

# The First Epistle To Timothy



**Sermon Outlines**

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# The First Epistle To Timothy

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# Jesus Christ, Our Hope

## 1st Timothy 1:1

### INTRODUCTION

1. In reference to Jesus Christ, Paul uses a title which is very unique in the NT...
  - a. He calls Jesus “our hope” - **1 Ti 1:1**
  - b. Nowhere else is Jesus so described, other than in **Co 1:27**
2. Yet it came to be a precious title used by some in the early church...
  - a. “Be of good cheer in God the Father and in Jesus Christ our common hope” - **Ignatius, To The Ephesians 21:2**
  - b. “Let us therefore persevere in our hope and the earnest of our righteousness, who is Jesus Christ.” - **Epistle of Polycarp 8**
3. The word ‘hope’ (Gr., **elpis**)...
  - a. Means “a confident desire and expectation”
  - b. Is closely aligned with the word ‘faith’ - cf. **He 11:1**

[In what way is Jesus ‘our hope’, our basis for ‘confident expectation’? Jesus is ‘our hope’ ...]

### I. FOR FORGIVENESS OF SINS

#### **A. MAN HAS A PROBLEM WITH SIN...**

1. All have sinned - **Ro 3:23**; cf. **1 Jn 1:8,10**
2. The consequences are grave - **Ro 6:23**
3. People deal with this guilt of sin differently
  - a. Some try to ignore it
  - b. Others seek to compensate for it by doing good works
  - c. Many look to different ‘saviors’ or teachers (the Law, Buddha, Mohammed, Mary)

#### **B. JESUS IS OUR ONLY ‘HOPE’...**

1. He is the “Lamb of God who takes away the sin of the world” - **Jn 1:29**
2. In Him we have “redemption through His blood, the forgiveness of sins” - **Ep 1:7**
3. Christians place their hope in Jesus’ blood as the atonement for their sins
  - a. By believing and being baptized into Christ - **Mk 16:16; Ac 2:38; 22:16; Ro 6:3-6**
  - b. By continuing to repent, confess, and pray - **Ac 8:22; 1 Jn 1:7,9**

[Is Jesus your ‘hope’ for salvation from the guilt of sin? Unless you believe in Him, you will die in your sins (**Jn 8:24**). Jesus is also our ‘hope’ ...]

### II. FOR RECONCILIATION WITH GOD

#### **A. MAN HAS A LONGING FOR FELLOWSHIP WITH GOD...**

1. It is something put in man by His Creator - **Ac 17:26-28**
2. Many seek to fulfill this longing with the wrong things
  - a. Trying to satisfy it with material things
  - b. But such things only leave an emptiness - **Ecc 5:10**
3. Many seek to fulfill this longing in the wrong way
  - a. On their own
  - b. Through some man or man-made religion

#### **B. JESUS IS OUR ONLY 'HOPE'...**

1. He is the only 'way' to the Father - **Jn 14:6**
2. Only in Him can we really come to know God - **Jn 14:7-9**; cf. **Jn 1:18**
3. In Him we are reconciled to God - **2 Co 5:18-20**

[Is Jesus your 'hope' for fellowship with God? Without Jesus, you cannot have a close relationship with God (**1 Jn 2:23; 4:15**). Jesus is also our 'hope'...]

### **III. FOR POWER IN HOLY LIVING**

#### **A. PEOPLE HAVE LONG REALIZED THE NEED TO LIVE GOOD LIVES...**

1. Yet the ancient world admitted their inability to do so
  - a. "We hate our vices and love them at the same time." - **Seneca**
  - b. "We have not stood bravely enough by our good resolutions; despite our will and resistance we have lost our innocence. Nor is it only that we have acted amiss; we shall do so to the end." - **Seneca**
2. Even the apostles described the difficulty of living godly lives
  - a. Paul described what it was like under the Law - **Ro 7:21-24**
  - b. He reminded Christians of the conflict between the flesh and the Spirit - **Ga 5:16-17**
  - c. Peter wrote of the warfare between fleshly lusts and the soul - **1 Pe 2:11**

#### **B. JESUS IS OUR ONLY 'HOPE'...**

1. In Christ we are freed from the law of sin and death - **Ro 8:2**
2. In Christ we have strength to do that which is good, and turn away from evil
  - a. Because of the Spirit of God - cf. **Ro 8:11-13**
  - b. The means by which God strengthens the inner man - **Ep 3:16,20**

[Is Jesus your 'hope' for power in holiness? In Jesus there is strength to do God's will (**Ph 4:13**). Jesus is also our 'hope'...]

### **IV. FOR PROVISION IN DAILY LIVING**

#### **A. PEOPLE OFTEN WORRY ABOUT THE NECESSITIES OF LIVE...**

1. They worry about their food and clothing
2. They desire basic contentment, with true joy and peace
3. Jesus acknowledged this concern was common among men - **Mt 6:31-32**

#### **B. JESUS IS OUR ONLY 'HOPE'...**

1. His Father knows our needs - **Mt 6:32**
2. Jesus provides the secret to God's care - **Mt 6:33; Mk 10:28-30**
3. He also is the source to true joy and peace - cf. **Ph 4:4,6-7**
4. In Him there is contentment, knowing that God will supply our needs - cf. **Ph 4:11-12,19**

[Is Jesus your 'hope' for God's providential care in your life? If you trust in your own riches, you cannot please God (**Lk 16:13**). Finally, Jesus is our 'hope'...]

## **V. FOR VICTORY OVER DEATH**

### **A. THE FEAR OF DEATH IS COMMON TO MANKIND...**

1. People try to avoid it, delay it
2. Some try to ignore, even refusing to speak of the dead

### **B. JESUS IS OUR ONLY 'HOPE'...**

1. He came to deliver us from the fear of death - **He 2:14-15**
2. This He did by His own resurrection, and continues to do through the promise of His coming again - cf. **1 Th 4:13-18**

## **CONCLUSION**

1. Jesus is many things to those who love Him; let's make sure that He is 'our hope'!
2. Have you made Jesus your 'hope'? If not, then you are still...
  - a. In your sins
  - b. Alienated from God
  - c. Unable to live a truly righteous life
  - d. Going through life without God's providential care
  - e. Unprepared for death, not ready for the Judgment to follow

Why not let Jesus become your 'hope' today...?

# Two Kinds Of Teaching

## 1st Timothy 1:3-7

### INTRODUCTION

1. Paul wrote First Timothy to guide one's conduct in the house of God - **1 Ti 3:14-15**
  - a. Note that the church serves as "the pillar and ground of the truth"
  - b. It is imperative our teaching reflects that responsibility
2. Now let's read from **1 Ti 1:3-7**...
  - a. Paul reminded Timothy of the charge given him
  - b. Concerning some who evidently were not teaching as they should!
3. In our text we note "**Two Kinds Of Teaching**"...
  - a. There is that which causes **disputes**
  - b. There is that which produces **godly edification**
4. What makes the difference? This question should concern...
  - a. All those who teach or preach God's Word
  - b. All Christians, who as students by their personal study or comments in classes:
    - 1) Can contribute to the rise of disputes
    - 2) Or develop thoughts which result in godly edification

[Let's note the difference between the two, beginning with...]

### I. TEACHING THAT CAUSES DISPUTES

#### **A. WHEN WE ARE DRIVEN BY THE DESIRE FOR NOVELTY...**

1. Not content with the simple gospel and doctrine of Jesus Christ - cf. **Ga 1:8-9**
2. Ignoring the charge that we "teach no other doctrine" - **1 Ti 1:3**
3. Delving into that which is "new"
  - a. New in the sense of new revelation, not supported by the Scriptures
  - b. For old truth may be often be new to us who are still learning

#### **B. WHEN WE STRESS THE TALK AT THE EXPENSE OF THE WALK...**

1. It is easy to become interested only in intellectual arguments
  - a. Focusing more on argument rather than action
  - b. Failing to make application of what we teach or study
2. In such case our teaching and study become 'idle talk' - **1 Ti 1:6**
  - a. Against which Paul also warned Titus - **Ti 1:10; 3:9**
  - b. Which James described as 'useless religion' - **Ja 1:22-27**

#### **C. WHEN WE ARE MOVED BY PRIDE RATHER THAN HUMILITY...**

1. Disputes are easily caused by those who:

- a. “desire to be teachers of the law” - **1 Ti 1:7**
- b. Seek to impress others with their ‘knowledge’ of the Word - contra **Ja 3:13-18**
2. Knowledge is not without its dangers
  - a. We can be motivated more by pride than a sincere desire to serve God
  - b. Without love, knowledge simply puffs up rather than truly builds up - **1 Co 8:1-2**

#### **D. WHEN WE DISPLAY DOGMATISM WITHOUT KNOWLEDGE...**

1. Often the most dogmatic are the most misinformed!
2. Like those “understanding neither what they say nor the things which they affirm” - **1 Ti 3:7**
3. Yes, we must stand fast in the defense of the truth...
  - a. But “a little knowledge can be a dangerous thing”
  - b. Let’s be sure that we truly know and understand what is truth!

[Such are the attitudes and motives that contribute to disputes among brethren. Now let’s consider...]

## **II. TEACHING THAT PRODUCES GODLY EDIFICATION**

### **A. WHEN IT IS BASED ON FAITH...**

1. Godly edification is that “which is in faith” - **1 Ti 1:4**
2. Of course, faith comes from the Word of God - **Ro 10:17**
  - a. Godly teaching that edifies (builds up) comes from God’s Word
  - b. We must let the Word of God be the basis of our thoughts and comments

### **B. WHEN IT SEEKS TO PRODUCE LOVE...**

1. Paul wrote “the purpose of the commandment is love” - **1 Ti 1:5**
  - a. A love for truth certainly
  - b. But also a love for God and man! - cf. **1 Jn 4:20-21**
2. The desire should not be to just win arguments
  - a. Our approach will therefore be different - **2 Ti 2:24-25**
  - b. Because we are trying to win souls from the snare of Satan! - **2 Ti 2:26**

### **C. WHEN IT SEEKS TO CREATE A PURE HEART...**

1. Paul wrote that our goal should be love “from a pure heart” - **1 Ti 1:5**
2. The goals of our teaching and study must be pure and not defiled by:
  - a. Trying to show how clever we are
  - b. Seeking to show what great debaters we are
  - c. Wanting to embarrass the ignorance of our opponents
3. Our desire must be pure, seeking to lead people closer to God

### **D. WHEN IT SEEKS TO DEVELOP A GOOD CONSCIENCE...**

1. Our goal should be love “from a good conscience” - **1 Ti 1:5**
  - a. Which comes from first applying the Word to ourselves
  - b. Like Ezra the priest sought to do - cf. **Ezr 7:10**
2. Yet one can easily stray - **1 Ti 1:6**; cf. **1:19,20**
  - a. Especially when they do not practice what they preach
  - b. And when they expect others to do what they themselves do not

**E. WHEN IT SEEKS TO BEGET A SINCERE FAITH...**

1. Our goal should be love “from a sincere faith” - **1 Ti 1:5**
  - a. Where we really believe what we teach or say
  - b. Not simply engaging in an intellectual exercise
2. Where what we are seeking is a living faith:
  - a. To which we commit our lives
  - b. And produces works of love to the glory of God - cf. **Ga 5:6**

**CONCLUSION**

1. So what kind of teachers or students are we...?
  - a. Those constantly engaged in disputes, wrangling over words?
  - b. Or those engaged in godly edification?
2. Let’s be sure that our teaching and Bible study is always that which produces...
  - a. Love
  - b. A pure heart
  - c. A good conscience
  - d. A sincere faith

Of course, this is not possible without Jesus Christ as Lord and Savior in our lives. Have you accepted Him as Savior and obeyed Him as your Lord by responding to the gospel of Christ...? - **Mk 16:15-16; Ac 2:38; 22:16**



# The Purpose Of The Commandment

## 1st Timothy 1:5

### INTRODUCTION

1. The idea of “commandment-keeping” is not a popular one among many people today...
  - a. Some equate it with what they call “legalism”
  - b. Others look at keeping any kind of commandment as an unpleasant task
    - 1) Perhaps a carry-over from childhood?
    - 2) Where they feel like they were constantly being “commanded” to do things?
2. Yet keeping the commandments of God should not be looked upon by Christians in this way...

