

## OVERVIEW OF BOOK OF 1 TIMOTHY – LOCAL CHURCH PRIMER

### **INTRODUCTION:**

The constitution of the United States is the blueprint that was historically agreed upon to establish the principles by which our country should operate.

The **primary purpose of the Constitution of the United States** is to establish the framework for the national government, define and limit its powers, protect the rights and liberties of the people, and promote justice, order, and the general welfare.

The Constitution itself states its purposes in its famous **Preamble**:

**"We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."**

What are some of the **perspectives** that citizens and leaders in our country today have towards the Constitution:

#### **1. Originalism**

##### **Basic View:**

The Constitution should be interpreted according to its original public meaning when it was adopted.

##### **Core Beliefs**

- The meaning of the Constitution does not change over time.
- Judges should apply the Constitution as written rather than update it based on modern values.
- If society desires change, the proper avenue is the constitutional amendment process.

##### **Arguments in Favor**

- Limits judicial activism.
- Preserves the rule of law.
- Respects the intentions and understanding of those who ratified the Constitution.
- Keeps ultimate authority with the people through amendments rather than judges.

##### **Common Advocates**

- Many conservative legal scholars and judges.
- Several recent Supreme Court justices have identified as originalists or textualists.

---

#### **2. Living Constitution**

##### **Basic View:**

The Constitution contains enduring principles that should be applied in light of changing social conditions.

##### **Core Beliefs**

- The Framers intentionally wrote many broad principles.
- Society changes in ways the Framers could not foresee.
- Courts should interpret constitutional principles in light of contemporary realities.

### Arguments in Favor

- Allows constitutional protections to adapt.
- Addresses modern technologies and social issues.
- Prevents the Constitution from becoming obsolete.

### Common Advocates

- Many progressive legal scholars.
- Numerous liberal judges and constitutional theorists.

---

### 3. Pragmatism – this can be similar to View #2 at times

Some judges emphasize practical consequences.

Their question is often:

"Which interpretation best serves the Constitution's purposes in today's circumstances?"

This perspective may give greater weight to:

- precedent,
- practical governance,
- institutional stability,
- likely outcomes.

[Today we see a disturbing 4<sup>th</sup> perspective arising – Let's get rid of the constitution and tear down all of our institutional structures and radically change our nation]

So when you are selecting a Supreme Court Justice, you want one that shares your perspective.

What are some of the **key policies** impacted by these 3 different perspectives – Why does it matter?

- Different views about the size of Government and what functions it is responsible to perform
- Different views about individual rights and freedom of speech
- Different rules about the scope and role of the Supreme Court and its rulings

I would submit to you this morning that in 1 Timothy, Paul is laying out the Blueprint for how the local church should operate. In a sense this is the **Manual for Church Practice**, a **Local Church Primer**. People will interpret this from different perspectives:

- 1) **Originalism** – what did the historical text mean in its original language as directed to its original audience. We are to make applications to our culture and time that are consistent with this original meaning. That has always been our approach here at Grace Bible.
- 2) **Living Document or Pragmatic Interpretation** – Times change – the role of men and women have changed – not based on any Creation mandates or divine authority; so there is no concept of submission of wives to husbands; no need for spiritual leaders and preachers to be male; in fact even genders themselves can change somehow according to this view. Such an approach leads to a more subjective interpretation – what is your truth? Rather than an absolutist approach; you are more inclined to be led by your emotions; even your view of the essential elements of the gospel message itself may have evolved into more of a cultural transformation rather than individual redemption from sin by grace thru faith and repentance.

So our study this morning is very important. Paul clearly presents his **Purpose Statement** for the book in **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.”*

### **Overview of the Book:**

Proper Leadership and Conduct in the Household of God – This is Paul’s basic manual for how to properly govern and conduct the ministry of the local church. It must be noted that Timothy was there as an apostolic representative not a pastor as such; the elders (pastors, bishops) were always a plural group of men in the church.

Spiritual leaders (elders and deacons) must be recognized according to the proper biblical criteria. False teaching must be actively confronted and refuted. Corporate prayer must be utilized as a fundamental tool. The proper roles of men and women must be observed. Those groups deserving of special respect and financial support must be treated appropriately. Rather than a love for money, there must be an overall spirit of contentment with God’s gracious provision with a corresponding focus on eternity.

