:

- Widows who were really in need, having no family members to help them. v.5
- Widows who had lost their husbands, but who had children or grandchildren still living. v.8

Since in God’s economy the first responsibility for caring for the needy falls on the family (not the church), these family members should learn first of all to put their religion into practice by caring for their own. **James 1:27**

2. The Widows Fund: The “*proper recognition*” of verse 3 is made specific.

I. Widows were to meet three primary qualifications: vv.9-10

- She must be over 60 years of age.
- She must have been faithful to her husband, mirror image of elders and deacons.
- She must be well-known for her good deeds. **1Timothy 2:10**

Paul cited examples which characterize godly women: These examples span the realms of home, church and community.

- Continued in supplications and prayers.
- Child-raising.
- Hospitality.
- Washing saints’ feet. **John 13:1-5** (humble service)
- Helping people in trouble.
- Various other kinds of good deeds.

II. Younger Widows who did not meet the qualification list: vv.11-16

Widows under the age of 60 would most likely want to remarry. Remarriage would disqualify them on the basis of not being able to commit to full- time service for the Lord.



- With the congregation supporting them, their time normally given to maintaining a living would be free.
- Instead of committing themselves full-time to the service of Christ in visitation and counseling.
- They would be more susceptible to “*going about from house to house*” becoming idlers, gossips and busybodies, saying things they ought not.

BELIEVERS BIBLE FELLOWSHIP
June 24, 2012

The Study of 1Timothy

Lesson No.11



1Timothy 5:17-25

The Church and Its Ministry
"how to treat elders in the church"

The Church Elders



- Their Stipend
- Their Sin
- Their Sanction

Key Verse: 1Timothy 5:17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

INTRODUCTION: Paul again turns to admonitions and instructions concerning the Elders (pastor/teachers). As we have already seen in 1Timothy 3, a church that functions in the world as it is intended is a uniquely powerful body of people.



Acts 6:1-5
The Role of Deacons
An Installation Message

- We are "*the dwelling place of God and the pillar and bulwark of the truth*" **1Timothy 3:15**.
- Therefore, elders lead the congregation (believers), so to give our attention to elders is an important matter.


I. The Elders: The word does not refer to "*elderly men*" (v.1) but to those who occupy official positions of leadership in the local church. **1Timothy 3:1-7**

- The task of the elders is to direct the affairs of the church, with the deacons providing their helpful support wherever appropriate. **1Timothy 3:8-13**
- The word elders in this text is to be understood in a broad sense:



2 Timothy 3:1-17
Labor in the Word/Doctrine
Salem Baptist, Alton, IL

- Elders who rule: Lit. "*to lead*" All elders are to be qualified and respected leaders (without exception).
- Elders who rule well: All elders are to be "*apt to teach*" but, those who "*labor in the word and prayer*" (they are the exception). **Ephesians 4:11**

1. Their Stipend:  For their oversight all elders received a stipend; but those who excelled in this ministry of leadership were to be considered worthy of "*double honor*", or twice the remuneration as the rest. (i.e. Elders who rule: may have received the support of food only; and Elders who rule well: received both food and money)



Scripture Support for Stipend: v.18 the principle that those who serve God's people should be compensated (whenever possible) is supported by Scripture: (1) do not muzzle the ox while it is treading out the grain. **Deuteronomy 25:4** (2) the worker deserves his wages. **Deuteronomy 24:15**

2. Their Sin: vv.19-20 Paul had already spoken of the need to guard the congregation from *"the reproach of slanderers"* 1Timothy 3:7



Now he stipulates the procedure for separating valid accusations from false ones. An accusation against elders (believers in general) should be considered only if two or three witnesses swear to it. **Deuteronomy 19:15; Matthew 18:19; John 8:17; 2Corinthians 13:1**

- When such accusations would then prove to be true, Timothy was to rebuke the offenders *"publicly"* before the entire congregation.
- In this way the remaining members could take warning: Lit. *"have fear"*
- Fear of the discipline of God, in this case administered through the congregation, is a healthy thing in a Christian, especially for those in places of leadership.

3. Their Sanction: vv.21-22 one way to avoid painful situations involving the disciplining of an elder is to be careful about who is ordained in the first place.



