

## **1 TIMOTHY:**

### **1. Background of the Epistle:**

- a. Paul is preparing Timothy for his appointed pastoral assignment in the city and region around Ephesus. Paul had done extensive ministry in the area and he chose Timothy to succeed him as their leader, shepherd, and mentor.
- b. Timothy [unlike Titus] was entrusted with a significantly more developed and mature Christian community as a result of Paul's extended stay there. On the other hand, Titus was given a very different challenge on the Island-nation of Crete, where the Cretans were far less civil and honorable.
- c. While Paul was away under house arrest in Rome, false teachers and financial opportunists had moved into the communities and were leading the congregations astray. Timothy and Titus were being assigned the role to redirect these wayward congregations.
- d. Themes in 1 Timothy:
  - i. Sound Doctrine – Paul challenged Timothy to teach authoritatively. It is unknown but presumed by the context that Timothy was a rather timid person and needed encouragement to teach the Truth with authority. Paul endorses Timothy and encourages him to lead and teach with Paul's full confidence and authority.
  - ii. Right Living – Because of the controversy stirred up by false teachers, there was a real problem of theological speculation and deception in the faith community. Timothy was there to correct their thinking about what constituted right living before God.
  - iii. Evangelism – Because of all the confusion within the church, the integrity of the witness of the church needed to be realigned. This was also a critical component for reaching the community at large.
  - iv. Church Leadership – Christian shepherds of each community were expected to serve the community, rather than be served by the community. The opportunists that infiltrated the church were taking advantage of the church. The specific responsibilities of leadership established by Paul included:
    1. Feed the sheep – Caring for and teaching the congregation was paramount.
    2. Select and train elders and deacons – who would then train and develop local shepherds.
    3. Shepherds – are to engage the community as an intimate insider and speak into their unique needs and faith requirements.
    4. Discipline – those who are leading others astray or into confusion. The tendency of sheep is to go astray, and thus theologically, it is the shepherd's enduring responsibility to keep the sheep together in community and focused on the main thing.
    5. Shepherds model Christ-like lives – thus shepherds are required to live lives that are dependent upon the Savior, to spend time with Him, to learn to hear His voice, then to follow what He instructs them to do, and teach what He reveals.
    6. Guidance – the Pastoral Epistles are filled with instructions on what to teach and how to teach it [orthodoxy]; they are also filled with directions on how to properly manage the congregation [orthopraxy].

- v. **Inclusive Leadership** – Timothy was from a mixed Jewish/Christian background from his mother and grandmother, and he had a Greek/pagan background from his father. Thus, Timothy had a uniquely qualified voice to teach this messed up church. Christian leaders are uniquely prepared for their own ministry by discipling under pastor/elders. This was how Timothy was prepared by Paul. When leaders are discipled and qualified, they are invited [called] and sent into their mission field. In the early church, there was no concept of a separate professional class or lay-leader class of pastor/elders. There was one standard of orthodoxy and orthopraxy for all leaders and believers. Further, all pastor/elders are expected to be fully qualified, formally examined, and publicly installed [ordained] into their leadership position.
- vi. **Timothy's Calling into Leadership** – It is noteworthy that Paul found it important to circumcise Timothy because of the ministry he saw that he was called into, while insisting that Titus not be circumcised because of the ministry he was called into. Titus was a Greek convert to Christianity and was primarily involved in a Greek community where circumcision was not an issue. In the Jewish/Christian community that Timothy was called to minister, the lack of circumcision would have been an issue.
  - 1. The opening statements in 1 Timothy are of encouragement on what to teach and how to teach it.
  - 2. Paul's Scriptural model is definitely not a Chief Executive Officer [CEO] approach. Paul advocates a shepherd/sheep role for the congregation in the faith community where pastor/elder leaders walk in among and personally lead the sheep.
    - a. Though a CEO approach is often what is expected by many church elders who select the new pastors in the modern church, this was not the norm in the early church. More often than not, today pastors are often expected to manage a board of directors who are primarily business people rather than ministry leaders. Managing the business of the church however, is not the Biblical standard.
    - b. The CEO pastoral approach is NOT Biblical because it asserts that leaders don't need to be a shepherd, and are not primarily spiritual leaders. The modern concept of "pastoral CEOs" are really missing the mark of Biblical expectations for church leadership!
    - c. Please see these articles on the AD site for more on this important topic:
      - i. <http://www.authenticdiscipleship.org/pdfs/3-leadership-dev/LD%20-%202.3%20-%20Discipling%20Church%20Leaders.pdf>
      - ii. <http://www.authenticdiscipleship.org/pdfs/3-leadership-dev/LD%20-%202.1%20-%20Biblical%20Theology%20of%20Discipleship.pdf>
- e. Zondervan's **New International Bible Dictionary** in its article entitled the "Further Background and Purpose of 1 Timothy" states the following about the Ephesian church and Timothy's assignment:
  - i. At Ephesus, certain "Judaizers" were spreading strange and dangerous doctrines (1:4, 7; 4:7), which were inconsistent with Paul's teachings.

