

NT Survey – First Timothy
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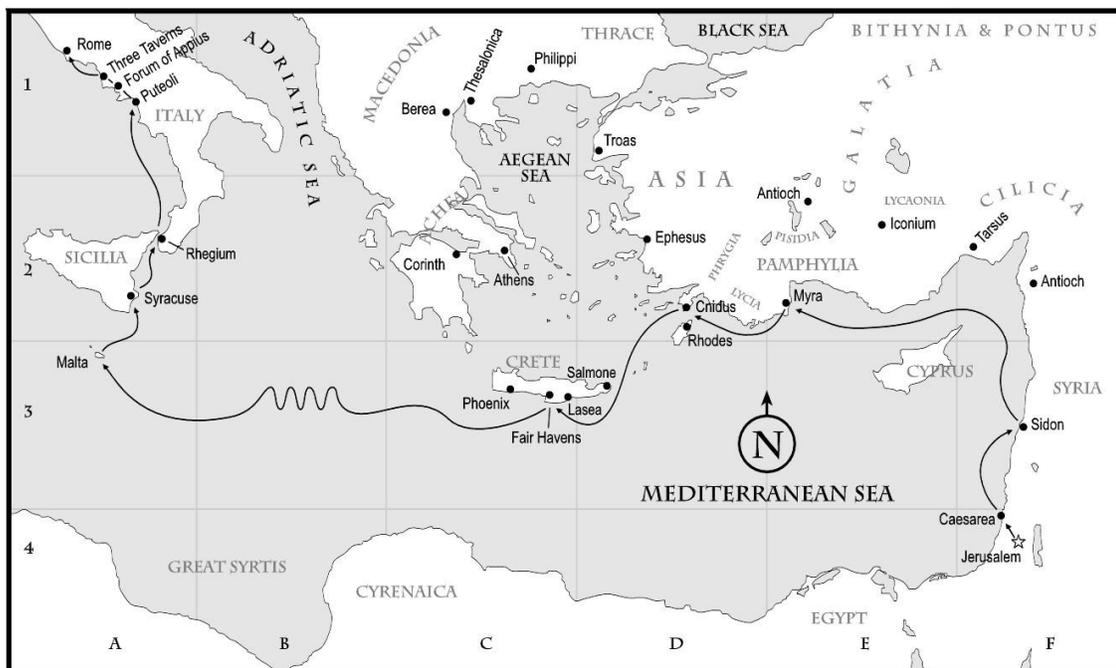
Introduction

Paul's two letters to Timothy and his letter to Titus are often referred to as the "Pastoral Epistles" because they were written to an individual pastor rather than to a church or group of churches.

The timeline for when these three books were written is difficult to piece together since it does not fall into the Acts account and therefore must be systematized from other of Paul's letters. Paul was most likely released from his first Roman imprisonment under house arrest in AD 62, shortly after Acts was written (Acts 28:30). He then traveled to a number of cities in which he had ministered including Ephesus. At Ephesus, he left Timothy behind to pastor the church and deal with problems that had arisen such as false doctrine and unqualified leadership. Caring for the church at Ephesus was a huge work since the church probably had ministries throughout Asia Minor.

Paul then traveled through Macedonia (northern Greece) from where he wrote 1 Timothy (1 Tim 1:3). Paul's great desire was to visit Timothy and help him in person, but in the meantime this letter would give Timothy sound advice and guide him in the work. Paul then traveled to Crete where he left Titus (Tit 1:5) and then to Nicopolis in Achaia (southern Greece) from where he wrote Titus (Tit 3:12). About this time, Nero began his organized campaign against Christians. Paul visits Troas (2 Tim 4:13) where he was suddenly arrested and taken to Rome (second imprisonment in Rome). From Rome, Paul sent for Timothy to "come before winter" and Titus joins him before being sent to Dalmatia (2 Tim 4:10). Before being executed, in his final days, while facing imminent death, he wrote 2 Timothy.

Date	Event
60-62	Paul's first imprisonment in Rome <i>Ephesians, Philippians, Colossians, and Philemon</i> written.
61 & 62	<i>Gospel of Luke and Acts</i> are written.
62-65	Paul released from Roman imprisonment; visited Ephesus where he left Timothy and Crete where he left Titus. He then traveled to Nicopolis (in southern Greece). <i>1 Timothy and Titus</i> written.
63/64	<i>1 & 2 Peter</i> written from Rome.
66-67	Paul visits Troas where he is arrested and taken to Rome (second imprisonment in Rome).
67/68	<i>2 Timothy</i> is written from Rome.
68	Paul is martyred in Rome.