*“Now the purpose of the commandment is love from a pure heart, [from] a good conscience, and from] sincere faith,” (1 Ti 1:5)*

3. What is the purpose or goal of any commandment from God...?
  - a. Is it only to enjoin blind obedience?
  - b. Or is there a noble purpose behind the commands?

[Our text (1 Ti 1:5) suggests the latter, so let’s examine what Paul reveals about “**The Purpose Of The Commandment**”...]

### I. THE PURPOSE IS TO PRODUCE LOVE

#### **A. NOT FOR ‘DISPUTES’...**

1. Which is as far as some go with the Word of God!
  - a. They study it, discuss it, debate it, defend it
  - b. In Bible class, conversations, publications, etc.
2. Unless they obey it, all is in vain!
  - a. They fail to fulfill its ultimate purpose: to produce love!
  - b. Their religion is a vain religion, not a pure religion - **Ja 1:22-27**
  - c. “The purpose of all revelation and the test of all religion is character and conduct.”  
- **MacLaren**

#### **B. THE GOAL OF GOD’S COMMANDS IS LOVE...**

1. Both love for God and love for man - cf. **Mt 22:35-40**
2. Concerning our love for God
  - a. It begins with, but goes beyond adoration, praise and devotion
  - b. True love for God is realized when we keep His commands - **1 Jn 5:3; Jn 14:15,21**
3. Concerning our love for man
  - a. It begins with, but goes beyond any active good will or affection we might have
  - b. True love for man is also realized when we keep God’s commands - **1 Jn 5:2**

[So the **goal** of any command of God is love. Not just any love, but a love that springs forth from a good source...]

## **II. FROM A PURE HEART, A GOOD CONSCIENCE, AND SINCERE FAITH**

### **A. FROM A PURE HEART...**

1. 'Pure' can also be translated 'clean', suggesting that which is from impurities
2. To love with such a heart requires **purification**, which comes obedience to the truth - **1 Pe 1:22-23**
3. Have our souls been purified by obeying the truth? If not...
  - a. We will be plagued by spiritual impurities (e.g., greed, covetousness, envy, pride)
  - b. We will be unable to love God and man as we should
4. Those with 'pure hearts' are the ones who will be truly blessed - **Mt 5:8**

### **B. FROM A GOOD CONSCIENCE...**

1. 'Conscience' is defined as "that process of thought which distinguishes what it considers morally good or bad, commending the good, condemning the bad, and so prompting to do the former, and to avoid the latter." - **Vine**
2. The love God desires is that which comes from a person with a 'good conscience'
  - a. To have a 'good' conscience, it must be properly **set**
    - 1) Like a clock, it is accurate only when properly set
    - 2) Otherwise it might lead us astray - e.g., **Ac 23:1**; cf. **26:9-11**
    - 3) A good conscience is one that is set according to God's standard
  - b. To have a 'good' conscience, it must be properly **cleansed**
    - 1) For no matter who we are, we are sinners!
      - a) God says so - **Ro 3:23**
      - b) So does our conscience - **Ro 2:14-15**
      - c) Any who deny this have 'rejected' or 'seared' their conscience - cf. **1 Ti 1:19; 4:2**
    - 2) What can 'cleansed' our conscience?
      - a) Not any OT sacrifice or worship - **He 9:9-10**
      - b) Rather, the blood of Christ - **He 9:14**
3. Only with a conscience 'cleansed' from dead works can we really:
  - a. Love both God and man
  - b. Love with a pure heart and good conscience!

### **C. FROM A SINCERE FAITH...**

1. Some translations use 'unfeigned' instead of 'sincere' (ASV, KJV)
2. It is translated elsewhere as 'without hypocrisy' (**Ro 12:9**) or 'genuine' (**2 Ti 1:5**)
3. The word 'faith' involves two interrelated concepts:
  - a. A strong **conviction** in that which is believed
  - b. A strong **trust** in the object believed
4. A 'sincere faith' would be:
  - a. A true, honest to God, conviction
  - b. A true-hearted trust in God and Jesus
5. This kind of faith comes only from the Word of God - cf. **Ro 10:17; Jn 20:30-31**

6. Without such faith, the love God desires is not possible!

## CONCLUSION

1. What kind of religion do you have...?
  - a. One that consists in little more than religious talk?
  - b. Or one that produces genuine love for God and man, manifested in deeds?
2. If you desire the religion that pleases God, it must be the kind that expresses itself in love:

***“For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.” (Ga 5:6)***

3. Yet that kind of love comes “from a pure heart, from a good conscience, and from sincere faith”...
  - a. Which is the goal of every command of God
  - b. Who dare says that keeping the commandments of God are not important?

Are you willing to let the commands of God create in you “love from a pure heart, from a good conscience and from sincere faith”...?

# The Lawful Use Of The Law

## 1 Timothy 1:8-11

### INTRODUCTION

1. A major problem in the early church was a proper understanding of the law of Moses...
  - a. Some Jewish Christians sought to bind it upon Gentile Christians - cf. **Ac 15:1-6**
  - b. Some Jewish Christians continued to observe certain elements of the Law - cf. **Ac 21:20**
2. The issue prompted several epistles from Paul...
  - a. To the church at Rome
  - b. To the churches in Galatia
  - c. To the church at Colosse
  - d. To the Hebrew Christians in Palestine (if Paul be the author)
3. It was evidently a problem in the church at Ephesus...
  - a. Where Paul left Timothy - **1 Ti 1:2-4**
  - b. Where some strayed as in their use of the Law - **1 Ti 1:5-7**
4. A similar problem often exists today, where people...
  - a. Fail to understand the purpose and limitations of the Law
  - b. Use the Law in ways that are not lawful

[But as Paul writes, the Law (of Moses) is good when used lawfully (**1 Ti 1:8-11**). From his words in this text and elsewhere, let's examine first...]

### I. THE LAW USED LAWFULLY

#### **A. FOR WISDOM REGARDING SALVATION THROUGH FAITH...**

1. As Paul wrote later in his second epistle to Timothy - **2 Ti 3:14-17**
    - a. Referring to the Scriptures Timothy knew from childhood
    - b. An obvious reference to the Old Testament, including the Law of Moses
  2. Appeal was often made to the Old Testament in discussing the nature of salvation
    - a. As when Philip preached Christ to the eunuch - cf. **Ac 8:30-35**
    - b. As when James spoke at the conference in Jerusalem - cf. **Ac 15:13-17**
    - c. As when Paul wrote to the Christians in Rome - cf. **Ro 4:1-8**
- **We can learn much about our salvation in Christ from the Law!**

#### **B. FOR DOCTRINE...**

1. There is much we can learn about God in the Old Testament
  - a. His omnipresence, omnipotence, omniscience - cf. **Psa 139**
  - b. His longsuffering and mercy, His justice and righteous indignation - cf. **Psa 103**
  - c. His providential workings in the affairs of nations and men - cf. **Dan 2,4,5**
2. There is much we can learn about mankind

- a. The origin and fall of man - cf. **Gen 1-3**
- b. The weakness of man and need for redemption - cf. **Psa 51**
- **We can learn much about God and our need for Christ from the Law!**

### **C. FOR REPROOF, CORRECTION, INSTRUCTION IN RIGHTEOUSNESS...**

- 1. The Law contains principles of righteousness that remain true throughout time
  - a. Condemning such sins as murder, fornication, homosexuality, kidnapping, lying, etc.
  - b. When admonishing Christians regarding basic principles of righteousness, the apostles often appealed to the Old Testament - e.g., **Ro 12:19-21; 1 Pe 3:8-12; He 12:4-7**
- 2. The Law reveals much about sin
  - a. The nature and spread of sin - **Ga 3:19**
  - b. The condemnation of sin - **Ro 3:19-20**
- **We can learn much about sin and its terrible consequences from the Law!**

### **D. FOR LEARNING AND ADMONITION...**

- 1. As Paul in his epistles to churches in Rome and Corinth - **Ro 15:4; 1 Co 10:11-12**
  - a. The Old Testament was written for our learning, that we might have hope
  - b. The Old Testament was written for our admonition, that we might not fall
- 2. God's dealings with Israel serves as an example for the church today
  - a. As God's elect, corporate Israel received the promises, but some individuals did not
  - b. As God's elect, the church as a whole will be saved, but as individuals we must make our calling and election sure - cf. **1 Pe 2:9-10; 2 Pe 1:10**
- **From the Law we can learn much about the very real danger of apostasy! - e.g., He 3:8-4:1**

[Yes, "the law is good if one uses it lawfully." What then would be some examples of the Law being used **improperly**...?]

## **II. THE LAW USED IMPROPERLY**

### **A. FOR FOOLISH ARGUMENTS...**

- 1. What Paul described as 'idle talk', the result of ignorance - **1 Ti 1:6-7**
- 2. What he described as "foolish disputes, genealogies, contentions, and strivings about the law" - **Ti 3:9**
- **Have you noticed how often false teachers appeal to the OT to promulgate their false doctrines?**

### **B. FOR JUSTIFICATION FROM SIN...**

- 1. This was the error of the Judaizing teachers, who demanded that Gentile Christians must be circumcised and keep the Law of Moses - cf. **Ac 15:1,5**
- 2. It renders the death of Christ meaningless - **Ga 2:21**
- **Seeking justification (salvation) by the Law separates one from Christ! - Ga 5:4**

### **C. FOR BINDING SUCH THINGS AS ITS FEASTS AND SABBATHS...**

- 1. Paul evidently had no problem with Jewish Christians (including himself) observing various elements of the Law as a personal matter while the temple was still standing - cf. **Ac 16:**

**1-3; 18:18,21; 21:18-26; 1 Co 9:19,20**

2. But he drew the line when attempts were made to bind such on Gentile Christians - cf. **Ga 2:3-5; Co 2:16**
3. For the death of Christ broke down the Law which divided Jew and Gentile - **Ep 2:14-16**  
-- **Some have sought to bind various Jewish feast days, the Sabbath, dietary restrictions upon the church; this is an unlawful use of the Law!**

#### **D. FOR AUTHORITY IN WORSHIP...**

1. Some have appealed to the Law to justify various practices in their worship
    - a. E.g., separate priesthood, special clothing, building of temples
    - b. E.g., burning of incense, instrumental music, even animal sacrifices
  2. Yet the New Covenant ushered in a more spiritual worship
    - a. As Jesus told the Samaritan woman at the well - **Jn 4:20-24**
    - b. The worship under the Law of Moses:
      - 1) Was “symbolic for the present time” - **He 9:9**
      - 2) Contained “fleshly ordinances imposed until the time of reformation” - **He 9:10**
- **To appeal to the Law as authority for any practice in worship fails to recognize that the time of reformation has come!**

#### **CONCLUSION**

1. As Paul wrote to the brethren at Rome: “Therefore the law is holy, and the commandment holy and just and good.” - **Ro 7:12**
2. Even so, the Law had its limitations...
  - a. It was designed to be temporary, until the coming of Christ - **Ga 3:19,23-25**
  - b. It could not provide true redemption from sin - **He 9:9; 10:1-4**
3. Thus the Law of Moses today is not designed to make one righteous (**1 Ti 1:9**), for true justification and sanctification comes only through the work of Christ
4. Our understanding and application of the Law must be governed by and in harmony with the sound doctrine and gospel teachings of the apostles - cf. **1 Ti 1:10b-11**

Appreciate the lawful use of the Law, and benefit thereby, while being careful of it’s unlawful use...!