- ii. Both men and women who attended worship were spiritually unprepared to understand what was true and what was false (chapter 2).
- iii. To cope with this situation, Paul sent his young protégé Timothy [AKA *timid* Timothy].
- iv. The letter's aim:
  - 1. To impart guidance against error (cf. 1:3-11, 18-20; chapters. 4, 6).
  - 2. To develop proper organization... meaning choosing and installing the right kind of leaders (chapters. 3, 5).
  - 3. To stress the need of proper preparation and conduct (for both men and women) with respect to public worship (ch. 2).
  - 4. To strengthen Timothy's spirit [to become more assertive] (4:14; 6:12, 20).

**2. Structural Outline #1 – Dr Gary Tuck:**

- a. 1:1-2 – Salutation
- b. 1:3-20 – Charge to keep order in church teaching
  - i. “Orthodoxy” = right thinking... theology and teaching in a manner that develops right thinking.
  - ii. “Orthopraxy” = right behavior... instructing church members on how to conduct themselves as the community of Christ, both within the church and out in the greater community they reside within.
- c. 2:1-3:13 – Order in the Operations of the Church
  - i. Prayer – 2:1-8
  - ii. Modesty and submission – 2:9-15
  - iii. Leadership Qualifications – 3:1-13
- d. 3:14-16 – Necessity for Paul's Writing
  - i. He can't be there in person – 3:14
  - ii. His message in absentia – 3:15-16
- e. 4:1-16 – Instructions for Timothy
  - i. Dealing with Apostates – 4:1-5
  - ii. His ministry – 4:6-16
- f. 5:3-6:2 – Missional Groups
  - i. Dealing with various age groups – 5:1-2
  - ii. Dealing with Widows – 5:3-16
  - iii. Dealing with Leadership – 5:17-25
  - iv. Dealing with Servants – 6:1-2
- g. 6:3-21a – Sound Teaching
  - i. Truth about false teachers – 6:3-10
  - ii. Becoming a Man of God – 6:11-16
  - iii. Truth about wealth – 6:17-19
  - iv. The danger of failure – 6:20-21a
  - v. Benediction – 6:21b