**Big Idea:** To combat false teaching, to guard Christian truth and to fight the good fight of faith, the ministry of the local church must be:

- Fortified with prayer
- Structured around Godly leadership
- Above reproach in showing honor to deserving special groups
- Focused on eternity

### **Background information:**

We are transitioning here in the Pauline epistles from those written to churches to now those written to key and unique individuals Timothy and Titus who serve as apostolic delegates to deal with correcting church problems, establishing qualified church leaders and providing the constitution by which local churches should operate.

Although these books are called the **Pastoral Epistles** because they deal with church leadership, those terms can be confusing. I do not see Timothy and Titus and Silas serving in the role of Senior Pastor – in fact I don’t even see the role of **Senior Pastor** defined in the New Testament. As we get to Chap. 3 and then Titus 1 we are going to see that the NT model for church leadership is clearly and consistently defined as a plural group of godly elders (who are also called by the names of pastor (shepherd), overseer, bishop, presbyter) and godly deacons. There is no hierarchy defined in this structure. The Senior Pastor or Chief Shepherd is Christ himself. You don’t see churches establishing a Senior Deacon position. That is not to say that leaders don’t distinguish themselves by giftedness – but they don’t have elevated authority assigned on a positional basis. So again, just as in the OT, I don’t see the role of a Moses or a Joshua as parallel to NT church leadership (even though the same principles of godliness will apply), I don’t view Timothy and Titus as Senior Pastors. They were dispatched to various churches under apostolic authority to deal with specific situations in the early development of churches as part of the transition in this New Testament Age. Today we no longer have **Apostles** and we no longer have **Apostolic delegates**.

## AUTHORSHIP ISSUE:

I never like to spend a lot of time on these issues of contemporary higher critical scholarship. I'm a simple guy. The opening verse of each of the Pastorals identifies Paul as the author in each case. But just so you are aware of the fact that these are the most disputed on the basis of arguments like the following: [Bill McRae]

- **Different language and style** from Paul's earlier epistles – but this is a later epistle written from Corinth about 62 or 63 AD – so there is a difference in date plus in content and purpose
- **Gnostic error of the false teachers** that Paul seems to refute must have dealt with an incipient form with its Jewish emphasis on the law rather than the more advanced and developed form that did not appear until the second century  
We will see how Paul emphasizes that there is *only one mediator between God and Man = the man Christ Jesus* – a tenet of Gnosticism was different layers of spiritual emanations since God could not have any contact with the material world which was innately evil – so you had to drop down on the scale until the deterioration of spiritual entities allowed for such interaction
- **Level of church organization** might seem more developed and structured than one might anticipate – but consistent with what you see being established throughout Paul's missionary journeys in Acts
- The places that Paul visited would have to have been on an unreported 4<sup>th</sup> missionary journey of Paul that must have taken place after the events of Acts – so you need some type of **hypothesis that would harmonize the activities and places** – remember Acts closes with Paul in prison in Rome; but apparently he was subsequently released (cf. book of Philippians where Paul expected to be released); traveled to Ephesus where he left Timothy and to Crete where he left Titus; he possibly even visited Spain; ended up being arrested and taken back to Rome (cf. 2 Timothy where Paul expected to be executed) where he was beheaded

**Paul's Relationship to Timothy:** very close bond over a long period of time in ministry partnership

**Dr. Jerry Harmon:** You understand the relationship that Paul had with him while Paul was out on one of his missionary journeys. He came to the city of Lystra and there preached the gospel. That was a place where he was stoned and miraculously God protected him. He was able to walk away from that and later come back again after he had preached the gospel there and found Timothy, a young man, who had learned the faith from his grandmother and his mother, learned the word of God, but then really put his faith in Jesus Christ as a result of Paul's preaching. And when Paul came back again, Timothy had matured in the faith, and the Bible says many of the brethren spoke well of him, and Paul found someone that he could use in ministry, and he began to take Timothy with him on his journeys. Paul at that time was about 50 years old, Timothy probably in his 20s. And so for the next 18 years, until Paul was beheaded by Nero, Timothy was right there serving side by side with Paul, his spiritual father.