Paul's Journey to Rome from classic.net.bible.org

Timothy was Paul's companion and co-worker and "true child in the faith." He was born in Lystra, a city in Galatia, now modern Turkey (Acts 16). His father was a Greek Gentile and his mother was a devout Jew. His mother, Eunice, named him Timothy, which means "one who honors God," and she and her mother, Lois, trained him in the OT Scripture from his childhood (2 Tim 3:15). Paul met Timothy and probably led him to Christ on a stop in Lystra (Acts 14) during his first missionary trip. Later, on his second trip, he found him to be a young man of good reputation both at home and in Iconium. He decided to take him along as a protégé and co-worker (Acts 16) and Timothy remained faithful to Paul until his death in AD 68.

Timothy ministered in Berea (Acts 17:14), Athens (Acts 17:15), Corinth (Acts 18:5), and traveled to Jerusalem with Paul (Acts 20:4). Timothy was still a very young man who was asked to do very important and difficult tasks in the growing and training of the early church. Paul often sent him to churches as his personal representative or trouble-shooter (1 Cor 4:17; 16:10, Phil 2:19, 1 Thess 3:2). He also spent some time in prison (Heb 13:23). Timothy became one of Paul's closest friends and companions. He, Luke and, Mark were the men Paul wanted with him when he was deserted by all.

Outline

- I. Greeting (1:1-2)
- II. Instructions Concerning False Doctrine (1:3-20)
- III. Instructions Concerning the Church (2:1-3:16)
- IV. Instructions Concerning False Teachers (4:1-16)
- V. Instructions Concerning Pastoral Responsibilities (5:1-6:2)
- VI. Instructions Concerning Miscellaneous Matters (6:3-19)
- VII. Concluding Appeal (6:20-21)

Summary

Greeting (1:1-2)

1:1-2 – Greeting – Paul begins with his standard style greeting. Even though this letter is to an individual, the greeting is formal. Paul undoubtedly intended this letter to be read in the church at Ephesus. Paul emphasizes that his apostleship has nothing to do with man; it is all about God. Assuming Paul was born around 0 AD, he would have been in his early 60s at this time. In Philemon (v9), written just before 1 Timothy, Paul calls himself "Paul, the aged". He is a fatherly figure to Timothy and his "true [father] in the faith".

❖ **Do I have family relationships within the body?**

Instructions Concerning False Doctrine (1:3-20)

1:3-11 – False Doctrine – Paul left Timothy at Ephesus and departed for Macedonia. He left Timothy instructions for the ministry at Ephesus and in this letter reiterates those instructions. "Certain men" in this passage may refer to elders in the church at Ephesus.

There are at least four reasons for concluding that the false teachers were elders. First, they presumed to be teachers (1:7), a role reserved for elders (3:2; 5:17). Second, Paul, not the church, excommunicated Hymenaeus and Alexander (1:20). That implies they were in positions of power and the congregation couldn't deal with them. Third, the qualifications of an elder are given in great detail in chapter 3. Giving those implies that unqualified men were serving in that office, and Timothy needed to see them replaced. Finally, Paul stresses that sinning elders are to be publicly disciplined (5:19-22). MacArthur NT Commentary: 1 Timothy

Timothy was to instruct these men to not teach “strange doctrines” or “teaching of a different kind” than Apostolic teaching (God’s word). These strange doctrines apparently came from myths and endless genealogies. These are legends and fanciful stories manufactured by men; perhaps based on the OT genealogies of the patriarchs. These give rise to speculation rather than promoting God’s saving plan laid out in His word.

❖ **Are my beliefs based on speculation or on the word of God?**

True apostolic instruction (which is God’s word) has the goal of love from a pure heart and a good conscience and a sincere faith.

❖ **Do I see these things true in my life?**

These false teachers wish to be teachers of the law even though they do not understand what they say even though they say it confidently. The law itself is a tutor to lead people to Christ by show their sin: those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching.

❖ **Do I confidently say something about God that is not based on His word?**

1:12-17 – Paul’s Ministry and Life – Paul, unlike these “certain men”, was faithful and placed into service. This was because of God’s mercy and grace. Paul’s view of himself:

¹⁵It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. ¹⁶Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. ¹⁷Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.