**3. Structural Outline #2 – Zondervan's Archaeological Study Bible**

- a. 1:1-2 – Greeting
- b. 1:3-11 – Warning against false teachers

- c. 1:12-17 – God’s Grace given to Paul
  - d. 1:18-20 – The purpose of Paul’s instructions to Timothy
  - e. 2:1-4:5 – Instructions concerning the church
    - i. Guidelines for public worship – 2:1-15
    - ii. Qualifications for Elders and Deacons – 3:1-13
    - iii. Purpose of the letter – 3:14-16
    - iv. Dealing with false teaching – 4:1-5
  - f. 4:6-6:19 – Directives on Timothy’s responsibilities
    - i. Personal life – 4:6-16
    - ii. Relationships with others – 5:1-6:2
    - iii. More on false teachers – 6:3-5
    - iv. The love of money – 6:6-10
    - v. Timothy’s duty – 6:11-16
    - vi. Command to the wealthy – 6:17-19
  - g. 6:20-21 – Conclusion
4. **Exposition – The Message of 1<sup>st</sup> Timothy** – Generally following Dr Tuck’s Argument and outline:
- a. 1:1-2 – The salutation reflects the warm relationship between Paul and Timothy, Paul calls him “my True child” – a strong commitment. In 1 Corinthians 4:17 Paul calls Timothy, “My son who I love.” Grace, mercy and peace from God the Father and Christ Jesus our Lord – is a strong and reassuring greeting presented by Paul for his young pastoral protégé Timothy before the church Paul founded and where Timothy will now serve:
    - i. The word translated as “Grace” meant “a warm and superior welcoming of a subordinate individual by a superordinate individual of distinction, specifically, into an intimate relationship.” It conveys a state or condition of kindness and favor toward someone, often with a focus on a benefit given to the receiving person. By extension – Grace conveys a gift... a benefit, or a credit; through words of kindness. Grace conveys both appreciation and blessing.
    - ii. The word translated as “Mercy” means to “have pity toward someone, and conveys the moral quality of feeling compassion and especially of showing kindness toward someone in need.” This can refer both of human kindness to another and to God’s kindness to humanity.
    - iii. The word translated as “Peace” conveys the “condition of harmony, tranquility, safety, welfare, and health.” Often with an emphasis on both the lack of strife and/or reconciliation in a relationship; such as when one has “peace with God.” In Scripture, this term is often used as a verbal and written greeting.
  - b. 1:3-5 – Paul is making an urgent appeal in light of his present incarceration and the possibility of his immanent death. Paul reminds Timothy of his calling and the immediate threat posed by false teachings to the faithful. Paul’s command is to “faithfully defend the Truth” – 1:3-20; 6:20-21. Paul sums up the problem – false teachers are promoting useless and dangerous myths and endless genealogies. Paul then sums up Timothy’s goal – to love out of a pure heart, a good conscience, and a sincere faith.

- c. **1:6-11** – Is a recap of the specific misuse of the Law by the false teachers – meaningless talk by ignorant teachers who don't understand true doctrine and the value of the Gospel of Grace over the Law of Moses.
- d. **1:12-17** – Is a recap of Paul's calling and now by extension this is Timothy's calling, and an illustration of the goal of God's Truth.
  - i. In Vs 12-16 Paul extends hope for the correction of those who have acted out of ignorance, much like Paul had done before Jesus saved him. Paul was influenced by remembering that God forgave him and then dramatically used him despite his deficiencies. This understanding encourages Timothy to keep an open mind about others making wrong choices out of their ignorance. The other side of this problem, are those who are deliberately subverting the Truth for their own purposes. Both need to be confidently corrected.
  - ii. In Vs 17 Paul reaffirms who they serve... The King who will prevail.
- e. **1:18-20** – Timothy had already been disciplined by Paul [prepared for ministry] and now Timothy is being commissioned [sent into his ministry] in completing what Paul can no longer accomplish. Paul reminds Timothy that he is Paul's son [adopted by a common faith and calling]. Paul also reminds Timothy of his preparation:
  - i. Of his prophetic calling and gifting.
  - ii. To keep up the good fight.
  - iii. To hold onto his faith and maintain a good conscience.
  - iv. That other leaders who failed to hold onto these three imperatives have "shipwrecked" their faith. In Vs 20 Paul names two known failures who God has already judged.
- f. **2:1-10** – Public Worship and Conduct – Prayer for civility and tranquility in the church will promote order within the church and enhance evangelism in the community.
  - i. Prayer is the primary resource for the faith community.
  - ii. Men should prayerfully act without anger or disputes.
  - iii. Women should exhibit both modesty and the inner qualities of moral character rather than external adornment.
- g. **2:11-15** – This passage on "submission within the faith community" has created unnecessary confusion in many churches. The following excerpt from Zondervan's Expository Commentary of the Bible has been edited to help clarify Paul's thinking on this topic:
  - i. The teaching of these verses is similar to that found in 1Corinthians 14:33-35, where Paul tells the women that they are not allowed to talk out loud in the public services; here he says that they are to "learn in quietness and full submission." Women were allowed a greater role in the church and some abused this new freedom by calling attention to themselves rather than humbly serving God.
  - ii. "Submission" does not mean surrendering one's mind and conscience or abandoning one's private judgment. It does mean, however, that a woman should be publicly submissive to her husband (cf. Titus 2:5). It may well have the wider application of submission to the officials and regulations of the church. Some outsider observers had difficulties with the new role of women in the church, which was an obstacle to evangelism.