Some additional observations:

- Spiritual Son – “*my true son in the faith*” -- Timothy had a godly mom who was Jewish; father was Greek and was not a believer; **Acts 16** – spoken well of by the church; Paul continued to nurture and mentor Timothy
- Opposites in Personality -- Not a Charismatic Personality – timid, shy, soft-spoken
- Submitted to Circumcision – to remove a potential hindrance to the gospel to the Jews so that they would listen to Paul and Timothy – mentality of “Whatever it takes”; quite a commitment on his part to submit to such an unpleasant procedure
- Unique Loyalty – Paul had nobody like Timothy; relationship goes deep; Paul’s #1 right hand man

**OCCASION OF WRITING:**

Paul writes 1 Timothy to a young pastor facing false teachers, moral compromise, and organizational challenges in Ephesus. This letter serves as **God's blueprint** for a healthy church.

It answers three important questions:

- What should the church believe?
- How should the church behave?
- Who should lead the church?

1 Timothy can be read and should be read on different levels. It was, of course, a personal letter to Timothy, personal communication between a spiritual father and his young son in the faith. It's a pastoral letter that can be read to the church a church that he loves, a church that he has invested a lot of time in, and then it should be read as a general statement of principles for life and ministry for all of us as we find instruction from this letter.

What were some of the specific challenges facing young Timothy:

- False teachers were majoring in some speculative theology, some incipient Gnostic teaching with a wrong emphasis on Jewish law and a mystical belief in a hierarchical form of spiritual emanations requiring greater clarity on Christology – Jesus as the one and only mediator between God and man  
[footnote in older official Catholic bible – Mary is the mediator between you and Jesus – Jesus much more likely to respond to your requests if offered by Mary rather than by you]

Illustration: Spurgeon invited to speak to a Unitarian congregation (they deny the Deity of Christ) – only caveat: you must agree not to preach on any controversial doctrinal subject – took the invitation gladly and spoke from **3:16** – “*Without controversy ...*” Great creedal statement

Local Church is the primary institution that God has ordained to **hold up the Truth**

Imagery = great temple in Ephesus – huge archway held up by 2 magnificent pillars

- Disorder in worship practices and how to care for certain vulnerable groups in the church community – with a special emphasis on the priority of Prayer
- A need to establish mature godly leaders and more organizational structure from an administrative and oversight function; in particular the proper role of men and women

- Timothy's youthfulness was seen as a liability by some so Paul emphasized the proper motivation and walk of a Christian minister
- Materialism and improper stewardship of wealth

**OVERVIEW OUTLINE** – six sections – mainly corresponding to the six chapters with some minor overlap

- I. (1:3-20) **CHURCH DOCTRINE** -- COMBAT FALSE TEACHING AND DEFEND THE TRUTH
- II. (2:1-15) **CHURCH CONDUCT** – PRIORITY OF CORPORATE PRAYER AND PROPER ROLES FOR MEN AND WOMEN
- III. (3:1-13) **CHURCH LEADERSHIP** – QUALIFICATIONS FOR ELDERS AND DEACONS
- IV. (3:14 – 4:16) **PERSONAL WALK OF TIMOTHY AS A GOOD SERVANT OF JESUS CHRIST**
- V. (5:1 – 6:2) **PRACTICAL WAYS TO SHOW RESPECT TO DESERVING GROUPS**
- VI. (6:3-21) **PURSUING ETERNITY BY FIGHTING THE GOOD FIGHT OF FAITH RATHER THAN DISTRACTED BY FALSE TEACHERS AND MATERIALISTIC MINDSET**

\*\*\*\*\*

Now let's work thru the book in some more detail – we will concentrate on some of the major themes and applications

**(1:1-2) OPENING GREETINGS**  
**APOSTOLIC AUTHORITY NURTURES THE NEXT GENERATION OF SPIRITUAL LEADERSHIP**

Paul wanted the church to know that he validated Timothy's faith, sound doctrine and leadership ability

**Homer Kent:** "Timothy's task in Ephesus was the **most difficult** he had ever faced. He needed all the gifts of God's grace. A tradition, recorded by Eusebius, says that Timothy was later beaten to death by a mob in Ephesus because of his arraignment of the idolatrous immorality of the worship of Diana."