# A Pattern For Would-Be Believers

## 1 Timothy 1:12-17

### INTRODUCTION

1. Are you someone who has contemplated becoming a Christian, but wondered...
  - a. Would God forgive you for the terrible things you've done?
  - b. Could you live the kind of life God desires of you?
2. There is a man who serves as an example for you...
  - a. Of the grace and mercy that is available for you
  - b. Of the faith and love that you can have in Jesus

[His name is Paul, and in **1 Ti 1:12-17** he describes how his own conversion is “**A Pattern For Would-Be Believers.**” First, in...]

### I. DEMONSTRATING THE GRACE OF OUR LORD

#### **A. NOTE PAUL'S FORMER LIFE...**

1. He was a blasphemer, persecutor, and insolent (violent) man - **1 Ti 1:13**
  - a. Consenting to the death of Stephen - **Ac 7:58; 8:1**
  - b. Making havoc of the church in Jerusalem - **Ac 8:3**
  - c. Persecuting Christians even to Damascus - **Ac 9:1-2**
  - d. Persecuting even to the point of imprisonment and death - **Ac 22:4**
  - e. Enraged against Christians, compelling them to blaspheme - **Ac 26:9-11**
2. His goal was to destroy the church of God - **Ga 1:13**
3. He was indeed “chief” of sinners - **1 Ti 1:15**  
-- **Yet the grace of the Lord was “exceedingly abundant” and he obtained mercy!**  
- **1 Ti 1:14,16**

#### **B. WHAT ABOUT YOUR LIFE...?**

1. Yes, you have committed sin - **Ro 3:23; Ja 2:10**
    - a. Perhaps you are a good, moral person like the Eunuch, Cornelius, or Lydia
    - b. Perhaps you are a murderer and blasphemer like Paul was
  2. In either case, Jesus came to into the world to save sinners - **1 Ti 1:15**
    - a. The grace of the Lord is exceedingly abundant - **1 Ti 1:14**
    - b. The Lord is long-suffering - **1 Ti 1:16; 2 Pe 3:9**
- **Will you not let Paul's pattern move you to believe on the Lord for everlasting life?**  
- **1 Ti 1:16**

[There is no sin too great, no crime so heinous, that cannot be forgiven by the grace of the Lord! The conversion of Paul serves as evidence that no matter who you are or what you've done, you can be saved. Paul also serves as a pattern...]

## **II. DEMONSTRATING THE FAITH AND LOVE IN JESUS**

### **A. NOTE PAUL'S SERVICE TO CHRIST...**

1. The Lord put Paul into the ministry - **1 Ti 1:12**
    - a. To bear witness to what he had seen - **Ac 26:16**
    - b. To turn people from the power of Satan to God - **Ac 26:18**
  2. He became a pattern of the faith and love that is possible in Christ - **1 Ti 1:14**
    - a. Because he cooperated with the grace of God - **1 Co 15:9-10**
    - b. Striving to be the best he could be - **Ph 3:12-15**
    - c. Learning contentment, finding strength - **Ph 4:11-13**
- **Paul provides the example of a life of faith and love that leads to peace - Ph 4:9**

### **B. WHAT ABOUT YOUR LIFE...?**

1. If you are already a Christian
    - a. Are you experiencing the faith and love that is Christ?
      - 1) Faith that comes from the Word of God? - **Ro 10:17**
      - 2) Love that comes by being taught of God? - **1 Th 4:9-10**
    - b. Are you following the pattern of Paul...?
      - 1) Cooperating with the grace of God to turn from sin?
      - 2) Ever pressing onward toward spiritual maturity?
      - 3) Faithful to whatever ministry the Lord places upon you?
  2. If you are not yet a Christian
    - a. Why not take the step of faith like Paul did?
      - 1) He did what the Lord commanded him - **Ac 22:16**
      - 2) He started anew, walking by faith and not by sight - **2 Co 5:7**
    - b. Why not accept the love that is available in Jesus?
      - 1) The love of God, your heavenly Father - **1 Jn 4:10,11**
      - 2) The love of Jesus, your wonderful Savior - **Jn 15:9,10**
- **Will you not let Paul's pattern move you to grow in faith and love? - 1 Co 11:1**

## **CONCLUSION**

1. Note that Paul was moved to respond to the grace of the Lord in two ways...
  - a. He thanked Jesus Christ - **1 Ti 1:12**
  - b. He praised God - **1 Ti 1:17**
2. Shall we not respond to the grace of God in the same way...?
  - a. Thanking God by rendering obedience to the gospel of Christ?
  - b. Praising God by growing in the grace and knowledge of Christ?

Then perhaps the Lord can also use us as **"A Pattern For Would-Be Believers"**... - cf. **1 Ti 4:12**



# Suffering Shipwreck Of The Faith

## 1 Timothy 1:18-20

### INTRODUCTION

1. The Christian is engaged in warfare...
  - a. It is a good warfare - **1 Ti 1:18**; cf. **1 Ti 6:12**
  - b. It is a spiritual warfare - **Ep 6:10-12**
  - c. It is a battle for 'the' faith - cf. **Ju 3**
  - d. One that requires faith and a good conscience on our part - **1 Ti 1:19**
  
2. It is possible for Christians to do poorly in this 'war' ...
  - a. By rejecting **their** faith and conscience - **1 Ti 1:19**
  - b. Suffering shipwreck concerning **the** faith - **1 Ti 1:19**
  - c. Such was true of two men mentioned by Paul - **1 Ti 1:20**; cf. **1 Co 5:1-13**

[Could this be true of us today? Might we become guilty of “Suffering Shipwreck Of The Faith”? Indeed, we can suffer shipwreck, first...]

### I. BY REJECTING ONE'S FAITH

#### **A. FAITH DEFINED...**

1. By **Easton's Bible Dictionary**
  - a. Faith is in general the persuasion of the mind that a certain statement is true
  - b. Its primary idea is **trust**
2. A strong conviction or trust in something; as the NIV translates **He 11:1**...
  - a. “Now faith is being **sure** of what we hope for...”
  - b. “...and **certain** of what we do not see.”
3. It is a strong conviction or trust in Jesus:
  - a. **Who Jesus is**
    - 1) That is what He claimed
    - 2) That is truly the Son of the living God - **Jn 8:24**
  - b. **What Jesus did**
    - 1) That He died on the cross for our sins
    - 2) That His death is truly a sufficient propitiation or sacrifice for our sins
  - c. **What Jesus said**
    - 1) That He alone provides the way to eternal life
    - 2) That He alone is the way to God, the Father - cf. **Jn 14:6-7**

#### **B. FAITH DEVELOPED...**

1. Comes through the Word of God - **Ro 10:17**; e.g., **Jn 20:30,31**
2. Strengthened through fellowship with other Christians - **He 3:12-14**; e.g., **10:24-25**
3. Confirmed through obedience - cf. **Jn 7:17**

**C. FAITH DESTROYED...**

1. Weakened by neglecting the Word of God! - cf. **Hos 4:6**
2. More likely to turn to unbelief by forsaking fellowship with other Christians! - **He 3:12-14**
3. Becomes a dead faith in the absence of works! - cf. **Ja 2:20-23,26**

[When you neglect the Word of God, forsake fellowship with brethren, and cease to do the will of God, you reject **your** faith, and make shipwreck of **the** faith. One also suffers shipwreck of the faith...]

**II. BY REJECTING ONE'S CONSCIENCE****A. CONSCIENCE DEFINED...**

1. "that process of thought which distinguishes what it considers morally good or bad, commending the good, condemning the bad, and so prompting to do the former, and to avoid the latter." - **Vine**
2. Our conscience cannot always be reliable
  - a. Paul had served God with a good conscience throughout his life - **Ac 23:1**
  - b. Even at a time when he was persecuting Christians! - cf. **Ac 26:9-11**
  - c. Our conscience is like a clock, which works properly only if set correctly
3. Even so, God desires that we have a good conscience - **1 Ti 1:5**; cf. **3:9**

**B. CONSCIENCE DEVELOPED...**

1. A good conscience is made possible **through Jesus' blood**
  - a. Old Testament sacrifices and ordinances were insufficient - **He 9:9**; cf. **10:1-4**
  - b. The blood of Jesus can cleanse one's conscience - **He 9:14**; cf. **1 Pe 3:21**
2. A good conscience is maintained **by obedience** to God's will
  - a. Failure to do what we know is right is sinful - **Ja 4:17**
  - b. Conduct with godly sincerity makes for a good conscience - e.g., **2 Co 1:12**

**C. CONSCIENCE DESTROYED...**

1. Much harm can be done to our conscience
  - a. We can **violate** our conscience, which is sinful - **Ro 14:22-23**
  - b. We can **defile** our conscience, leading to unbelief - e.g., **Ti 1:15**
  - c. We can **sear** our conscience, leading to apostasy - e.g., **1 Ti 4:1-2**
2. Whenever we ignore or violate our conscience, we are in dangerous territory!
  - a. A guilty conscience soon leads to a hardened conscience
    - 1) E.g., once our conscience is hardened regarding attendance
    - 2) ...it is more likely to become hardened against doing what is right in other areas
  - b. Can we say what the writer of Hebrews did? - **He 13:18**
    - 1) "...for we are confident that we have a good conscience, in all things desiring to live honorably"
    - 2) If we make it a habit not to attend all the services of the church, can we really say "we have a good conscience, in all things desiring to live honorably"?

**CONCLUSION**

1. The Faith (the gospel) is designed to develop and nurture one's faith and conscience...

- a. The gospel makes known what to believe and provides evidence - **Jn 20:21-21**
  - b. The gospel provides the means to purify our hearts and conscience - **He 9:14; 1 Pe 3:21**
  - **If we reject faith and a good conscience, then the Faith suffers shipwreck in our lives!**
2. Note how Paul felt as he came to the end of life - **2 Ti 4:7**
- a. That was because he strove to have a good conscience - **Ac 24:16**
  - b. That was because he lived by faith - **Ga 2:20**

Are you fighting the good fight? Are you keeping the faith? Or have you suffered shipwreck by rejecting faith and a good conscience? If so, then come back to the Shepherd of our souls...!

# Praying For Those In Authority

## 1 Timothy 2:1-8

### INTRODUCTION

1. Paul's purpose for writing to Timothy is expressed in **1 Ti 3:14-15**...
2. An important part of our conduct in the family of God concerns our prayers - **1 Ti 2:1-8**
  - a. Such prayers are to be offered "for all men"
  - b. Yet Paul does go on to specify "for kings and all who are in authority"

[Therefore I think it appropriate to focus our attention on "**Praying For Those In Authority**", especially whenever the "winds of war" are blowing...]

### I. WHAT KIND OF PRAYERS?

#### **A. SUPPLICATIONS...**

1. These are petitions for **certain definite needs**
2. Humble requests which one makes in the light of this or that concrete situation which God alone can furnish help - **Hendriksen**
3. E.g., when leaders are faced with a crisis

#### **B. PRAYERS...**

1. Perhaps used here to refer to requests for the fulfillment of **needs always present**
2. In contrast with 'supplications' in specific situations - **Hendriksen**
3. E.g., when leaders are faced with routine duties of governing

#### **C. INTERCESSIONS...**

1. "pleading in the interest of others" - **Hendriksen**
2. Just as Christ does for us - cf. **He 7:25**
3. E.g., praying on behalf a leader

#### **D. GIVING OF THANKS...**

1. Expressing gratitude for blessings received
2. Thus completing the 'circle' begun when requests were first made
3. E.g., when leaders have led their country to prosperity, or out of a crisis

[Such are the prayers we are to offer for those in positions of authority. Have we said such prayers lately...?]