❖ **Do I have an accurate view of myself before an all holy God?**

1:18-20 – Timothy’s Exhortation – Paul, exhorts Timothy to fight the good fight, keeping faith and a good conscience.

❖ **Am I fighting the good fight?**

Instructions Concerning the Church (2:1-3:16)

2:1-8 – Prayer – Prayer is an integral part of the life of individual believers and within the body. The context of Paul’s exhortation is clearly evangelistic in nature. Paul uses four words to describe the kind of prayer he is urging. Entreaties is urgent prayer arises from the sense of need. Prayers is a general word for prayer to God alone thus implying worship and reverence. Petitions refers to intercession and also carries with it the idea of empathy, sympathy, and compassion. Thanksgivings is gratitude toward God.

❖ **Do these words describe my prayers?**

“All men” most likely refers to all kinds of men and not every single person. We are to pray for “all men” because God desires “all men” to be saved. God’s desire for the world’s salvation is different from His eternal saving purpose. We should start evangelistic prayer by praying for governing authorities so that we may be free and able to share the gospel.

❖ **Am I praying for the spread of the Gospel and for individual’s salvation?**

Regarding the salvation and knowledge of the truth: there is only one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time. So this message will be preached, Paul wants the men in every place to pray, lifting up holy hands, without wrath and dissension.

2:9-15 – Women – "Likewise" in verse 9 ties the teaching about women in the church to the previous verse on instruction to men. Just as the men are to take the lead in public prayer, women are to:

1. Dress modestly, so as not to call attention to themselves (v9-10).
2. Display a quiet, submissive spirit (v11).
3. Not assume the office of teacher or usurp authority in the church (v12-14).

Gender Equality – The Scriptures declare that male and female are equal in nature, personhood, dignity, and worth (Gen 1:26-28). In addition, the Scriptures are clear (Gal 3:26-29) that men and women have equal access to salvation and are equal in terms of their position in Christ. Throughout the Bible women are equal in the nature of their ministry. Women played a prominent role in the ministry of Jesus and ministry to Jesus (Matt 28:1-10; Luke 8:3; 23:49; John 11:1-46; 12:1-8). No spiritual gift is limited to men in the lists in the NT (1 Cor 12:27-31; Rom 12:3-8; 1 Pet 4:8-11) and women were commanded to edify the body of Christ, which included teaching (Titus 2:4) and prophecy (Acts 2:17-18; 21:9; 1 Cor 11:5).

Roles in the Church – Though men and women have an identical standing before God and though both serve the Lord in significant ways, we should not conclude that God has intended men and women to function in the same capacity in the church. There are many examples of people who are equal in essence being subordinate in their function.

Male Leadership – While women served a vital role in the church from the beginning, men were assigned the role of church leadership. The apostles were all men, the churches were started by men, the Scripture was written by men, and the churches were led by men. More importantly, instructions are given to us that necessarily give men the role of church leadership. One of the qualifications for being an elder of a church is that the person is a man (1 Tim 3:1; Titus 1:6).

Female Subordination – First Tim 2:12 specifically prohibits women from exercising authority over a man in the church. In addition, Paul makes it clear that this is not a cultural limitation by resting his statement upon the order of creation (1 Tim 2:13). He uses Adam's priority in creation to demonstrate God's design that men are to be the leaders and teachers in the church. Paul's prohibition is permanent and universally binding. The following should be noted when understanding 1 Tim 2:11-14:

1. Paul never mentioned any problems with women specifically in the church at Ephesus.
2. Paul wrote to provide a standard of conduct in the church (1 Tim 3:15).
3. First Tim 2:11-14 is consistent with what he wrote earlier to the church at Ephesus (Eph 5:22-23) in regards to gender roles.
4. First Tim teaches more on church leaders than any other epistle and in it women are told not to exercise authority over men.

❖ **Am I fulfilling the role God has given me?**

3:1-7 – Elders – Paul now describes the qualifications for the recognized positions of leadership within the church. These are not people who are popular or are successful in their vocation. They are called by God to shepherd His people and are therefore gifted and qualified to do so.

The local church is organized (Titus 1:5) with the servant-leaders (Heb 13:7; 17) of the church being elders who are also called overseers or pastors (Acts 14:23; 20:28; 1 Tim 3:1-7; 4:14; 5:17; Titus 1:7-9; 1 Pet 5:1-5) and deacons (Acts 6:1-6; 1 Tim 3:8-13). Three terms are used to describe the leaders of the local church: elders, overseers (bishops), and pastors. The terms are interchangeable (cf. Titus 1:5, 7 and 1Tim 3:1-7 where qualifications are the same but the title is different).