## **I. (1:3-20) CHURCH DOCTRINE -- COMBAT FALSE TEACHING AND DEFEND THE TRUTH**

### **A. ACTIVELY OPPOSING FALSE TEACHING**

#### **1:3-11 NIP FALSE TEACHING IN THE BUD**

FALSE TEACHING MUST BE ACTIVELY OPPOSED IN ORDER TO ACCOMPLISH THE DIVINE OBJECTIVES OF:

- PROMOTING GOD'S PROGRAM FOR THIS CHURCH AGE
- HITTING THE TARGET OF LOVE
- EXPOSING REBELLIOUS SINNERS
- GUARDING THE GOSPEL MESSAGE

Look at how Paul warned the Ephesian elders in **Acts 20:28-31**

#### **How can we recognize such false teachers?**

##### **1) By their strange doctrine**

These false teachers were introducing *strange doctrines* – speculative and debatable issues that did not promote edification

**1:5** is key – *But the goal of our instruction is love* (not intellectual stimulation which puffs one up in pride) *from a pure heart and a good conscience.*

##### **2) By their self-confidence fueled by arrogance – despite being wrong, they try to pass themselves off as experts in the Law**

##### **3) By their materialistic motives and sinful lifestyle – by their fruits you shall know them – rattles off a catalog of sins that correspond to breaking all of the Ten Commandments and then some – similar to the self righteous Pharisees who needed Christ's Sermon on the Mount to expose their façade of self righteousness, even though in their hearts they were breaking all the commands**

### **B. MAGNIFYING THE GRACE OF GOD**

#### **1:12-17 AMAZING GRACE HOW SWEET THE SOUND THAT SAVED A WRETCH LIKE ME!**

FOR THE FOREMOST OF SINNERS, THE PRIVILEGE OF SERVICE AND THE PARADOX OF SALVATION MAGNIFY THE GRACE OF GOD

**John Bunyan** (who famously wrote *Pilgrim's Progress*) loved this passage so much that he based his autobiography on it entitled: Grace Abounding to the Chief of Sinners

**p. 19** of my Princeton University thesis on the Sincerity of John Bunyan – expressing his intent in writing this work

### **C. SUMMARY OF CHARGE**

#### **1:18-20 FIGHT THE GOOD FIGHT TO PROTECT SOUND DOCTRINE**

Paul was not bashful about naming names as he exposed these false teachers. Protecting the flock is more important than succumbing to the fear of man that he might be charged as unloving and judgmental.

**Philip Towner:** "Here the believer is cast in the role of a soldier who is ordered out into

battle. The weapons of this soldier, however, are not clever argumentation or inescapable logic, things that we might think best suited to debates with false teachers. On the contrary, Timothy is to avoid debates (**2 Tim 2:23-25**). Nor is the soldier's objective the destruction of his opponent. Appropriate strategy includes instructing, correcting erroneous views and urging repentance ... The minister's weapons for this fight are the gospel and godly concern for the spiritual condition of the opponent. The goal is to protect the faith of those whom the false teachers seek to influence and, if possible, to win back those who have strayed (**1:5**). Only the gospel is sufficient for such work, as Paul has just taken great care to illustrate (**1:11-16**)."

## **II. (2:1-15) CHURCH CONDUCT – PRIORITY OF CORPORATE PRAYER AND PROPER ROLES FOR MEN AND WOMEN**

### **A. CORPORATE PRAYER SETS THE STAGE FOR THE PREACHING OF THE TRUTH**

**2:1-7** ONLY ONE MEDIATOR BETWEEN GOD AND MAN --  
OUR MISSIONARY VISION MUST BE A GLOBAL ONE

**2:4** in what sense does God *desire all men to be saved*?

Similar issues involved with a couple of other verses in 1 Timothy:

**2:6** *gave Himself a ransom for all*

**4:10** *who is the Savior of all men, especially of believers*

- Not advocating for **universal salvation** of all – we know that is not the reality
- God has only elected a **subset of people** to obtain eternal salvation – the way is broad that leads to destruction
- Yet God's universal offer of salvation through Christ is a **legitimate offer** and anyone who responds in repentance and faith will be saved

How do you deal with these verses in light of the tension between God's sovereignty and man's responsibility?