### II. WHY PRAY FOR THOSE IN AUTHORITY?

#### **A. SO WE CAN LIVE A CERTAIN WAY...**

1. With lives that are '**quiet**' and '**peaceable**' - **1 Ti 2:2**

- a. I.e., tranquil and calm
  - b. Especially in our relationship with **men** - cf. **1 Th 4:11-12**
  2. With lives lived in all '**godliness**' and '**reverence**' - **1 Ti 1:2**
    - a. I.e., piety and gravity
    - b. Especially in our relationship with **God** - cf. **Ti 2:11-14**
  3. What does praying have to do with producing peace?
    - a. God is in ultimate control - cf. **Dan 2:20-21; 4:25; Ro 13:1-2; Re 1:5**
    - b. God can influence those in authority to do His will - cf. **Pro 21:1; Isa 10:5-7,12,15**
    - c. We can influence God through prayer! - cf. **Lk 18:7-8**
- **Truly the 'prayer closet' is more likely to succeed than the 'voting booth' or the 'terrorist's bomb'!**

## **B. BECAUSE THIS IS GOOD AND ACCEPTABLE...**

1. For God desires all men to be saved - **1 Ti 2:3-7**
    - a. He sent Jesus to be the ransom, and now mediator
    - b. He appointed men like Paul to go and proclaim the truth among the nations
  2. The spread of truth is facilitated when peace exists among the nations
    - a. In Paul's day, the Pax Romana made the spread of the gospel easier
    - b. Today, peaceful relations between countries opens doors for the gospel
    - c. Whereas wars often stifle communication and transportation between countries
- **So let's pray that peace may prevail, though we understand that sometimes war has a place in God's providence - cf. Ecc 3:1-8**

[Now let's consider...]

## **III. WHERE AND HOW SHOULD WE PRAY?**

### **A. WHERE? EVERYWHERE...**

1. In light of **1 Ti 3:14-15**, some think Paul refers to assemblies in every place - **1 Ti 2:8**
2. I.e., not just in one country, but in all countries
  - a. Pray for all who are in authority
  - b. Pray for good leaders and bad leaders
3. Of course, we can pray in other places besides the assemblies - **Mt 6:6**

### **B. HOW? LIFTING UP HOLY HANDS...**

1. The Bible describes various 'praying postures'
  - a. Standing - **1 Sam 1:26; Mk 11:25; Lk 18:13**
  - b. Hands spread out and/or lifted heavenward - **1 Kin 8:22; Neh 8:6**
  - c. Bowing the head - **Neh 8:6**
  - d. Lifting heavenward of the eyes - **Jn 17:1**
  - e. Kneeling - **Ac 20:36**
  - f. Falling down with the face upon the ground - **Mt 26:39**
  - g. Bowing the head, with face between the knees - **1 Kin 18:42**
  - h. Bowing the head, while striking the breast - **Lk 18:13**
  - i. Not recorded in Scripture and unknown to the early church is the custom of closing the eyes while folding the hands!

2. Evidently a particular posture is not what is important
  - a. It is the inner attitude of the soul
  - b. Certainly our posture should reflect our inner posture (what does 'slouching' suggest?)
3. Paul must be emphasizing '**holy**' hands
  - a. I.e., hands (and lives) unpolluted by sin
  - b. Prayers of confession and contrition should be offered before making requests for blessings!

### **C. HOW? WITHOUT WRATH AND DOUBTING...**

1. Without **wrath**
  - a. I.e., 'settled indignation'
  - a. Such an attitude toward another makes our prayers unacceptable to God - **Mt 6:14-15; Ja 1:19-20**
  - b. No room here for angry praying against our leaders!
2. Without **doubting**
  - a. Just as prayers for wisdom must be offered in faith, so prayers for peace!
  - b. Read **Ja 1:5-8** and substitute 'peace' for 'wisdom'

### **CONCLUSION**

1. Remember that as the people of God we are "the salt of the earth" - **Mt 5:14**
2. One of the best things we can do to make the earth a more pleasant place is to fulfill our duty to pray for those in authority!
3. Are you able to lift prayers with 'holy' hands? Or are your prayers actually an abomination to the Lord? - cf. **Pro 28:9**

If you desire a quiet and peaceable a life, then let the blood of Jesus cleans your hands and your heart so your prayers will be heard! Remember, God desires all men to be saved... - **1 Ti 2:4**

# Instructions To Women

## 1 Timothy 2:9-15

### INTRODUCTION

1. The purpose of 1st Timothy is found in **1 Ti 3:14-15**...
  - a. That we might know how to conduct ourselves in God's family, the church
  - b. E.g., Paul's instruction to men regarding prayer - **1 Ti 2:1-8**
2. In **1 Ti 2:9-15**, Paul addresses the women, and gives instructions concerning...
  - a. Their adornment - **1 Ti 2:9-10**
  - b. Their submission - **1 Ti 2:11-15**

[His instructions may seem antiquated, but women seeking to please God will do well to give earnest heed. Consider, then, what is written about...]

### I. THE ADORNMENT OF WOMEN

#### **A. "IN LIKE MANNER..."**

1. Just as men are to pray 'everywhere', 'without wrath and doubting' - **1 Ti 2:8**
2. So these instructions to women apply 'everywhere', 'without wrath and doubting'
3. "The apostle had stated particularly the duty of men in public worship (**1 Ti 2:8**), and he now proceeds to state the duty of women. All the directions here evidently refer to the proper manner of conducting public worship, and not to private duties; and the object here is to state the way in which he would have the different sexes appear." - **Barnes**
  - a. "He had said that he would have prayers offered for all people (**1Ti 2:1ff**), and that in offering such petitions he would have the men on whom devolved the duty of conducting public devotion, do it with holy hands, and without any intermingling of passion, and with entire freedom from the spirit of contention." - **ibid.**
  - b. "In reference to the duty of females in attendance on public worship, he says that he would have them appear in apparel suitable to the place and the occasion - adorned not after the manner of the world, but with the zeal and love in the cause of the Redeemer which became Christians." - **ibid.**

#### **B. "ADORN THEMSELVES IN MODEST APPAREL..."**

1. Lit., "adorn themselves in adorning attire"; the word **modest** means:
  - a. "orderly, well-arranged, decent" - **Vine**
  - b. "well-arranged, becoming" - **RWP**
  - c. The **NASB** uses the word 'proper'
2. "It does not, properly, mean modest in the sense of being opposed to that which is immodest, or which tends to excite improper passions and desires, but that which is becoming or appropriate." - **Barnes**
3. What constitutes 'proper' apparel is further defined by Paul as he continues...

**C. “WITH PROPRIETY AND MODERATION...”**

1. **Propriety** means “a sense of shame, a shrinking from trespassing the boundaries of propriety, proper reserve” - **Hendriksen**
2. **Moderation** (translated ‘sobriety’, KJV) means “sanity; then sober-mindedness, moderation of the desires and passions. It is opposed to all that is frivolous, and to all undue excitement of the passions. The idea is, that in their apparel and deportment they should not entrench on the strictest decorum. Doddridge.” - Barnes
3. The point is to **avoid extremes**: “Be not the first by whom the new is tried, nor yet the last to lay the old aside.” - **Pope**

**D. “NOT WITH BRAIDED HAIR, GOLD, PEARLS OR COSTLY CLOTHING...”**

1. Note that Paul is not dealing with brevity of clothing per se
  - a. Rather, clothing and hairstyles designed to draw the attention of others
  - b. Of course, drawing attention through brevity of clothing would violate the spirit of the letter, as well as the word translated before as “propriety” or “shamefacedness” (KJV)
2. Is Paul condemning all adorning of the hair or wearing of jewelry?
  - a. Compare what Peter wrote in **1 Pe 3:3-4**
    - 1) Both appear to be a use of the comparative ‘not’...
      - a) Where ‘not’ is not used as a literal prohibition
      - b) But to compare one thing to another (not this..but this)
    - 2) For example, look at **Jn 6:27**
      - a) Did Jesus condemn working for food?
      - b) No, He was emphasizing what is most important
  - b. Sarah evidently adorned herself such that her beauty could not be hidden (cf. **Gen 12:14-15**), but her true beauty was adornment of a meek and quiet spirit - **1 Pe 3:5-6**
3. “It cannot be supposed that the mere braiding of the hair is forbidden, but only that careful attention to the manner of doing it, and to the ornaments usually worn in it, which characterized worldly females. It is not to be supposed that all use of gold or pearls as articles of dress is here forbidden; but the idea is, that the Christian female is not to seek these as the adorning which she desires, or is not to imitate the world in these personal decorations.” - **Barnes**

**E. “BUT, WHICH IS PROPER FOR WOMEN PROFESSING GODLINESS, WITH GOOD WORKS...”**

1. Here is where the emphasis is to be, not on outward apparel!
2. As per **1 Pe 3:3-4**: “Do not let your adornment be [merely] outward - arranging the hair, wearing gold, or putting on [fine] apparel - rather [let it be] the hidden person of the heart, with the incorruptible [beauty] of a gentle and quiet spirit, which is very precious in the sight of God.” (NKJV)
3. Good works befits women professing godliness (godly piety) - e.g., Dorcas, **Ac 9:36,39**

[Sisters in Christ, what do men notice most about you? Attention to physical adornment, or your godly conduct? Be careful not to let the physical take precedent and block out the spiritual! Now consider Paul’s instructions regarding...]

**II. THE SUBMISSION OF WOMEN**



**A. “LEARN IN SILENCE WITH ALL SUBMISSION...TO BE IN SILENCE”**

1. The word “silence” (NKJV, ASV, NRSV) - **1 Ti 2:11-12**
  - a. Translated “quietness” (KJV), “quietly” (NASB)
  - b. Found here and in **Ac 22:2** (“all the more silent”) and **2 Th 3:12** (“work in quietness”)
  - c. Related to the word used in **1 Ti 2:2** (“peaceable life”)
2. “The apostle goes on to give some other instructions to women, how they should behave themselves in public worship, in the church of God;” - **Gill**
  - a. “he would have them be learners and not teachers, sit and hear, and learn more of Christ, and of the truth of the Gospel, and to maintain good works;” - **ibid.**
  - b. “and he would have them learn in silence, and not offer to rise and speak, under a pretense of having a word from the Lord, or of being under an impulse of the Spirit of the Lord, as some frantic women have done;” - **ibid.**
  - c. “and if they should meet with anything, under the ministry of the word, they did not understand, or they had an objection to, they were not to speak in public, but ask their own husbands at home; see **1 Co 14:34.**” - **ibid.**
  - d. “And thus, they were to behave with all subjection; both to the ministers of the word, and to their own husbands;” - **ibid.**
3. Thus women should “listen attentively to instruction, without attempting to teach in public” - **Barnes**

**B. “DO NOT PERMIT A WOMEN TO TEACH OR TO HAVE AUTHORITY...”**

1. Note that this pertains to “over a man”
  - a. Compare his comments with those in **1 Co 14:34-37**
  - b. Women may certainly teach other women, children - cf. **Ti 2:3-4**
2. Both **1 Ti 2:11-12** and **1 Co 14:34-37** appear to deal with the conduct of women in the public assemblies and worship of the church