Elders are men (1 Tim 2:12-14) who aspire to the office of overseer (1 Tim 3:1) and are set apart and qualified by the Holy Spirit (Acts 20:28) for prayer and the ministry of the Word (Acts 6:4). They must meet specific character and ministry qualifications (1 Tim 3:1-7 and Titus 1:5-9). They are the caretakers of the church (1 Tim 3:5). They rule and exercise oversight (1 Thess 5:12; 1 Tim 5:17; 1 Pet 5:2). They shepherd the flock of God (Acts 20:28): to feed (1 Tim 3:2), to lead (Heb 13:7; 1 Pet 5:2), to protect and watch over (Heb 13:17), to care for (1 Thess 2:7), and to equip (Eph 4:11-12). They preach and teach the Word (1 Tim 5:17).

❖ **What do I aspire to?**

The qualifications for elders (**and the goal for all believers**):

1. Above reproach – Having a good public reputation. To live in such a way that no charge of guilt can be proved against one. Not free from accusation, but accusations that can be rightly proven.
2. The husband of one wife – Literally means "a one woman man". A man that is devoted in mind, heart, and body to the woman God has given him. He is sexually pure.
3. Temperate – Clear headed, mentally alert, well balanced and able to make sound judgments.
4. Prudent – Self-controlled. One who thinks before speaking or acting, then speaking or acting discreetly and appropriately with one's impulses under control.
5. Respectable – Honorable, decent, dignified, orderly, modest. A well-ordered lifestyle that reflects Biblical principles and doctrines.
6. Hospitable – Literally "loving strangers". A willingness to reach out in love and to use one's resources to minister generously and compassionately to others, without complaint, especially to those that you do not know well.
7. Able to teach – A man of the Word, one who knows Bible doctrine and can use it both to exhort and encourage believers and to refute those who contradict.
8. Not addicted to wine – Literally means "to be continually alongside, or in the presence of, wine." Intoxicating or impairing substances are not this man's companion.
9. Not pugnacious – Literally, not a "striker". This is one who does not strike out at people either with his fists or with harsh, angry words.
10. Gentle – From the root word meaning "reasonable". He is one who will be fair-minded and does not tend to throw the book at someone just because it is in his power to do so.
11. Peaceable (or uncontentious) – A man who is not given to struggle with others, consistently debating, arguing, or quarreling.
12. Free from the love of money – Money does not control this man's life causing him to be sidetracked from pursuing true spiritual riches.
13. Manages his household well – A man who manages his household well, is one who provides firm but loving leadership in the home. This good management leads to "keeping his children under control with all dignity".
14. Not a new convert – This refers to a man who has proven himself to be consistent in fulfilling the qualifications.
15. Good reputation with outsiders – Recognized by non-Christians as a man of high moral character and proper conduct. Living in such a way that he brings no dishonor on the Lord.

❖ **What qualification do I need to repent of failure in and submit this area to God?**

My responsibility to my elders: to appreciate and esteem them very highly (1 Thess 5:12-13), to obey and submit (Heb 13:17), and be subject (1 Pet 5:5).

❖ **How do I think of, speak about, and treat my elders?**

3:8-13 – Deacons – Paul next discusses the qualifications for deacons which are virtually the same as those for elders. Generally, the service of deacons was meant to free the overseers to give full attention to prayer and the ministry of the Word (Acts 6:2-4). Before being recognized as deacons they were expected to have experience in the ministry of the church (3:8-10; 12-13).

Verse 11 applies the same qualifications to women. Since the phrase "wives" simply means "the women," and since there are no parallel requirements for elders wives, this most likely refers to female deacons.

❖ **Am I a servant?**

3:14-16 – Purpose of the Church – Paul wrote these qualification so that we will know how one ought to conduct himself in the household of God. The household, the church, is the pillar and support of the truth. Paul then gives Timothy a hymn that recounts the person and work of Jesus:

¹⁶By common confession, great is the mystery of godliness:

He who was revealed in the flesh,
Was vindicated in the Spirit,
Seen by angels,
Proclaimed among the nations,
Believed on in the world,
Taken up in glory.