- Some argue that *all men* means men from every nation without prejudice – but just above he had advocated for prayer on *behalf of all men (v.1)* – *especially those in authority* – which would include some pretty wicked individuals
- Not included in God's sovereign decree of Election but more in His overall perspective of a desire to see sin forsaken and sinners rescued – more similar to our desire to see all men saved
- Maybe Christ is the Savior of all men in a temporal sense (in His forbearance allowing them to continue on in this life despite their sin) but only the Savior of believers in the eternal sense

Regardless ... try to focus on the thrust of the context --

**Exclusivism of salvation** thru the one Mediator – Jesus Christ – mandates that our missionary vision must be a **global one**

### **B. CORPORATE PRAYER HIGHLIGHTS THE DIFFERING ROLES OF MEN AND WOMEN IN THE CHURCH**

**2:8-15** UNDERSTANDING THE DIFFERING ROLES OF MEN AND WOMEN IN THE



CHURCH --

THE CHURCH NEEDS BOTH GODLY MEN AND GODLY WOMEN TO FULFILL THEIR PROPER ROLES

Issue here is women having leadership authority as a pastor or elder and publicly teaching in the gathered assembly of the church.

Our culture today vehemently fights against any such **role distinctions** – What is our approach to scriptural commands? Do we take the Originalist position or do we argue for cultural evolution where the standards of the Bible change over time?

1) Argument from Priority of Creation

*"For it was Adam who was first created, and then Eve."*

2) Argument from Susceptibility to Deception (in the Garden of Eden)

*"And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression."*

Special opportunity for Women to achieve their full potential:

**D. Edmond Hiebert:** "'Child-bearing' denotes the proper sphere in which the woman finds the true fulfillment of her destiny. It speaks of the highest ideal of Christian womanhood. It brings out that which is noblest and best within her being. Paul's thought naturally includes the training of the children in a Christian home."

Not implying that God's will is for all women to marry or for all married women to have children. This is more of a general principle like you would see in the Book of Proverbs.

### **III. (3:1-13) CHURCH LEADERSHIP – QUALIFICATIONS FOR ELDERS AND DEACONS**

#### **A. ELDERS**

**3:1-7** OVERSEEING THE CHURCH OF GOD --

QUALIFICATIONS FOR ELDERS -- ABOVE REPROACH

SPIRITUAL LEADERSHIP (OVERSEEING THE CHURCH OF GOD) REQUIRES MEN OF PROVEN CHARACTER

Look at the emphasis on the "work" of service that is involved – this is not a role that you would aspire to for recognition or for any perks of leadership. It is a sacrificial, servant-oriented ministry.

Too often churches approach church leadership the same way they would in the business realm or medical realm or political realm or the legal system – putting way too much value on academic credentials and impressive speaking resumes. They end up with some type of hierarchical structure with a Top-Dog King-of-the-Hill mentality. But what did Christ teach about leadership?

**Luke 22:25-27** *The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'* <sup>26</sup> *"But not so with you, but let him who is the greatest*

*among you become as the youngest, and the leader as the servant. <sup>27</sup> "For who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.*

We see here in 1 Timothy the emphasis on character qualifications and men who have been proven and tested both in church ministry and in reputation in the community.

## **B. DEACONS**

**3:8-13 SERVING THE CHURCH OF GOD --**

**QUALIFICATIONS FOR DEACONS -- MEN OF DIGNITY**

**SERVING THE CHURCH OF GOD IN THE PRIVILEGED ROLE OF DEACON ALSO  
REQUIRES MEN OF PROVEN CHARACTER AND RESPECTABLE FAMILIES**

Deacons serve a critical function – but they are distinguished from the elders or pastors. Their role is to relieve the pastors of the more operational issues so that the pastors can concentrate on the ministry of the Word, prayer and spiritual oversight.

## **IV. (3:14 – 4:16) PERSONAL WALK OF TIMOTHY AS A GOOD SERVANT OF JESUS CHRIST IN CONFORMITY TO GOD'S BLUEPRINT FOR THE CHURCH**

### **A. CONSTITUTION OF THE CHURCH = GOD'S BLUEPRINT**

**3:14-16 CONSTITUTION OF THE CHURCH OF THE LIVING GOD --**

**THEME OF 1 TIMOTHY: THE CHURCH OF THE LIVING GOD MUST BE STRUCTURED  
AROUND APPROPRIATE STANDARDS FOR CONDUCT AND THE COMMON  
CONFESSION OF UNION WITH CHRIST**

**Key verses** in this central section of the epistle.

Churches have to operate according to appropriate standards of conduct – Paul is laying out a blueprint for the church – similar to a constitution that should regulate conduct.