- iii. Paul goes on to say, "I do not permit a woman to teach or to have authority over a man." In this context, "authority" may mean the goal of "mutual submission" rather than the defiant opposition that was occurring in some churches. The general idea of peaceful order within the community is what Paul is seeking, not a rigid sexual authority structure.
- iv. Some have said that the apostle's prohibition excludes women even from teaching Sunday school classes. But Paul is talking specifically about public assemblies of the church [involving outsiders], not instruction within the community.
- v. Paul speaks appreciatively of the fact that Timothy himself had been taught the right way by his godly mother and grandmother (2Timothy 1:5; 3:15). He also writes to Titus that the older women are to train the younger (Titus 2:3-4). Women have always carried the major responsibility for teaching children, in both home, church, and school; and these roles are crucial and indispensable.
- vi. "Silent" is exactly the same phrase that is rendered "in quietness" in Vs 11. This is an important Christian virtue. Paul was especially opposed to confusion in the public services of the church (1Corinthians 14:33). A gentle approach to engagement rather than a loud or forceful confrontation is more of what Paul is advocating for public discourse in this passage.
- vii. Vs 13-15 – Part of what Paul is getting at in the order of creation with Adam made first and Eve made from a part of Adam – is this vital inter-dependency of husband and wife... which reinforces the concept of a married couple as "One Flesh" with the two who are now made one – Genesis 2:20-25. One is not to rule the other, they are an inter-dependent One patterned from the ONE of the Father-Son-Spirit Trinity. This is a picture of an inter-dependent and collaborative relationship.
- h. **3:1-13 – Paul writes in detail about the church leadership positions of elder and deacon, especially the moral and spiritual qualifications pre-requisite for Church Leadership:**
  - i. **The word "overseer" is based on a Greek verb that conveys the complex idea of "to look upon" and "to oversee" and "to take care of." The word was used in the Greek culture in regards to those who held an official leadership position presiding over a civic or religious organization. In the Jewish community for historical reasons, the term was best translated as "elder" meaning "one who held a position of influence and authority in the community." The reference here for the Christian is to the office of a "pastor" or more fittingly as "superintendent" of the local church community.**
  - ii. **Zondervan's New Encyclopedia of Bible Words in explaining the meaning of "overseer" states, "The concept expressed by this term is that of one who is continuously observing, scrutinizing, and watching out for something. In the New Testament, what is overseen by individuals with this ministry is the Christian community. Two parallel terms are *Presbyteros* ("elder") and *Poimen* ("shepherd"). These are so close in concept and so linked in New Testament usage that they probably should be treated as functional synonyms."**
  - iii. **Anyone who aspires to a position of overseer, "desires a noble task" and accepts the role along with the significant responsibility that accompanies it. In accepting such a role, one needs to be sure that such a desire is not an expression of pride, but rather that it reflects a deep commitment to serve God through caring for the church community.**

- iv. In understanding the application of “overseer” it is apparent that each of the local churches had several overseers (Acts 20:28; Philippians 1:1). These overseers were leaders who were “pastoral” in nature, meaning they “walked with” the members of the congregation. (See the qualities and descriptions below in the explanation for Vs 3:1-7 for what was expected of an elder.)
- v. Some Biblical texts translated “overseer” as meaning “bishop,” which has led to the misunderstanding that the first century church had a single “Diocesan” leader with regional responsibilities such as some contemporary churches have. Zondervan’s New International Dictionary of the Christian Church states the origin of the use of the term diocesan, “In ecclesiastical usage, the sphere of jurisdiction of a bishop. The word is of secular origin, having been employed to describe an administrative division in the Roman Empire. The pattern was adapted by the Christian Church, with province and dioceses controlled by metropolitan and bishops.” **This diocesan concept of bishop regional leadership emerged hundreds of years later in the Catholic Church.**
- i. Vs 3:1-7 – In verses 3:1-7 (CR Titus 1:5-9) Paul provides a list of leadership qualifications, the descriptions provided below are from the book Biblical Eldership – an Urgent Call to Restore Biblical Church Leadership<sup>1</sup> by Alexander Strauch. Strauch argues that such a leader must be known by a certain moral and spiritual character which would qualify them for the position. In essence, such a leader’s character should be “Above Reproach” – meaning someone who is free from any offensive or disgraceful character or conduct. Since Christian leaders lead primarily by example, and as such their character [inner-life qualities] and conduct [outer-life qualities] need to be consistent and aligned with this Biblical model of leadership. These seven verses provide the greatest detail of the Foundational Leadership Qualities for church leaders:
  - i. The husband of one wife – The idea here is that a leader’s marital and sexual life need to be under control. Specifically, it does mean that a leader should not be polygamous – having multiple wives at the same time, or not serial-monogamous – meaning having wife after wife through multiple divorce and remarry. It does not mean that an elder must be married, it is fine if they are single mature believers. It does not mean that if a leader is widowed that they cannot remarry. The idea is to be “a one-woman man.”
  - ii. Temperate – Meaning “self-controlled” and displaying “balanced judgment.” It also means to be free of an addictive nature toward alcohol, or any substance abuse. It means not displaying rash or excessive behavior that would adversely affect a person’s judgment or character. A temperate person is stable, circumspect, self-restrained, clear headed, and under control.
  - iii. Prudent – This is similar to the term translated as temperate, but where temperate relates to external actions, prudent refers to the internal control and guidance that affects their action. A prudent person consistently exercises good judgment, discretion, and common sense. They are able to keep a balanced and objective perspective in the face of