**C. REASONS AND REASSURANCES FOR SUCH CONDUCT...**

1. **Reasons** for the submission of women in the church - **1 Ti 2:13-14**
  - a. Adam was formed first, then Eve
    - 1) “Man was made as the lord of this lower creation and placed in the garden, and then the woman was made of a rib taken from his side, and given to him, not as a lord, but as a companion.” - **Barnes** (cf. **Gen 2:7-23**)
    - 2) “All the circumstances combine to show the subordinate nature of her rank, and to prove that she was not designed to exert authority over the man; compare notes on **1 Co 11:8-9.**” - **ibid.**
  - b. Adam was not deceived; Eve being deceived, fell into transgression
    - 1) Neither the serpent nor Eve deceived Adam; he allowed himself to be persuaded by Eve after she ate - cf. **Gen 3:17**
    - 2) Eve was deceived by the serpent, which she readily acknowledged - **Gen 3:13**
    - 3) The woman’s susceptibility to deception is thus offered as a reason why women are not to have a leadership role over men in the church
2. **Reassurances** for women who learn in submission - **1 Ti 2:15**
  - a. “She will be saved in childbearing” (NKJV)
    - 1) “To be understood not of a temporal salvation, or being saved through childbearing,

through the perilous time, and be delivered out of it...” - **Gill**

- 2) “...for though this is generally the case, yet not always, nor always the case of good women. Rachel died in child bed.” - **ibid.**
- b. But though subject to man, with no leadership role in the church, and susceptible to bearing children in pain and sorrow (cf. **Gen 3:16**), a woman can be saved as well as a man - cf. **Ga 3:28**
- c. She can be saved even **in this function** (childbearing), **not by means of it** - **RWP**
  - 1) Paul is not saying women must bear children to be saved, for he teaches elsewhere the value of the single life - cf. **1 Co 7:32-35**
  - 2) Yet generally speaking, this is God’s creative purpose for women (motherhood)
- d. “Provided they continue in faith and love and holiness, with modesty (self-restraint)”
  - 1) Faith, love, holiness - virtues necessary for **salvation**
  - 2) Modesty (self-restraint) - virtue necessary for **submission**

## CONCLUSION

1. In a world obsessed with **fashion** and **equality**, it is not easy to be a ‘daughter of Sarah’ today
2. But for women ‘making a claim to godliness’...
  - a. Their adornment will be modest and discreet, accompanied with good works
  - b. Their service will be faith, love, and holiness, accompanied by submission and self-restraint

In the words of Peter, such conduct is “...very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves...” - **1 Pe 3:4-5**

# The Work And Qualifications Of Bishops

## 1 Timothy 3:1-7

### INTRODUCTION

1. Instructing Timothy as to proper conduct in house of God (**1 Ti 3:15**), Paul discusses the work and qualifications of those who would serve as **'bishops'** - **1 Ti 3:1-7**
2. The word 'bishop' comes from the Greek word **episkopos**...
  - a. Translated 'bishop' in four passages - **Ph 1:1; 1 Ti 3:1,2; Ti 1:7**
  - b. Translated 'overseer' in three passages - **Ac 20:28; 1 Pe 2:25; 5:2**
3. Paul describes the position (office, KJV, ASV, NASB) as **"a good work"** - **1 Ti 3:1**
  - a. What exactly was the 'work' of a bishop in the New Testament church?
  - b. How did the required 'qualifications' prepare them for this work?

[Consider first...]

### I. THE WORK OF BISHOPS

#### **A. IN THE ORGANIZATION OF NEW TESTAMENT CHURCHES...**

1. A congregation that was completely and scripturally organized - e.g., **Ph 1:1**
  - a. Contained a plurality of qualified men serving as **bishops**
  - b. They were assisted by qualified men serving as **deacons**
2. The **bishops** were also known as
  - a. **Elders** (Grk., "presbuteros", presbyter) for they were older men - cf. **Ac 20:17,28; 1 Pe 5:1-2**
  - b. **Pastors** (Grk. "poimen", shepherd) for their task was to shepherd and feed the flock of God - cf. **Ac 20:17,28; 1 Pe 5:1-2**
3. Bishop, elder, and pastor were not three distinct offices, but different ways to describe the men and their work - cf. **Easton's Bible Dictionary, Moody Handbook of Theology**

#### **B. IN THE SERVICE OF NEW TESTAMENT CHURCHES...**

1. Bishops were 'shepherds' (pastors) of the flock (congregation)
  - a. Taking heed to themselves - **Ac 20:28a**
  - b. Taking heed to the flock of God among them - **Ac 20:28b; 1 Pe 5:2**
  - c. Leading by example - **1 Pe 5:3**
  - c. Watching out for trouble - **Ac 20:29-31**
  - d. Depending upon God and His Word - **Ac 20:32**
2. Bishops were to be 'teachers' and 'rulers' of the flock
  - a. Able to teach - **1 Ti 3:2**
  - b. Able to rule others well - **1 Ti 3:4-5; 5:17**
  - c. Holding fast what they were taught - **Ti 1:9**
  - d. Able to use the word to exhort and convict - **Ti 1:9**

[The work of bishops (elders, pastors) was to oversee the flock, leading and guarding the sheep. This helps us to understand why Paul calls it ‘a good work’. Such a work required qualified men. The qualifications are found in two places (**1 Ti 3:1-7; Ti 1:5-9**)...]

## **II. THE QUALIFICATIONS OF BISHOPS**

### **A. GENERAL QUALIFICATIONS...**

1. They describe what an bishop ‘must be’ - **1 Ti 3:2; Ti 1:7**
2. A bishop must be ‘a man’ - **1 Ti 3:1-2; Ti 1:6**; cf. **1 Ti 2:11,12; 1 Co 14:34-37**
3. A bishop must be ‘blameless’ - **1 Ti 3:2; Ti 1:6,7**
  - a. One against whom no evil charge can be **sustained**
  - b. Free from accusations that can be rightly proven - cf. **1 Ti 5:19-20**

### **B. FAMILIAL QUALIFICATIONS...**

1. The husband of one wife (i.e., married) - **1 Ti 3:1; Ti 1:6**
2. Ruling his own house well - **1 Ti 3:4-5**
3. Having faithful children, not accused of dissipation or insubordination - **Ti 1:6**

### **C. SPECIFIC POSITIVE QUALIFICATIONS...**

1. Temperate (vigilant) - **1 Ti 3:2**
2. Sober-minded (prudent, sensible) - **1 Ti 3:2; Ti 1:8**
3. Good behavior (orderly, respectable) - **1 Ti 3:2**
4. Hospitable (given to hospitality) - **1 Ti 3:2; Ti 1:8**
5. Able to teach, exhort, convict - **1 Ti 3:2; Ti 1:9**
6. Gentle (patient) - **1 Ti 3:3**
7. Good testimony from without (well thought of) - **1 Ti 3:7**
8. Lover of what is good (of good men, of goodness) - **Ti 1:8**
9. Just (upright) - **Ti 1:8**
10. Holy (devout) - **Ti 1:8**
11. Self-controlled (temperate) - **Ti 1:8**

### **D. SPECIFIC NEGATIVE QUALIFICATIONS...**

1. Not given to wine (not a brawler) - **1 Ti 3:3; Ti 1:7**
2. Not violent (no striker, not pugnacious) - **1 Ti 3:3; Ti 1:7**
3. Not greedy for money (not fond of sordid gain) - **1 Ti 3:3; Ti 1:7**
4. Not quarrelsome (not contentious) - **1 Ti 3:3**
5. Not covetous (no lover of money) - **1 Ti 3:3**
6. Not a novice (not a new convert) - **1 Ti 3:6**
7. Not self-willed (must not be arrogant) - **Ti 1:7**
8. Not quick-tempered (not soon angry) - **Ti 1:7**

## **CONCLUSION**

1. The list of **qualifications** can be revealing about the **work** of bishops...
  - a. Their work involves teaching, patiently guiding and leading the family of God

- b. Their work try one's patience (when there is murmuring, discontent, or apathy among brethren)
  - c. It can place one in volatile situations (e.g., that faced by the apostles, cf. **Ac 6:1-2**)
  - d. It can be tempting for those attracted by money (e.g., Judas, the Pharisees)
2. For the flock of God to be **well-fed** and **well-led**, it requires **men** who meet both...
- a. The **positive qualifications** (what a bishop must be)
  - b. The **negative qualifications** (what a bishop must not be)

It is certainly a 'good work' for one to desire (**1 Ti 3:1**). May the Lord raise up men to serve His flock in this way; for the need is certainly great...

**Note:** For a detailed series of outlines on the work and qualifications of bishops (elders, pastors), please see my series entitled "**Shepherds Of The Flock**".

# The Work And Qualifications Of Deacons

## 1 Timothy 3:8-13

### INTRODUCTION

1. Having described the work and qualifications of those who serve as **'bishops'** (1 Ti 3:1-7), he does the same for **'deacons'** - 1 Ti 3:8-13
2. The word 'deacon' comes from the Greek word **diakonos**...
  - a. Lit., it means "one who executes the commands of another, especially of a master" - **Thayer**
  - b. In the NT, it is variously translated as:
    - 1) **'minister'** - e.g., **Ro 13:4; 1 Ti 4:6**
    - 2) **'servant'** - e.g., **Jn 12:26; Ro 16:1**
    - 3) **'deacon'** - e.g., **1 Ti 3:8,12; Ph 1:1**
  - c. It is evidently used in our text in a technical sense, a position or service performed by duly qualified individuals
3. Paul says those deacons who serve well **"obtain for themselves a good standing and great boldness in the faith"** - 1 Ti 3:13
  - a. What exactly was the 'work' of a deacon in the New Testament church?
  - b. How did the required 'qualifications' prepare them for this work?

[Consider first...]

### I. THE WORK OF DEACONS

#### **A. IN THE ORGANIZATION OF NEW TESTAMENT CHURCHES...**

1. The actual reference to deacons in the New Testament is very limited
  - a. Paul's salutation to the church in Philippi - **Ph 1:1**
  - b. Their qualifications as found in our text - **1 Ti 3:8-13**
2. A congregation that was completely and scripturally organized - e.g., **Ph 1:1**
  - a. Contained a plurality of qualified men serving as **bishops** (elders, pastors)
  - b. They were assisted by qualified men serving as **deacons**

#### **B. IN THE SERVICE OF NEW TESTAMENT CHURCHES...**

1. It is generally supposed they were servants to assist the elders in temporal matters
  - a. "Their office seemed to have been to look after the temporal matters of the church, and especially to care for the poor and the widows." - **B. W. Johnson**
  - b. "The word here evidently denotes those who had charge of the temporal affairs of the church, the poor, etc." - **Barnes**
  - c. "... the character of their qualifications makes it clear that they were to be appointed as dispensers of alms, who should come into close personal relations with the poor."  
- **ISBE**
2. Many believe the first mention of deacons or their prototype is found in **Ac 6:1-6**

- a. Though the seven selected are not so named
- b. Their service allowed the apostles to focus on spiritual matters
3. It was not the work of deacons to preach per se
  - a. “No qualifications are mentioned, implying that they were to be preachers of the gospel.” - **Barnes**
  - b. “It is not the work of deacons to preach, although some deacons may be preachers also. (cf. **Ac 6:5; 8:4,5; 21:8**)” - **H. E. Phillips** (Scriptural Elders And Deacons)

[The work of deacons “is to administer to the physical needs of the church” (**Phillips**). It is an important work that requires qualified servants...]