**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."*

**Ray Stedman:** "Paul describes the role of the church in two dramatic words: the church is the '*pillar*' and the '*bulwark*' of the truth. The great reason for the existence of the church is to introduce **truth** back into a world saturated with error, with fantasy, a world that follows will-o'-the-wisp ideas that are paraded and exalted as though they were the acme of knowledge and wisdom. We live in a confused world and it is getting more confused all the time. The church is called upon increasingly to speak the truth in the midst of that confusion, to point out that the Emperor does not have any clothes on, and to speak things that everybody thinks are heresy and radicalism because they are so different from the confusion of the society around us."

This creedal confession in **vs. 16** condenses our theology about Jesus Christ into just a few short phrases – I like to look at these statements as 2 groups of 3

#### **1) The Significance of the Life of Christ**

a. **Revealed in the Flesh** – Answers the question: What is God like? **Heb. 1:1-3**

*God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,<sup>2</sup> in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.<sup>3</sup> And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;*

- b. **Vindicated in the Spirit** – Answers the question: Can Christ be Trusted?  
**Rom. 1:4** *who was declared the Son of God with power by the resurrection from the dead, according to the spirit of holiness, Jesus Christ our Lord*
- c. **Beheld by Angels** – Answers the question: What is the Identity of this Christ?  
The angels saw Christ in His preincarnate glory. They saw Him empty Himself and take on humanity in His incarnation. They saw Him exalted by the Father after His resurrection and ascension. They can testify to his true identity and they worship Him as their Sovereign ruler and Supreme God.

Next group of 3 statements:

2) The Significance of My Life = United to Christ

- a. **PARTICIPATION IN PROCLAMATION** -- "PROCLAIMED AMONG THE NATIONS" Answers the Question: WHAT IS MY MISSION HERE ON EARTH? Response to Revelation of the Godhead in the flesh is Proclamation
- b. **PARTICIPATION IN FAITH** -- "BELIEVED ON IN THE WORLD" Answers the Question: WHAT RESULTS CAN I EXPECT FROM MY PROCLAMATION? Response to Vindication of Christ is Faith in Christ
- c. **PARTICIPATION IN GLORY** -- "TAKEN UP IN GLORY" Answers the Question: WHERE AM I HEADED? Response to the Earthly Life, Death and Resurrection of Christ (as beheld by angels) is Eternity in Glory

## **B. CONTRAST BETWEEN APOSTATES AND GENUINE SPIRITUAL LEADERS**

### 1. APOSTATES

#### **4:1-5 PROPHECY OF APOSTASY**

APOSTASY RESULTS FROM THE POWERFUL DEMONIC DECEPTION  
PROMOTED BY FALSE TEACHERS WHO ARE:

- OBLIVIOUS TO MORAL DISTINCTIONS AND
- LEGALISTIC IN COMMANDING FALSE ASCETIC PRACTICES

**Fernando:** "The ascetic says we must destroy the flesh. The hedonist says we must indulge the flesh, so he dedicates himself to the pursuit of pleasure even at the cost of his principles. The biblical Christian says we must consecrate the flesh by '*the word of God and prayer*.'... To consecrate the flesh is to surrender it to God and let him direct us into using it according to his will. The flesh becomes a means of fulfilling the will of God, which is the best way to use the flesh, for the will of God is '*good, pleasing and perfect*' (**Rom. 12:2**)."

## 2. GENUINE SPIRITUAL LEADERS

**4:6-16** JOB DESCRIPTION OF A SPIRITUAL LEADER = CHARGE TO TIMOTHY  
WHAT THE CHURCH NEEDS MOST OF ALL ARE SPIRITUAL LEADERS WHO  
WILL PERSEVERE