❖ **Do I stand in awe of Jesus?**

Instructions Concerning False Teachers (4:1-16)

4:1-5 – Attack on the Truth – The church is the pillar and support of the truth and that truth will be attacked by heresy and the heretics. The nature of false teaching is the "doctrine of demons" and is propagated by "the hypocrisy of liars". The false teachers place extra-biblical rules on themselves and others.

❖ **Do I entertain doctrines of demons?**

4:6-16 – True Teachers – A good servant of Christ Jesus refutes heresy while being nourished on the words of the faith and of the sound doctrine. Believers should have nothing to do with false teaching and are to discipline ourselves for the purpose of godliness for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come. This is a "trustworthy statement deserving full acceptance. Those that have fixed their hope on the living God should labor and strive for godliness.

❖ **Am I laboring and striving for godliness?**

Timothy was young and older believers might not be eager to follow his counsel. Paul exhorted Timothy to not allow anyone to look down on his youthfulness but instead show himself to be an example to everyone by his speech, conduct, love, faith, and purity and by using his spiritual gift(s). Timothy's progress in sanctification was to be evident to all.

❖ **Am I an example for all those who believe?**

Instructions Concerning Pastoral Responsibilities (5:1-6:2)

5:1-2 – Sinning Members – In dealing with members of the church needing correction, Paul suggests they treat them as they would members of their own families. Rather than "sharply rebuking" older men and women they should treat them with respect, as they would their mother and father. Younger people were to be corrected with love and kindness, as with a brother or sister.

❖ **How do I respond to sinning people around me?**

5:3-16 – Widows – The body corporate and individual believers must care for those in the body both spiritually and physically. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. If a widow has family, the family should support them (v4, 8). A widow “indeed” should be supported by the church if she has given herself to ministry (v3, 5, 9-10). Young widows should get married (v11-14). However, the church should not allow those in need to go unassisted (v16).

❖ **Do I care for my brothers and sisters in need?**

5:17-25 – Elders – The elders who rule well and especially those who work hard at preaching and teaching are to be considered worthy of double honor (v17). This honor includes financial support because of the two illustrations in verse 18. Leaders’ sins were to be dealt with, but criticism of leaders was to be rejected unless accompanied by conclusive evidence. Elders should be examined and tested in regard to character and ability before they are made elders.

Timothy was to keep himself free from sin, but was not to abstain from things that could help his health. Paul’s mention of being free from sin and the need to be careful in recognizing elders in order to not provide a damaging influence on the flock, lead Paul to describe the evidence of sin in people’s lives. “The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after.”

❖ **Do I keep free from sin?**

6:1-2 – Slaves – Slaves were encouraged to honor their masters and be respectful, especially if the master was a believer because they were beloved brothers, and because it brought honor to God.

❖ **Do I honor my employer/boss?**

Timothy was to teach and preach the things that Paul had just instructed.

Instructions Concerning Miscellaneous Matters (6:3-19)

6:3-5 – False Teachers – If anyone advocates a different doctrine than what the word of God says, he is conceited and understands nothing. Paul describes the false teachers:

1. They teach a "different doctrine" that does not "agree with sound words." (v3)
2. They are conceited and interested in "controversial questions" and "word games." (v4)
3. They are in it for the money. (v5)

The results of false teacher’s influence is envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth.

❖ **Do I advocate a “different doctrine” either internally or externally?**

6:6-10, 17-19 – Money – Paul knew that money could be made into a false god and that misplaced affection could bring all kinds of evil so he addresses the proper view and use of money.

- godliness is a means of great gain when accompanied by contentment
- we have brought nothing into the world, so we cannot take anything out of it either
- if we have food and covering, with these we shall be content
- those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction
- the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.
- those who are rich in this present world must not be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy
- they must do good, be rich in good works, be generous and ready to share, storing up for themselves the treasure of a good foundation for the future

❖ **How do I view and deal with money?**

6:11-16 – Faithfulness in Ministry – The mature(ing) believer is to flee from sin and pursue righteousness, godliness, faith, love, perseverance *and* gentleness. They are to fight the good fight of faith and take hold of the eternal life to which they were called.

❖ **Am I faithful?**

Paul gives an amazing benediction in the midst of charging Timothy to be faithful in ministry:

He who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶ who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen.

Concluding Appeal (6:20–21)

6:20-21 – Paul gives his final appeal and challenge to Timothy: guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”—which some have professed and thus gone astray from the faith

Homework

Read 2 Timothy.