## **II. THE QUALIFICATIONS OF DEACONS**

### **A. SPECIFIC POSITIVE QUALIFICATIONS...**

1. Reverent (grave, serious, men of dignity) - **1 Ti 3:8**
2. Holding the mystery of the faith with a pure conscience - **1 Ti 3:9**
  - a. ‘**Mystery**’ means that which had been concealed or hidden, but was now revealed - cf. **Ro 16:25-26; Ep 3:3-5**
  - b. ‘**The faith**’ refers to that which is believed, i.e., the gospel - cf. **Ju 3**
  - c. ‘**With a pure conscience**’ - without hypocrisy - cf. **1 Ti 1:19**
  - d. A deacon “should hold firmly the great doctrines of the Christian religion which had been so long concealed from people, but which were now revealed. The reason is obvious. Though not a preacher, yet his influence and example would be great, and a man who held material error ought not to be in office.” - **Barnes**
3. Tested (proved), being found blameless - **1 Ti 3:10**
  - a. Before being officially appointed as ‘deacons’ let them show themselves to be servants who are dependable, trustworthy
  - b. Note the qualification “of good reputation” - cf. **Ac 6:3**
4. Husband of one wife - **1 Ti 3:12**
5. Ruling children and house well - **1 Ti 3:12**
  - a. Must have children
  - b. Must have them under control - cf. **1 Ti 3:4**

### **B. SPECIFIC NEGATIVE QUALIFICATIONS...**

1. Not double-tongued - **1 Ti 3:8**
  - a. “Speaking one thing to one person, and another thing to another, on the same subject.” - **Clarke**
  - b. “This is hypocrisy and deceit. This word might also be translated liars.” - **ibid.**
2. Not given to much wine (not addicted to much wine) - **1 Ti 3:8**
  - a. “It may be remarked here, that this qualification was everywhere regarded as necessary for a minister of religion.” - **Barnes**
  - b. “Even the pagan priests, on entering a temple, did not drink wine. Bloomfield.” - **ibid.**
  - c. The use of wine, and of strong drinks of all kinds, was absolutely prohibited to the Jewish ministers of every rank when they were about to engage in the service of God; **Lev 10:9.**” - **ibid.**
  - d. “Why should it then be anymore proper for a Christian minister to drink wine than for a

- Jewish or a pagan priest? Shall a minister of the gospel be less holy than they?" - **ibid.**
3. Not greedy for money (greedy of filthy lucre, fond of sordid gain) - **1 Ti 3:8**
    - a. "Men who are covetous and unscrupulous as to modes of getting money are not to be chosen." - **B. W. Johnson**
    - b. "The special reason why this qualification was important in the deacon was, that he would be entrusted with the funds of the church, and might be tempted to appropriate them to his own use instead of the charitable purposes for which they were designed; see this illustrated in the case of Judas, **Jn 12:6.**" - **Barnes**

### C. QUALIFICATIONS FOR WIVES (NKJV), OR WOMEN (ASV, NASB)...

1. The Greek word **gune** can mean either:
  - a. "a woman of any age, whether a virgin, or married, or a widow" - **Thayer**
  - b. "a wife; of a betrothed woman" - **ibid.**
2. There is a diversity of views as to what Paul has reference
  - a. The wives of deacons (and perhaps also wives of elders) - e.g., **Barnes, Gill**
  - b. Women who serve as 'deaconesses' - e.g., **Chrysostom, JFB**
  - c. Women in general - e.g., **Clarke**
3. Those who believe it refers to female deacons (deaconesses) note the following:
  - a. Phoebe is called a 'servant' (the female form of **diakonos**) of the church - **Ro 16:1-2**
  - b. The post-apostolic church makes reference to 'deaconesses', who ministered to other women at baptisms, the widows, etc. - **Apostolic Constitutions**, ca 390 A.D.
4. My own observations:
  - a. NT evidence is not sufficient to **require** deaconesses
  - b. NT evidence is not sufficient to **condemn** deaconesses, provided their service does not violate limitations placed on women elsewhere - cf. **1 Ti 2:11-12; 1 Co 14:34-37**
  - c. Many churches have women who serve in unofficial capacities, just as they do men
5. Whether the wives of deacons, deaconesses, or women in general, they should be:
  - a. Reverent (grave, dignified, serious) - **1 Ti 3:11; cf. 3:8** (of deacons)
  - b. Not slanderers (not malicious gossips) - **1 Ti 3:11; cf. 5:13** (of young widows)
  - c. Temperate (sober) - **1 Ti 3:11; cf. 3:2** (of elders)
  - d. Faithful in all things - **1 Ti 3:11; cf. 5:10** (of elderly widows)

### CONCLUSION

1. Those who serve well as deacons will be greatly blessed, for they will obtain...
  - a. '**a good standing**' - highly regarded by the Lord, cf. **Mt 20:25-28**
  - b. '**great boldness in the faith**' - confidence or assurance, cf. **1 Jn 4:17**
2. Thus the work of deacons should not be lightly regarded...
  - a. By those who would be asked to so serve
  - b. By those who are served by them

In the words of Paul, we should "esteem them highly in love for the work's sake" (**1 Th 5:13**), and if called to serve, to do so with reverence and humility...



# The Great Mystery Of Godliness

## 1 Timothy 3:16

### INTRODUCTION

1. Paul wrote to Timothy regarding proper conduct “in the house of God” - **1 Ti 3:15**
  - a. Which is “the church of the living God”
  - b. Which is “the pillar and ground of the truth”-- **I.e., the church supports the truth that has been revealed through the apostles**
  
2. The truth supported by the church is described as “the mystery of godliness” - **1 Ti 3:16**
  - a. A mystery is described as “great”
  - b. Its greatness is described as “without controversy”-- **Evidently Paul sought to inspire proper conduct by reference to this “mystery”**

[What is “**The Great Mystery Of Godliness**”? Perhaps by understanding it, we too will be inspired to proper conduct as members of the family of God. Toward that end, let’s first examine...]

### I. THE GREATNESS OF THE MYSTERY

#### **A. THE MEANING OF “MYSTERY”...**

1. The Grk. word is **musterion**, meaning “hidden thing, secret, mystery” - **Thayer**
  2. “In the NT it denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illumined by His Spirit.” - **Vine**
  3. “In the ordinary sense a ‘mystery’ implies knowledge withheld; its Scriptural significance is truth revealed.” - **ibid.**
- 
- In the NT, it refers to that which had been hidden, but is now made known by Divine revelation**

#### **B. THE REVELATION OF THE MYSTERY...**

1. What was hidden has now been made known through the apostles and prophets
  - a. It could not be discovered by human wisdom alone - **1 Co 2:7-10**
  - b. It required Spirit-filled men (apostles) to reveal them - **1 Co 2:-16**
  - c. Written that we might understand - **Ep 3:1-5**
  - d. That Gentiles might also be fellow heirs of God’s promises - **Ep 3:6-9**
  - e. Made known for the benefit of all nations - **Ro 16:25-26**
2. What has been revealed still defies description at times
  - a. It was beyond man’s ability to foresee - **Ro 11:33-36**
  - b. Some elements may be beyond full comprehension (e.g., God in the flesh, see below)-- **Thus there are spiritual truths that God has revealed that we might know, though some may challenge our understanding**

[The “mystery” now revealed pertains to “godliness” (**1 Ti 3:16**). “The word ‘godliness’ means, properly, piety, reverence, or religiousness. It is used here, however, for the gospel scheme, to wit, that which the apostle proceeds to state.” (**Barnes**) As we continue, we note that it centers around the coming of Jesus Christ...]

## II. THE GREATNESS OF GODLINESS

### A. GOD IN THE FLESH...

1. Jesus’ coming was Deity in the flesh!
  - a. Proclaimed in the prologues of John - **Jn 1:1-5,14; 1 Jn 1:1-4**
  - b. Proclaimed in the epistles of Paul - **Ph 2:5-6; Co 2:9**
2. Notice the name “**Immanuel**” (**God with us**)
  - a. Foretold in Isaiah’s prophecy - **Isa 7:14; 9:6**
  - b. Explained in Matthew’s gospel - **Mt 1:22-23**
- **The coming of Jesus in the flesh was God working to reconcile man back to Himself; isn’t that great? - 2 Co 5:18-19**

### B. JUSTIFIED IN THE SPIRIT...

1. “Justified” - as used here, it means “to vindicate”
  - a. Was Jesus vindicated in or by the Holy Spirit? (cf. NKJV, KJV, NIV, NASB)
  - b. Or was He vindicated in His own spirit? (cf. ASV, NRSV)
2. “in the Spirit” - shown to be the Son of God by the agency of the Holy Spirit (**Barnes**)
  - a. E.g., the Spirit bore witness at Jesus’ baptism - **Mt 3:16; Jn 1:32-33**
  - b. E.g., Jesus cast out demons by the Spirit - **Mt 12:28**
  - c. The Spirit continued to bear witness to Jesus through the signs and wonders given to the apostles - cf. **Jn 15:26; 16:13-14; He 2:4; 1 Jn 5:6**
3. “in (the) spirit” - vindicated as divine ‘in His Spirit,’ that is, in His higher nature; in contrast to ‘in the flesh,’ His visible human nature (**JFB**)
  - a. E.g., His words manifested His higher being - **Mt 7:29; Jn 7:46**
  - b. E.g., His works also - **Jn 2:11; 3:2**
  - c. E.g., His Father’s testimony as well - **Mt 3:17; 17:5**
  - d. Ultimately, declared to be the Son of God by His resurrection - **Ro 1:3-4**
- **Either way, Jesus was certainly vindicated as the Son of God!**

### C. SEEN BY ANGELS...

1. Angels who previously marveled at what was to come
  - a. The suffering and glory of Christ foretold by OT prophets - **1 Pe 1:10-12**
  - b. Which the angels desired to look into - **1 Pe 1:12b**
2. When Jesus came, angels saw and ministered unto Him
  - a. After His temptation by the devil in the wilderness of Judea - **Mt 4:11**
  - b. During His agony in the garden of Gethsemane - **Lk 22:43**
- **The angels also attended His ascension, and will accompany His return! - Ac 1:9-11; 2 Th 1:7**

### D. PREACHED AMONG THE GENTILES...

1. This was the purpose of the Great Commission - **Mt 28:19; Mk 16:15**

- a. Fulfillment began with the conversion of Cornelius - **Ac 11:15-18**
  - b. It was the ministry Jesus gave to Paul - **2 Ti 1:11**
  2. This is an important element of the “mystery” now revealed
    - a. That Gentiles should be fellow heirs, partakers of the promise - **Ep 3:3-6**; cf. **2:11-22**
    - b. Paul felt blessed to preach to the Gentiles - **Ep 3:7-9**
- **The grace of preaching the riches of Christ to Gentiles continues to this day!**

#### **E. BELIEVED ON IN THE WORLD...**

1. Not all believed, but many did
    - a. Some of His own people did not receive Him - **Jn 1:11**
    - b. Many of His own people did - **Ac 2:41-42; 4:4; 5:14; 6:7**
    - c. Where some did not, many Gentiles did - **Ac 13:43-49**
  2. Why is it so great that Jesus was believed on in the world?
    - a. Because the gospel is foolishness to many people - **1 Co 1:18**
    - b. Because to many, Christ crucified is a stumbling block - **1 Co 1:23**
- **Even today, countless multitudes believe in Jesus around the world - amazing!**

#### **F. RECEIVED UP IN GLORY...**

1. His ascension foretold in prophecy
    - a. Prophets spoke of the glories to follow His suffering - **1 Pe 1:10-11; Lk 24:25-26**
    - b. One such prophesy is the vision of Daniel - **Dan 7:13-14**
  2. His ascension and glory that followed described in the NT
    - a. Jesus ascended and was received up into heaven - **Ac 1:9-11; Mk 16:19**
    - b. He sat down at the right hand of God, with all authority - **Mk 16:19; Ep 1:20-23**
- **Thus Jesus received the answer to His prayer - cf. Jn 17:1,4-5**

### **CONCLUSION**

1. This mystery of godliness does not end with Jesus being received in glory...
    - a. For He will one day come again in glory! - **Mt 16:27**
    - b. Those raised with Christ will appear with Him in glory! - **Co 3:1-4; 2 Th 1:9-10**
- **Have you been raised with Christ in baptism? - cf. Co 2:12**
2. From beginning to end, the mystery of godliness is great...!
    - a. The Divine intervention into the world of sinful men
    - b. The Divine grace offered through such intervention
- **Are you letting the revealed “mystery” motivate proper conduct? - cf. 1 Ti 3:15**

Receive the grace of God in such a way as to conduct yourself properly in the family of God while waiting for the Lord’s coming in glory...! - cf. **Ti 2:11-14**

# The Great Apostasy

## 1 Timothy 4:1-3

### INTRODUCTION

1. Paul's concern in his first epistle to Timothy is proper conduct "in the house of God, the church of the living God" - **1 Ti 3:15**
  - a. The church Jesus said He would build - **Mt 16:18**
  - b. The church Paul wrote that Jesus loved - **Ep 5:25-27**
2. The Lord's intent was that there be one church...
  - a. He prayed for the unity of His followers - **Jn 17:20-23**
  - b. Paul later wrote that there is one body (i.e., church) - **Ep 4:4-6**; cf. **1:22-23**
3. Yet we see around us so much religious confusion, so many different churches...
  - a. How did it happen? When did it happen?
  - b. What can disciples of Christ today do about it?