- Lay hands suddenly on no man. **Acts 13:1-3; 2Timothy 1:6**
- Do not share in the sins of others. **1Timothy 4:16**
- One cannot deal with sin in another if one's own life is not right

Church leaders who take part in the premature ordination of an elder share some of the blame for the negative consequences to their church.

II. Wine for the Stomach: v.23 (is a parenthesis). This advice to Timothy to drink wine may flow from stomach ailments and frequent illnesses he had experienced. Perhaps, due to the poor quality of water he drank. This instruction applies only to using wine for medicinal purposes.

III. Avoid Hasty Selection of Elders: vv.24-25 Hasty, superficial assessments of candidates for church leaders, whether positive or negative, are sometimes inaccurate leading to the enlistment of unqualified men.

- With time, however, a man's true colors will emerge and be seen by others. Thus, the perceptive observations of verses 24-25 are designed to underline the warning of verse 22: *"do not rush to ordain someone"*

BELIEVERS BIBLE FELLOWSHIP
July 8, 2012

The Study of 1Timothy

Lesson No.12



1Timothy 6:1-2

The Church and Its Ministry
"a word to slaves and masters"

Slave to Master Relationship

Key Verse: 1Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

INTRODUCTION: This chapter continues Paul's explanation of the church's ministry to different groups in the congregation, particularly those that might cause problems. Slavery was an integral part of ancient life; it is estimated that there were 60 million slaves in the Roman Empire.

- Some were taken away out of their own countries, while others were kept captive within their own lands.
- Some slaves were highly educated, literate men and women.
- A few of them became secretaries to leading Romans and others.
- But most of them were illiterate, as were many of the Romans.

I. A Troublesome Passage: vv.1-2 sound as though slavery is accepted and acceptable in a Christian relationship. Slavery became an immediate problem in the early church, as both slaves and their masters were being converted to Christianity. Many are troubled by the fact that the Old and New Testament does not denounce slavery; in fact, it seems to accommodate it.

But the truth is that, though Scripture does not denounce slavery, neither does it approve of it. There is no defense of slavery in Scripture; there is no attempt made to perpetuate it in any degree. In fact, although there were 60 million slaves in the Roman Empire at the time this letter was written, by the end of the second century slavery had widely disappeared, largely because of the impact of Christian teaching and influence of Christians throughout the Empire. So it is apparent that, though Scripture does not come out in strong language against the institution of slavery, nevertheless, Christianity is the major reason why slavery has disappeared around the world.

This is true in modern times as well. History will vindicate the fact that even those nations that practiced slavery in the last century, including the United States, came to enlightenment and finally settled the issue (*"either with or without violence"*) on the basis of the teachings of Christ. Christianity has historically proven to be the major factor that sets men free.



Study of Galatians
Lesson No.7
Sonship: Christian Slaves

- When Paul wrote to the Galatians, and said, *"In Christ there is neither bond nor free"* he laid the foundation for a reaction in the Christian churches that would ultimately deliver the world from the curse of slavery.

II. These Things Teach and Exhort: “*count your masters worthy of all honor*” to be a good and respectful workers. Paul did not give this admonition out of a general approval of the institution of slavery, but so that God would be glorified.

- The power of a master over his slave was almost absolute, like that over his animals. Roman law did not forbid the master to treat his slaves harshly.
- Slaves could be condemned to hard labor, chained, severely lashed, branded upon the forehead (for instance, if they were considered thieves or runaways), or even crucified.
- In several recorded instances Romans treated their slaves with fairness, providing for them, and even becoming their friends (i.e. Philemon and Onesimus).

1. A Special Word to Slaves with Christian Masters: Do not despise them because they are brethren, but rather serve them. Christian slaves were not to expect special treatment from their masters. Rather, they should be even more dedicated to work because he was serving a fellow-believer.

2. Wage Slaves: “*under the yoke*” these principles apply to our occupations today. When we work hard and honor our employers, it glorifies God. But when we are bad workers and disrespectful to our supervisors, it brings shame on the name of Jesus Christ.