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<sup>1</sup> Alexander Strauch, Biblical Eldership – an Urgent Call to Restore Biblical Church Leadership. 1995, pg 279.

- challenges, problems, and disagreements. Prudence tempers one's inclination toward the leadership deficiencies of pride, authoritative control, and self-justification.
- iv. **Respectable** – Is associated with prudent, but develops the idea that one is both a “sensible-minded” and “well-behaved” person. Respectable conveys the ideas of self-control and orderly thought and behavior; of being “Virtuous.” Such a person's conduct serves as an example a leader should demonstrate in their life.
  - v. **Hospitable** – Though hospitality is usually viewed as welcoming into one's home, in this context hospitable more broadly refers to a leader needing to display an open and welcoming heart to a wide variety of people. An elder is willing to make themselves available giving sacrificially of themselves and to share their life with others. It also generally means welcoming others and making them feel welcome and valued.
  - vi. **Able to Teach** – The Old Covenant and the New Covenant are built upon the Scriptures, and an elder must know and understand these Texts, with a demonstrated knowledge of what it says and what it means; and be able to instruct others so they may know and understand. This knowing and understanding includes the ability to discern true and false doctrine and teachings, and to explain from the Scriptures why they are true or false. Teaching is another one of the primary responsibilities of elders in the faith community.
  - vii. **Not Addicted to Wine** – An elder must not be over-indulgent and not pre-occupied with alcohol. Persistently drunk people who over-use and abuse alcohol have a sin-problem, and require church discipline. A person in leadership cannot have an addictive nature subject to drinking regularly in excess or having a substance-abuse problem. Any such persistent conduct is an abuse of our freedom in Christ. The excessive use or addictive consumption of alcohol or other legal substance abuse detracts and damages our individual testimony within the community.
  - viii. **Not Pugnacious** – Meaning a bad or mean tempered person who is out of their own physical control; in other words, it is someone who is inclined to violence. We all know that problems will occur in the church because we all still live on Fallen earth and still have a sin nature. Pugnacious individuals do not calm and solve tense situations, instead they tend to add to or even multiply the problematic environment making the situation worse rather than defusing it.
  - ix. **Gentle** – Is the opposite of pugnacious, it is one who is kind, equitable, gracious, and magnanimous. It is one who refuses to retaliate in kind for the wrongs suffered by others. It does not mean the leader should be a “doormat” accepting bad behavior and absolving wrong action, instead it is calling others into a higher manner of living through the leader's own example. Gentle leaders are ones who choose to “turn the other cheek” rather than strike back. Meekness and forbearance are other descriptions of one who prefers self-control and restraint rather than to be goaded into anger.
  - x. **Uncontentious** – Means one who is inclined to be peaceful and peaceable... these are the peacemakers who resolve differences within the community. Fighting among the people of God is something egregious to God. Proverbs 6:16-19 states:  
There are six things the LORD hates,  
Seven that are detestable to him [the seventh being the worst]:

Haughty eyes, a lying tongue,  
Hands that shed innocent blood,  
A heart that devises wicked schemes,  
Feet that are quick to rush into evil,  
A false witness who pours out lies,  
And [the worst] a man who stirs up dissension among brothers.