[Our text (**1 Ti 4:1-3**) is one of several passages in which Paul and others foretold of an 'apostasy', a falling away...]

### I. THE GREAT APOSTASY FORETOLD

#### **A. BY PAUL...**

1. In warning **Timothy**
  - a. Describing how some will "depart from the faith" - **1 Ti 4:1-3**
    - 1) Giving heed to "deceiving spirits and doctrines of demons"
    - 2) Forbidding to marry, commanding to abstain from meats
  - b. Describing how some will 'not endure sound doctrine' - **2 Ti 4:1-4**
    - 1) Getting teachers who will tell them what they want to hear
    - 2) Turning from the truth, turning aside to fables
2. In warning **the Ephesian elders** - **Ac 20:27-31**
  - a. Of "wolves" coming in from outside the flock
  - b. Of men "from among yourselves" drawing disciples away
3. In warning **the church at Thessalonica** - **2 Th 2:1-3**
  - a. Of a great "falling away" that must come
  - b. Revealing "the man of sin", "the son of perdition"

#### **B. BY PETER, JUDE, AND JOHN...**

1. **Peter** warned of false teachers to come - **2 Pe 2:1-2**
  - a. Who will bring in destructive heresies
  - b. Whom many will follow
2. **Jude** warned of false teachers who were present - **Ju 3-4**
  - a. Who had crept in unnoticed

- b. Who were turning the grace of God into lewdness
- c. Who were denying the Lord God and the Lord Jesus Christ
- 3. **John** warned of “antichrists” who had come - **1 Jn 2:18-19**
  - a. Many, in fact, had come!
  - b. Indicative of living in “the last hour”

[Even **Jesus** warned there would be false prophets (**Mt 7:15**). Before the canon of the New Testament was completed, the apostasy was already underway. As one examines early church history, there are further indications of...]

## **II. THE GREAT APOSTASY FULFILLED**

### **A. IT WAS A GRADUAL PROCESS...**

1. In many cases, it appeared innocent at first
    - a. Attempting to deal with errors in and out of the church
    - b. Leading to a change in the organization of the church
      - 1) From autonomous and independent congregations overseen by a plurality of elders (also known as bishops and pastors) - cf. **Ac 14:23; 20:17,28; 1 Pe 5:1-2**
      - 2) To a collectivity of churches under one bishop - e.g., **writings of Ignatius**
    - c. Resulting in centralization of power and influence among key individuals; just as Paul warned! - cf. **Ac 20:30**
  2. This subtle change made it much easier for error to spread
    - a. When those in power began teaching false doctrine
    - b. Before long, the very errors foretold by Paul were being taught! - cf. **1 Ti 4:1-3**
      - 1) Such as celibacy
      - 2) Such as abstaining from certain foods
    - c. Many other errors were introduced during this time, including:
      - 1) Sprinkling instead of immersion for baptism
      - 2) Mechanical instruments of music instead of a capella singing
  3. Through slow but gradual changes, the seeds of modern churches were sown
    - a. Producing what later became known as the Roman Catholic Church
    - b. But also many other “orthodox” churches (Greek, Egyptian, Russian, Armenian, etc.)
    - c. And eventually the multitude of Protestant denominational churches
- **Just as foretold, many departed from the simplicity of the Lord's church as revealed in the New Testament**

### **B. WHAT OF THE LORD'S CHURCH...?**

1. The Lord's church has continued unabated
  - a. For not even the gates of Hades could prevail against it - **Mt 16:18**
  - b. It is a kingdom that cannot be destroyed - cf. **Dan 2:44; Lk 1:32-33**
2. Faithful disciples would have undoubtedly been treated as “heretics”
  - a. For refusing to follow those in “power”
  - b. By those presuming to have “authority” over the Lord's flock
3. But where there were faithful disciples, though few and unknown, the church existed
  - a. For the Word of God is an incorruptible seed - cf. **1 Pe 1:22-25**
  - b. Wherever the gospel was faithfully preached and believed, souls were saved and added

by the Lord to His church - e.g., **Ac 2:38-41,47**

-- **History may not record (or may misrepresent) the existence of those who remained faithful, but the Lord knows His own! - 2 Ti 2:19**

## CONCLUSION

1. Throughout the history of the apostasy, many have come to realize what has happened, and efforts made to rectify the problem...
  - a. Appeals to **reformation** have produced many denominations
  - b. Appeals to **new revelation** have produced many cults
2. The only antidote to apostasy is that given by Paul to the Ephesians elders...
  - a. First, take heed to yourself and those around you - cf. **Ac 20:28**
  - b. Second, be on the watch and remember what the apostles warned about false teachers - cf. **Ac 20:29-31**
  - c. Third, look to God and His Word (not traditions of men); i.e., diligent prayer and careful Bible study - cf. **Ac 20:32**

With this “antidote” to apostasy, you can have confidence that God in His grace will “build you up and give you an inheritance among all those who are sanctified” ...!

# The Christian's Diet

## 1 Timothy 4:3-5

### INTRODUCTION

1. A feature common to many religions are their dietary restrictions...
  - a. Some are known for their vegetarianism (e.g., Hinduism)
  - b. Others for their restrictions against certain meats, such as pork (e.g., Islam, Judaism)
2. In warning against apostasy, the apostle Paul...
  - a. Foretold the rise of doctrines restricting certain foods - **1 Ti 4:1-3**
  - b. Described the general principles related to the Christian's diet - **1 Ti 4:3-5**
3. The general principles of **"The Christian's Diet"** can be stated in this way...
  - a. All creatures are good (for food) if received with thanksgiving
  - b. All foods are "sanctified" by the Word of God and prayer

[The word **"sanctified"** means to be "set apart, holy". In what way has God sanctified all foods, and are there any exceptions to the rule? First we note that all foods have been...]

### I. SANCTIFIED BY THE WORD OF GOD

#### **A. FOODS DECLARED CLEAN...**

1. **By God**
    - a. At the Creation, God gave His approval to seed-bearing herbs and trees - **Gen 1:29**
    - b. After the flood, moving things were approved as food, with one restriction - **Gen 9:3-4**
    - c. During the Mosaic period, dietary restrictions were placed on Israel - cf. **Deu 14:4-21**
  2. **By Jesus**
    - a. Jesus kept the Law of Moses while it was still in effect - cf. **Mt 5:17-19**
    - b. But His teachings often looked forward to when the Law would cease - **Mk 7:18-19**
  3. **By Paul**
    - a. Paul's views came from the Lord Jesus Himself - **Ro 14:14**
    - b. Thus Christians were free to eat whatever was sold in the meat market - **1 Co 10:25**
- **The Word of God has thus declared all foods clean; this is the general rule**

#### **B. EXCEPTIONS TO THE RULE...**

1. **Meat sacrificed to idols**
  - a. Christians were forbidden to eat meat when it was part of idol worship, for that would entail fellowship with demons - **Re 2:14,20**; cf. **1 Co 10:18-22**
  - b. But not if sold in the market place and connection to the idol lost - cf. **1 Co 10:25-28**
2. **Blood and things strangled**
  - a. Gentile Christians were not to eat blood and things strangled - **Ac 15:20,29; 21:25**
  - b. The context suggests this may have been out of consideration for the sensitivities of the Jewish Christians - **Ac 15:21**; yet cf. **Gen 9:4**

3. **When eaten with offense** (e.g., doubt)
    - a. To those who consider something unclean, it is unclean - **Ro 14:14**
    - b. It would be evil to eat that which one thinks is unclean - **Ro 14:20**
    - c. Unless one can eat without doubt, it is sinful - **Ro 14:23**
  4. **When eaten to cause offense** (i.e., stumbling)
    - a. If our brother is grieved or destroyed by our food, it is wrong - **Ro 14:15-16**
    - b. It is good to abstain rather than cause a weak brother to stumble - **Ro 14:20-21; 1 Co 8:12-13**
    - c. Our goal is to glorify God, and cause no offense to man - **1 Co 10:31-32**
- **All things are lawful, but not all things edify and are helpful; we must remember this in regards to our diet - cf. 1 Co 10:23-24**

[Thus every creature (i.e., all foods) has been sanctified by the Word of God; i.e., declared clean. But we should also stress that which is emphasized by Paul in our text, that the food we eat is also...]

## **II. SANCTIFIED BY PRAYER**

### **A. RECEIVED WITH THANKSGIVING...**

1. **Stressed twice in our text**
    - a. Foods were created by God to be received with thanksgiving - **1 Ti 4:3**
    - b. Nothing is to be refused if received with thanksgiving - **1 Ti 4:4**
  2. **We should be thankful for everything**
    - a. We should possess an attitude of gratitude - **Ep 5:20; Co 3:17; 1 Th 5:18**
    - b. Certainly for our daily bread, for which we are to pray! - cf. **Mt 6:11**
- **When received with thanksgiving offered in prayer, food is sanctified**

### **B. EXAMPLES OF THE RULE...**

1. **Jesus offering thanks**
    - a. When feeding the 4000 - **Mt 15:36-38**
    - b. When observing the Last Passover - **Lk 22:15-20**
  2. **Paul offering thanks**
    - a. On the ship to Rome - **Ac 27:35**
    - b. A practice alluded to in his writings - **Ro 14:6; 1 Co 10:30**
- **Paul sought to imitate the Lord, certainly we should imitate them both! - 1 Co 11:1**

## **CONCLUSION**

1. When it comes to “**The Christian’s Diet**”, all foods are sanctified by...
  - a. The word of God
  - b. The prayer of the Christian
2. The exception to the rule is when...
  - a. Fellowship with idols and demons is indicated
  - b. Fellowship with brethren is threatened

Have you given thought to how the food you eat affects your fellowship with God and others...?



# Physically Fit, Spiritually Alive

## 1 Timothy 4:7-8

### INTRODUCTION

1. Many people place great emphasis upon physical well-being...
  - a. Note the number of gyms, tennis courts, swimming pools, health clubs
  - b. Seeking to improve the quality of life, as well as the quantity of years
2. For some, physical exercise comes close to being a religion in of itself...
  - a. I've personally known runners to admit as such
  - b. Sunday for them is a day of sport, not worship

[Physical exercise and well-being has its place, but must be kept in perspective. One passage that helps us to do this is our text (**1 Ti 4:7-8**). Note first what we can learn about...]

### I. BODILY EXERCISE

#### **A. DOES PROFIT A LITTLE...**

1. Makes for a well-rounded development - **Lk 2:52**
  2. Enhances the use of our "instruments of righteousness" (bodies) - **Ro 6:12-13**
  3. Extends the time we can glorify God - **1 Co 6:19-20**
- **There is some value for a healthy routine of physical exercise**

#### **B. DOES HAVE LIMITATIONS...**

1. Beauty is deceitful - **Pro 31:30**
  2. Attraction can be incongruous - **Pro 11:22**
  3. Strength will eventually fail - **2 Co 4:16**
- **Physical exercise alone cannot meet all our needs, and will eventually fail us**

[There is another exercise of which our text speaks, which those concerned with true fitness do well to consider...]