- IN PRACTICING GODLINESS
- AND PROCLAIMING SOUND DOCTRINE

**4:12** -- Model godliness in your speech and conduct – continue to be an example

**4:13-15** Keep using your spiritual gift to Preach the Word

**4:16** *Pay close attention to yourself and to your teaching*

## **V. (5:1 – 6:2) PRACTICAL WAYS TO SHOW RESPECT TO DESERVING GROUPS**

### **A. QUALIFIED WIDOWS**

**5:1-16** CERTAIN WIDOWS ARE THE CHURCH'S RESPONSIBILITY --

HOW TO RELATE PROPERLY TO CERTAIN SPECIAL GROUPS OF PEOPLE IN THE  
CHURCH -- PART I -- SPECIAL HONOR FOR WIDOWS

### **B. CHURCH ELDERS**

**5:17-25** SPECIAL HONOR FOR ELDERS

HOW TO RELATE PROPERLY TO CERTAIN SPECIAL GROUPS OF PEOPLE IN THE  
CHURCH -- PART II -- SPECIAL HONOR FOR ELDERS

### **C. EMPLOYERS**

**6:1-2** HONOR IN THE WORKPLACE

HOW TO RELATE PROPERLY TO CERTAIN SPECIAL GROUPS OF PEOPLE IN THE  
CHURCH -- PART III -- SLAVES TO MASTERS

## **VI. (6:3-21) PURSUING ETERNITY BY FIGHTING THE GOOD FIGHT OF FAITH RATHER THAN DISTRACTED BY FALSE TEACHERS AND MATERIALISTIC MINDSET**

### **A. FUTILE SPECULATIONS AND DISRUPTIVE INFLUENCE OF THE FALSE TEACHERS**

**6:3-5** CALLING A SPADE A SPADE (OR A FALSE TEACHER A FALSE TEACHER)  
FALSE TEACHERS PROMOTE HERESY AND STIR UP DIVISION AND STRIFE

1) Root Problem: Inflated Perspective of Their Own Understanding of Truth

a. *"he is conceited"*

Knowledge puffs up; Pride is the root problem

b. *"and understands nothing"*

2) Unhealthy Emphasis: Controversial Subjective Speculation

a. *"but he has a morbid interest in controversial questions"*

b. *"and disputes about words"*

3) Disruptive Impact: Stirring up Division and Strife

4) Root Problems - continued

a. Sick Mind

- Depraved -- *"men of depraved mind"*

- Deprived -- *"deprived of the truth"*

b. Sick Heart -- Only spiritual motivation = greed for material gain  
*"who suppose that godliness is a means of gain"*

## **B. CONTENTMENT IS THE ANSWER TO A MATERIALISTIC SPIRIT**

**6:6-10** ALL THAT GLITTERS IS NOT GOLD

CONTENTMENT PROTECTS AGAINST THE SNARES OF MATERIALISM

## **C. MARCHING ORDERS FOR THE MAN OF GOD**

**6:11-16** MARCHING ORDERS FOR THE MAN OF GOD -- CAPTURE THE FLAG

5 PERPETUAL PRIORITIES FOR A MAN OF GOD TO ENSURE A SUCCESSFUL MINISTRY

1. KEEP FLEEING MATERIALISM
2. KEEP PURSUING CHRIST-LIKE CHARACTER
3. FIGHT THE GOOD FIGHT OF THE FAITH – *"agonize the good agony"*
4. POSSESS ETERNAL LIFE TO THE FULLEST
5. PERSEVERE IN OBEYING THE WORD OF GOD

## **D. FOCUS ON ETERNITY**

**6:17-21** FINAL INSTRUCTIONS -- TRUE RICHES

FOCUS ON WHAT IS REALLY VALUABLE IN LIGHT OF ETERNITY

*O Timothy, guard what has been entrusted to you*

Application: there are some things in life where if you don't pay close attention to the **instruction manual** it is a big deal

## **NASA's Mars Climate Orbiter (Modern Illustration)**

This is a striking example of ignoring specifications.

In 1999, NASA lost the **Mars Climate Orbiter**, worth approximately \$125 million.

The cause?

One engineering team used English units (pounds of force), while another used metric units (newtons). Because they failed to follow the same specifications, the spacecraft entered Mars' atmosphere too low and was destroyed.

- Everyone worked hard.
- Everyone was sincere.

But they were not following one common blueprint.

**Application**: Sincerity cannot compensate for disregarding the Designer's instructions.

Blueprints are not **suggestions**—they are the architect's **authoritative design**. Likewise, God's Word is not a collection of helpful ideas; it is the divine blueprint for His church. Whenever God's people substitute their own wisdom for His design, the results may look acceptable for a while, but eventually the cracks appear."

### **WHY STUDY THIS BOOK?**

- To learn how to properly administer the church of God
- To learn how to deal with false teachers and heresy and promote orthodox doctrine
- To learn how to recognize the appropriate leaders in the local church
- To learn how to properly care for widows and other special groups with particular needs
- To elevate corporate prayer to its deserving role
- To promote the proper role of both men and women in the assembly