An uncontentious person is someone who doesn't rush into a fight, who is generally peaceable and not quarrelsome.

- xi. **Free from the Love of Money** – Greed and the love of money are both faith and servant-leadership destroyers. When Christians turn authentic ministry into either a merchandising or a mercenary venture for self-interest and personal profit, God disqualifies them from leadership. Elders are to model godly contentment with God's gracious provision, as well as using the provisions God has given them, for the benefit of the community. Making money is not a bad thing, and it can be a great blessing when used wisely! But it often can become a bad thing when the desire for wealth is at the expense of another, and when the desire for wealth exceeds the desire for God and service to His people. This is equally true within the nuclear family.
- xii. **A Person who Manages their Household Well** – How a person manages their home is an example of what can be expected in their management of the church. Managing the home involves provision for the family financially, emotionally, and spiritually. How the family responds to the person is an example of what can be expected in the church's response to the person. Managing the home deals with the history of how the dependents within the household have responded under the father/mother leadership, and not necessarily how they turned out when they left the home.
- xiii. **Not a New Convert** – A "baby Christian" should not be placed in the position of leadership. They should first be prepared by discipleship to move into this important role. Maturity requires time, experience, understanding and insight – for which there is no substitute for intentional discipleship over time. The result all too often for those rushed into service before they are adequately prepared is to become "haughty" – thinking they are better than others, and prideful – relying on their own strength and giftedness rather than God's. Proverbs 16:18 says, "Pride goes before destruction, a haughty spirit before a fall." Another aspect of this provision, is that a person professing Christian faith or attending church for a long time does not necessarily make them mature believers or fit for leadership. Many long time believers remain immature.
- xiv. **A Good Reputation among Non-believers** – The importance of a good reputation inside and outside the church is a key leadership component. The relational health of the church and its community, and the credibility of its witness is tied to the moral and ethical reputation of leaders. The evangelical attraction of the church in the greater community it resides within, is dependent upon healthy credible leadership that walks out their talk, and lives out their faith in both consistent and tangible ways.

- j. **Vs 3:8-13 – Details the same moral-ethical standards that apply to Church Deacons:**
- i. The primary distinction between the role of elder and deacon has to do with the service being offered by the leader to the congregation: an elder is primarily involved in “Word Ministry” often referred to as “Prophetic Ministry” in making clearly understood the meaning on the Scriptures and how they are applied to a believer’s daily life. The role of the deacon is primarily “Service Ministry” relating to responding to an individual’s personal life needs, whether physical, emotional, or spiritual.
  - ii. Both Elders and Deacons are expected to live out their faith in the context of **Romans 12:1-8 (quoted below)** – the idea being presented here is that all disciples of Christ are now both ambassadors and priests of the Kingdom of God offering their service as a living sacrifice, where we offer our whole selves (meaning an integrated life) as worship. Such service is offered to God in a way similar to what was previously done by the Levitical Priesthood as they served in the Temple. Such a leader’s service is discussed in this passage in Romans at verse 6 below, which is directly connected to our Spiritual Gifts as worship in verse 2:
    - a. Vs 1 – Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.
    - b. Vs 2 – Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.
    - c. Vs 3 – For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.
    - d. Vs 4-5 – Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others.
    - e. Vs 6-8 – We have different gifts, according to the grace given us. If a man’s gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.
  - iii. **Biblical Elders and Deacons promote an informed, involved, diverse, and integrated congregation. The congregation is conceived as a functional family of God, where we care for one another with the grace and giftedness God gave each of us to benefit one another in the community. In such a community, it is helpful to differentiate between Church as “Organism” and the church as “Organization:”**
    - a. Organism refers to the faith community as the “Spirit Indwelt Living Body” of believers united in Christ. Thus, we refer to this as “Church” with an upper-case ‘C’.