Colossians 3:22-24



Consider the Life of Joseph and the Providence of God

- Joseph sold into slavery by his brothers: Genesis 37:5-28
- Joseph’s brothers deceive their father Jacob: Genesis 37:29-36
- Joseph is falsely accused by Potiphar’s wife and placed in prison: Genesis 39:1-23
- Joseph interprets the dreams of Pharaoh: Genesis 41:25-36
- Joseph made 2nd highest ruler in Egypt: Genesis 41:37-44
- Joseph reveals himself to his brothers: Genesis 45:1-15
- Joseph declares the providence of God in his life: Genesis 50:15-26



[Listen to the Life of Joseph](#) 5:25 minutes

[got Questions.org](http://www.GotQuestions.org)

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Consider a Christian Master and Slave Relationship

Philemon 1



[Listen to Philemon Commentary](#) 3:36 minutes

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BELIEVERS BIBLE FELLOWSHIP
July 15, 2012

The Study of 1Timothy

Lesson No.13



1Timothy 6:3-10

The Church and Its Ministry
"these things teach and exhort"

O Man of God



- Flee
- Follow

Key Verse: 1Timothy 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

INTRODUCTION: Paul addresses Timothy with an unusual title, calling him "O man of God" In the Old Testament this title was reserved for the prophets, but, in the New Testament only Timothy is addressed this way.

The title "*man of God*" combines two concepts: (1) Man, in his weakness, confusion, blindness and failure, and (2) God, in his majesty, his greatness and power. The glory of Christianity is that those two concepts, man and God (God in man) are reconciled by the man Christ Jesus, our mediator. **1Timothy 2:5**

What does a Christian man or woman do in a world like ours? There are three imperatives that mark what Paul said we must do: First, "*shun all this*"; second, "*aim at righteousness, godliness, faith, love, steadfastness, gentleness*"; and third, "*fight the good fight of the faith.*"

I. Flee: "*flee these things*" Paul is referring to what he has just covered in vv. 3-10. Like Timothy, we are to flee the three characteristics of false teaching:


1. Conceit: Taking pride in knowledge and relying upon that as a basis for success. Paul warned Timothy against the false teachers, who had left the Word of God to promote their own ideas, and who had refused to consent to the truth of God's Word. v.3

- There are different ways that people do not consent to the truth of God's Word: (a) Some deny God's word; (b) Some ignore God's Word; (c) Some explain away God's Word; (d) Some twist God's Word using it like a toy to be played with in debates and disputes.


2. Combativeness: "*the love of controversy*" Some people love to get an argument going among the people of a church. They always want to form a faction around an idea that is different than everybody else's. vv. 4-5 See Lesson No.2 [The Charge and The Conflict](#)

3. Covetousness: *“love of money”* vv.6-10 The false teachers misused God’s truth. Their interest in the things of God was not for the Glory of God, but motivated in part by a desire for wealth and comfort. Paul told Timothy not to associate with those who present the gospel with this kind of marketing approach. The modern day Prosperity Gospel.


- Click the following lesson titles to read how they relate to 1Timothy 6



Bible Study Tract
Number 10
[Learning to be Content](#)



EJ Series
[Wealth & Patient Endurance](#)
▪ Lesson Quiz: [click here](#)



Ecclesiastes Series
Lesson 6
[Life Beyond the Sun](#)

II. Follow: *“follow after”* Paul lists six things which are divided into two groups:

1. Those that relate to God: Righteousness, Godliness and Faith.

- Righteousness: Paul is referring to righteousness, not as behavior, but as belief. It is the word of the gospel. When you and I came to know Jesus Christ as savior, he gave us his righteousness. We now understand that this is the way God sees us. We are no longer guilty, no longer tied to evil, no longer filled with weakness, but made righteous by God. God’s righteousness is what gives us a sense of security and stability in life. **Romans 4:5; 2Corinthians 5:21**
- Godliness: It means balanced in spirit, soul and body. **1Thessalonians 5:23** Being kept in good spiritual health means having a renewed mind that views life from God’s point of view: (1) Our emotions are to be brought under God’s control, so that they do not keep us off balanced; and (2) Our spirit is to be in touch with the living God, not merely living for the visible things of life, but rather seeing our relationship with God as the most important factor in life. That is godliness, balanced wholeness.
- Faithfulness: *“a loyalty to God”* When you and I became a Christian it meant following the Lord, to obey his word and to walk in his way. That was a commitment we made in the beginning and it should remain our commitment for the rest of our life. We should never change our position!