- b. **Organization refers to the “corporate structure” that enables the faith community to worship together. Thus, we refer to this as “church” with a lower-case ‘c.’**
- c. **It is important to understand that the intrinsic value is obviously in the organism which is eternal, rather than the organization which is merely an institution allowing corporate worship of the Body.**
- k. **3:14-15 – Paul anticipates he will either be delayed by his continued imprisonment, or permanently prevented by his death; either way he wants the church to be prepared to continue in his absence. These instructions to Timothy are to insure the survival and growth of the church with or without Paul.**

**l. 3:16 – Paul writes what some call a “Creedal Hymn” –**

Beyond all question, the mystery of godliness is great:

He appeared in a body,  
was vindicated by the Spirit,  
was seen by angels,  
was preached among the nations,  
was believed on in the world,  
was taken up in glory.

**Zondervan’s Expository Commentary of the Bible makes the following interpretation of this passage:**

The "Mystery of Godliness" is revealed in a Person, even Jesus [the] “Christ” [means “King”]. The creedal hymn in this verse speaks particularly about the incarnate Christ.

- i. The eternal Son of God, existing as pure spirit, was made visible in His incarnation, when He became a human being.
  - ii. Christ's profound claims were vindicated by his miracles, climaxing in His Resurrection; these were sure evidences that He was the sinless Son of God.
  - iii. During His earthly ministry, angels watched over Him (Matthew 4:11; Luke 22:43).
  - iv. After Jesus' death and resurrection, the message of Christ (cf. 1 Corinthians 1:23) and of salvation in His name was proclaimed among the Gentile nations of the world.
  - v. People believed in Christ as they heard the preached message.
  - vi. Finally, He "was taken up in glory"--a reference to his ascension in Acts 1:1-11. This was the climax of His earthly ministry. Preaching Christ means preaching His life, death, resurrection, and ascension as the glorified Lord.
- m. 4:1-5 – Paul reaffirms both the reality of and the possibility for apostasy. Zondervan’s International Dictionary of the Christian Church defines “Apostasy” as:**

“There are frequent biblical allusions to the evils and the dangers of apostasy. It is described as departure from the faith (1 Timothy 4:1-3), being carried away by the error of lawless men (2 Peter 3:17), and falling away from the living God (Hebrews 3:12). The great apostasy, “The Rebellion” of 2 Thessalonians 2:3, is associated with the return of Christ. The serious consequences of apostasy are stressed in Hebrews 6:4-6; 10:26 (cf. 2 Peter 2:20). It occurs through the subverting activities of false teachers (Matthew 24:11; Jude, etc.), but it may also

occur because of persecution and stress (Matthew 24:9, 10; Luke 8:13). Thus, the New Testament warns against both voluntary and involuntary apostasy so identified.”

- i. **Vs 1 – The state of apostasy is either the deliberate renouncement of one’s faith [active apostasy] or the act of being led astray out of ignorance or preference [passive apostasy]; both are the responsibility of the individual and an even greater responsibility is upon the teacher involved in misleading the people, and both are condemned by Paul.**
  - ii. **Vs 2 – False teachers are exposed as deliberately and lying and hypocritical subversion who are serving demons or the anti-Christ.**
  - iii. **Vs 3-5 – Lists some of the components of the false teachers which generally reflect Gnostic teachings where only Spiritual life mattered, and that physical life including healthy pleasures created by God were sinful. God created humanity as spiritual beings living out a physical life, where spiritual life and dependence upon God was also expressed in a Godly appreciation of physical pleasure – God provided a Biblical standard by which the fullness of human life could be experienced and enjoyed.**
- n. **4:6-10 – Paul re-emphasizes sound doctrine as a means to keep individuals and the church away from apostasy by remaining properly aligned with Jesus. Personal godliness is an appropriate means to demonstrate a life well lived now in the expectation of the life eternal that is to come.**
  - o. **4:11-16 – Paul provides strong directives for how Timothy is to carry out his public ministry. Paul reminds Timothy of the Spiritual Giftedness he has specifically been given by God which was also confirmed by the Church leaders. Timothy was then both anointed and sent into his mission field by Paul and the church leaders.**
  - p. **5:1-2 – Paul expresses again matters of orderly conduct in the church services, which involves the proper demeanor of the “man-of-God” and how they are expected to interact with the different social-economic classes within the church. Zondervan’s New International Dictionary of the Christian Church provides an adequate definition of being a man [or woman] of God as: “The complete [Spiritual] consecration, the perfect [worldly] disinterestedness; coupled with shrewdness, simplicity of character, and unwavering faith in the power of the Gospel. These are some of the qualities of a man of God and of an outstanding Christian leader.”**
  - q. **5:3-16 – This passage deals with the proper handling of the widows, especially those who lacked the material means of taking care of themselves. Because there was no social safety net, widows and orphans were particularly vulnerable when the head of the household died. This was a huge problem in the Ancient Near East, so Paul clarifies that the older widows and young children were the most vulnerable. This approach was intended to help prioritize how to deal with the many people who were placing high demands upon limited resources.**
  - r. **5:17-25 – This passage deals with the proper handling of pastor/elders:**
    - i. **5:17 – The word often interpreted as “ruler” or “to rule” is “*Prohistemi*” which means to lead, manage, or direct. In this context, the leadership role is likened to the fatherly role in the household – one who leads primarily by example, who cares for the needs of his entire family, and who selflessly serves their needs.**
      1. **Such leaders are submitted to God, and are enabled and gifted by the Spirit to accomplish their mission. These leaders need to be supernaturally empowered, as they would struggle doing this work in their own strength.**