2. Those that relate to Man: Love, Patience and Meekness.

- Love: These three words have to do with the way we treat people. Paul began the letter to Timothy with the love principle *“the end of our endeavor is love out of a pure heart and faith unfeigned”* **1Timothy 1:5** It is when the believers are growing in love that we have a church that is alive.
- Patience: *“steadfastness”* That means endurance, hanging in there, refusing to give up. Unwillingness to quit is the mark of a Christian man or woman of God in the midst of a world that has gone wrong.



Galatians Series
Lesson 11
[A Life of Service](#)

- Meekness: This is the spirit that all restoration should take place, considering thyself lest thou also be tempted. Click title to read how the message relate.

BELIEVERS BIBLE FELLOWSHIP
July 22, 2012

The Study of 1Timothy

Lesson No.14



1Timothy 6:11-21

The Church and Its Ministry
“these things teach and exhort”

O Man of God



- Fight

Key Verse: 1Timothy 6:12 Fight the good fight of faith, lay hold on eternal life, thereunto thou art also called, and hast professed a good profession before many witnesses.

INTRODUCTION: Today's lesson is a continuation of the three imperatives and the last of our studies in First Timothy. What does a Christian man or woman do in a world like ours? Three imperatives mark what Paul said we must do: (1) Flee: *“flee these things”* (2) Follow: *“righteousness, godliness, faith, love, patience and meekness”* and (3) Fight: *“take hold of eternal life”*

III. FIGHT: vv.12-21 This challenge to leave some things and follow hard after some other things isn't just directed to Timothy, but to everyone who would be a *“man or woman”* of God; as opposed to being a man of this world.

1. Charge One: vv.13-16 God calls us to be fighters, but to fight *“the good fight of faith”* Paul again uses military language *“referring to an order to be passed down the line”*

The content of Paul's charge is to keep a good confession in the presence of many witnesses, keeping this commandment *“without spot or blame”*

- In the Sight of God: The giver of life *“who (quickens) gives life to all things”* The denial of God as Creator has done wide damage in our culture
- Before Christ Jesus: Our great example, who himself knew what it was to fulfill a difficult command, because he witnessed the good confession before Pontius Pilate. **Matthew 27:11-14; John 19:8-11**
- Jesus our Potentate: The One who has all power and strength, who rules over the universe from an occupied throne in heaven.
- King of Kings and Lord of lords: He is the God-man, truly immortal without beginning or end. These terms which describe the Lord Jesus Christ should bring forth a response, a simple and profound worship, declaring honor and everlasting power towards this great God. Amen!
- Support Reading: Bible Study Tract: [Being an Effective Sound Board](#). [click here](#)

2. Charge Two: vv.17-19 Instructions for the Rich. Paul had dealt with those who did not possess wealth, but who deeply desire it (vv.3-10). Now he speaks to those who had it.

Twice in this passage (vv.6-8) Paul says that contentment is true wealth, not possessions, not new cars or new homes, not a comfortable environment.

- A twisted and distorted view of Christianity frequently heard today, especially on religious television (see lesson 13 “comment box” Prosperity Gospel) that says, when you become a Christian, God goes to work for you to make you wealthy, and if you are not rich as a Christian there is something wrong with your faith.
- People who think like this often misinterpret and misapply **Proverbs 3:5** “Trust in the Lord with all your heart, and lean not unto our own understanding. In all your ways acknowledge him, and he will bring you good luck”

Rich in this present age: This phrase puts it all in perspective. Christians must use their riches responsibly if they will be rich in the age to come.

- Not to be haughty: Pride is a constant danger with riches. It is very easy to believe that we are more than someone else because we have more than that person has.
- Nor to trust in uncertain riches, but the living God: Riches may be here today and gone tomorrow. It could soon be taken from us, or we could soon be taken from it. **Matthew 6:19-21; Luke 12:16-21**
- Rich in good works, ready to give: Being a giver and doing good with our resources is what guards our heart from materialism and trusting in uncertain riches.
- Lay hold of eternal life: Your hand is not big enough to lay hold of two things. Therefore, since you can only have one, see that it is the vital thing. **Matthew 6:24**

3. Charge Three: vv.20-21 A final word to Timothy. Guard what was committed to you.

The gospel is “a trust” committed to pastor/teachers like Timothy, but also to all believers. We must do all that we can to keep this trust. Grace be with thee. Amen