2. Most families and churches have unfortunately assumed that a prideful CEO form of leadership is the norm, which it is not. The CEO tends to be an “authoritarian leader” instead of a shepherd who is a “servant-leader.” (See Luke 20:46-47)
3. Most of these leaders are “sadly stunted spiritually and with little knowledge of the Bible.”<sup>i</sup> Jesus prepared Peter, John and His disciples by a formal discipleship process. Jesus spent time with them, prayed with them, modeled the kind of life He expected His followers to emulate. Pastor/elders need to follow Jesus’ leadership method and His development model.
4. Godly Elders are mature, wise, and learned – they are able to draw from a well of knowledge and experience, from which their leadership is both by example and by having earned the respect of their followers.
5. Deacons as leaders are capable, organized, and efficient – spiritually mature but perhaps not as learned as an elder. Thus, deacons tended to be more task oriented.
6. The more mature in both groups can be utilized almost interchangeably, and both are obviously noble callings.
7. Effective leadership – Will wisely separate out the “main things” from the “subordinate things” knowing that they:
  - a. Will not necessarily expect all issues to be fully resolved, and that many things won’t be resolved this side of the resurrection.
  - b. Will keep love and unity within the community of faith as a focus – they won’t get pulled into unnecessary controversies.
  - c. Will recognize that elder and deacon qualifications are guidelines and not rigid rules. Leaders should be evaluated in conformance with the community and their situation – and obviously, the Spirit is expected to be consulted and to direct decisions.
- ii. 5:18-23 – Paul gives Timothy some practical advice on handling both mature men and elders in the church, as well as some personal advice involving Timothy’s diet.
- iii. 5:24-25 – Paul demonstrates that an assessment of an individual’s character and an evaluation of what an individual actually does are important. Also it is not just about what leaders say or know, what they accomplish is a critical part of qualifying pastor/elders. [See this link to the AD website for more on the discipling of church leadership development - <http://www.authenticdiscipleship.org/pdfs/3-leadership-dev/LD%20-%202.3%20-%20Discipling%20Church%20Leaders.pdf> ]
- s. 6:1-2 – Though this speaks of “masters” indicating slaves, it applies to all who work for a living... including our bosses and business owners who are worthy of our respect and receiving our best service.
- t. 6:3-21 – Paul in closing out his letter to Timothy, returns to his main points brought out in this letter:
  - i. Vs 3-5 – False teachers are often exposed by their desire for earthly riches and material comfort.
  - ii. Vs 6-8 – True believers should be content with what God has provided them.

- iii. Vs 9-10 – The pursuit of financial gain over godliness is folly.
  - iv. Vs 11-16 – Paul encourages Timothy by naming him a “man of God” – high praise from Paul. Paul’s advice is to “fight the good fight” rather than getting caught up in trivial matters. Also, as Jesus acted before Pilot Timothy should stand upon the truth in meek strength, not the defiant bravado of his own strength.
  - v. Vs 17-19 – The nature of true riches is Spiritual, and such riches are reflected through our character in our everyday actions.
  - vi. Vs 20-21 – Paul’s final appeal is to remain obedient, because to do otherwise is failure will be disastrous.
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