### II. GODLY EXERCISE

#### **A. DOES HAVE PROMISE FOR THE LIFE THAT NOW IS...**

1. Daily renewal for the inner man - **2 Co 4:16**
  2. True peace, joy, and hope - **Ro 14:17; 15:13**
  3. Winsome personality - **Ga 5:22-23**
  4. Extended family - **Mk 10:28-30**
- **These are wonderful benefits that godly exercise offers in this life!**

#### **B. DOES HAVE PROMISE FOR THE LIFE TO COME...**

1. Eternal life in the age to come - **Mk 10:28-30**

2. Everlasting fellowship with God - **Re 21:1-7**
- **Here is where godly exercise truly excels over bodily exercise!**

[Both bodily exercise and godly exercise therefore have their value. Understanding their respective values should help in...]

### **III. MAINTAINING A HEALTHY BALANCE**

#### **A. WHICH IS MORE IMPORTANT...?**

1. In expenditure of **time**?
    - a. Some health officials recommend exercising 30 minutes a day
    - b. Do we spend an equivalent amount of time in prayer, Bible study, or service to God?
  2. In expenditure of **energy**?
    - a. Physical fitness often requires a great expenditure of effort
    - b. Are we willing to make similar efforts in our service to God?
- **Do we spend as much time and energy exercising ourselves unto godliness as we do engaging in various forms of bodily exercise? - cf. 2 Co 4:16-5:1**

#### **B. WHICH COMES FIRST...?**

1. When **conflicts** arise?
    - a. Sport events or exercise routines often conflict with duties to God
    - b. Do we have the same convictions as Eric Liddell? - cf. **Chariots Of Fire**
  2. When time is **limited**?
    - a. We only have so much time
    - b. If we must cut back on some activity, will be it a spiritual or physical one?
- **Do we have our priorities straight, is our emphasis properly placed? - cf. Mt 6:33**

### **CONCLUSION**

1. Whether young or old, physical fitness has a place in our lives as Christians...
  - a. Taking care of our bodies, temples of the Holy Spirit
  - b. Making good use of our bodily members as instruments of righteousness
  - c. Improving the quality and length of service we can offer the Lord in this life
2. But physical fitness without godly exercise is vanity...
  - a. The outer man will eventually fail us
  - b. The inner man is the true measure of character and spirituality

Maintaining a proper balance will help us to be truly **“Physically Fit, Spiritually Alive.”** Speaking of being spiritually alive, have you been born again...? - cf. **Jn 3:3-5; Mk 16:16; Ro 6:3-4**

# Let No One Despise Your Youth

## 1 Timothy 4:12

### INTRODUCTION

1. Who is useful to the Master when it comes to faithful service...?
  - a. Is it only the elderly, those with the most experience?
  - b. Do not the young have an important role to fulfill?
2. We can easily become guilty of looking down upon the young...
  - a. Perhaps by not taking their obedience to the gospel seriously
  - b. Perhaps by expecting little of them in regards to service
  - c. Perhaps by even preventing them from service because of their age
3. In **1 Ti 4:12**, Paul was writing to the young evangelist Timothy...
  - a. In which he tells him, “Let no one despise your youth...”
  - b. Even then there was the danger of some looking down upon those who were younger
4. In this lesson, I wish to...
  - a. Illustrate how God often used young people to carry out His purposes
  - b. Point out the kind of young people God can use
  - c. Remind those of us who are older of our responsibility to the young

[While God often used the elderly (cf. Moses, Joshua) to fulfill His purpose, there are many examples of God using the young as well..]

### I. GOD’S USE OF YOUNG PEOPLE

#### **A. TO SAVE ISRAEL IN TIME OF FAMINE...**

1. It was through **Joseph** that God provided Israel a means to survive a famine
2. He was **seventeen** when sold as a slave to Potiphar - cf. **Gen 37:2**

#### **B. TO DELIVER ISRAEL FROM THE PHILISTINES...**

1. As when God used **David** to defeat Goliath
2. Even though he was “but a youth”, according to King Saul - **1 Sam 17:33**

#### **C. TO LEAD ISRAEL TO ITS GREATEST HEIGHTS...**

1. God had David appoint **Solomon** to succeed him
2. Who when he became king, thought of himself as but “a little child” - **1 Kin 3:7**

#### **D. TO RESTORE JUDAH TO THE TRUE WORSHIP OF GOD...**

1. When **eight**, **Josiah** became king, and was a good one - **2 Chr 34:1-2**
2. When **sixteen**, he sought to serve God - **2 Chr 34:3**
3. When **twenty**, he instituted religious reforms throughout Judah - **2 Chr 34:3**

4. When **twenty-six**, he restored the temple, and the Passover - **2 Chr 34:8; 35:18-19**

**E. TO PROPHECY TO THE NATIONS...**

1. Speaking of **Jeremiah**, who tried to escape his prophetic call - **Jer 1:4-6**
2. But God told him to not say, "I am a youth", that He would be with him - **Jer 1:7-8**

**F. TO REVEAL THE SOVEREIGNTY OF GOD OVER THE NATIONS...**

1. This God did through **Daniel**, likely **12 to 15** when taken into captivity - **Dan 1:3-5**
2. Making him **15 to 18** when starting as Nebuchadnezzar's counselor - **Dan 1:18-20**

**G. TO BRING THE SAVIOR INTO THE WORLD...**

1. Which He did through **Mary**
2. Who was but a young virgin - **Lk 1:26-33**

**H. TO PROCLAIM THE GOSPEL TO THE LOST...**

1. Referring to **Timothy**, selected by Paul to join him on his journeys - **Ac 16:1-3**
2. Who must have been quite young, for it was over twenty years later that Paul tells him to let no one despise his youth! - **1 Ti 4:12**

[It should be evident that God has often used young people to accomplish great things! I believe He can do much through young people today; but what kind of young people can He use?]

**II. THE KIND OF YOUNG PEOPLE GOD CAN USE**

**A. THOSE WILLING TO FLEE IMMORALITY...**

1. Like **Joseph** did, when it would have been so easy for him to acquiesce - **Gen 39:7-12**
  2. As **Timothy** was instructed - **2 Ti 2:22**
- **When anyone is willing to keep their bodies pure, they can be a temple in which the Holy Spirit can abide and do much good - cf. 1 Co 6:18-20**

**B. THOSE WILLING TO TRUST IN GOD...**

1. Like **David** did when fighting Goliath - cf. **1 Sam 17:37,45-47**
2. Who later proclaimed the value of trusting in God - **2 Sam 22:31**

**C. THOSE WHO HAVE THE PROPER PRIORITIES...**

1. Like **Solomon**, who realized the value of wisdom - **1 Kin 3:5-9**
  2. And later exhorted his son to seek after wisdom - **Pro 3:1-6**
- **If we are willing to seek the kingdom of God first, our Father will provide - Mt 6:33**

**D. THOSE WILLING TO SEEK THE LORD WITH HUMILITY...**

1. As did **Josiah**, even when he was eight years old - **2 Chr 34:3**
2. Who later was told that he was blessed because of this - **2 Chr 34:26-28**

**E. THOSE WILLING TO BOLDLY DO GOD'S WILL...**

1. As did **Jeremiah**, even though he had to be reassured at first - cf. **Jer 1:6-8**
2. But then began his ministry by preaching at the gate of the temple - **Jer 7:1-7**

**F. THOSE WILLING TO BE TRUE TO THEIR CONVICTIONS...**

1. As was **Daniel**, who refused to compromise his beliefs - **Dan 1:8**
2. But as a result found favor in the eyes of others - **Dan 1:9**

**G. THOSE WILLING TO HUMBLY SUBMIT TO GOD'S WILL...**

1. As did **Mary** - **Lk 1:38**
2. Who accepted the premise that with God nothing is impossible! - **Lk 1:34-37**

**H. THOSE WILLING TO BE AN EXAMPLE TO OTHERS...**

1. As Paul instructed **Timothy** - **1 Ti 4:12-16**
2. An example in word, in conduct, in love, in spirit, in faith, in purity  
-- For then can one save not only themselves, but others as well! - **1 Ti 4:16**

[Certainly young people who are willing to emulate the examples of Joseph, David, etc., can be of great service today! But we who are older can encourage them when we remember...]

**III. OUR RESPONSIBILITY TO THE YOUNG**

**A. RECEIVE THEM...**

1. As Jesus emphasized when young children were brought to him - **Mt 18:5; 19:14**
2. For in receiving them in Christ's name, we receive Christ Himself!

**B. DON'T PLACE STUMBLING BLOCKS IN THEIR WAY...**

1. We should be very careful in this regard - **Mt 18:6-7**
2. The Father is very concerned about their spiritual well-being - **Mt 18:10,14**

**C. ENCOURAGE THEM...**

1. As Paul instructed the church at Corinth to do for Timothy - **1 Co 16:10**
2. When young people are involved in the work of the Lord, the last thing they need is for the people of God to discourage them!

**D. DESPISE THEM NOT...**

1. As Paul admonished the church regarding young Timothy - **1 Co 16:11**
2. As Paul admonished Timothy himself in our text - **1 Ti 4:12**

**CONCLUSION**

1. Yes, the young can and should be very active in doing the work of the Lord!
  - a. We certainly have many examples of God using the young
  - b. And we have the example of Jesus Himself, at age twelve - cf. **Lk 2:41-49**
2. We who are older should always be careful to encourage the desire of the young to serve, and let no one despise their youth!

In closing, we might all ask ourselves: **“Are we about our Father's business?”** Whether young or old, we should be!

# Be An Example To The Believers

## 1 Timothy 4:12

### INTRODUCTION

1. Instructing Timothy as to his obligations, Paul charges him to “be an example to the believers...”  
- **1 Ti 4:12**
2. The word “**example**”...
  - a. Comes from the Greek word “**tupos**”
  - b. Used here in the sense of being **a pattern, an example**, for others to follow

[We shall examine what sort of example Paul has in mind, but let’s first stress that Timothy is not the only person who ought to be an example...]

### I. THOSE WHO OUGHT TO BE EXAMPLES

#### **A. MINISTERS OF THE GOSPEL...**

1. Such as Timothy - **1 Ti 4:12**
  2. Such as Titus - **Ti 2:7-8**
- **Preachers and evangelists should certainly set a good example for others**

#### **B. SHEPHERDS OF THE FLOCK...**

1. As Peter charged the elders - **1 Pe 5:1-3**
  2. As the Hebrew writer encouraged his readers to follow their faith - **He 13:7**
- **Elders (i.e., bishops and pastors) should provide an example worth following**

#### **C. FAITHFUL CHRISTIANS...**

1. Certainly true of mature Christians - **Ph 3:15-17**
  2. Can also be true of new Christians (e.g., the new church at Thessalonica) - **1 Th 1:6-8**
  3. And true of younger Christians (e.g., Timothy) - cf. **1 Ti 4:12a**
- **All Christians, young and old, should strive to be examples to one another!**

[Now let’s consider...]

### II. THE KIND OF EXAMPLES WE SHOULD BE

#### **A. AN EXAMPLE IN “WORD”...**

1. Many understand Paul to refer to **speech**, personal conversation (cf. **Barnes**)
  - a. Certainly Christians are to be careful in their speech - cf. **Ep 4:29,31; 5:4,12**
  - b. Their speech should be with “grace” (remember Jesus?) - **Co 4:6**; cf. **Lk 4:22**
2. Others think Paul was referring to **doctrine**, what one taught (cf. **Clarke**)
  - a. That one teach nothing but the truth, that which accords to God’s Word
  - b. Timothy was to be careful regarding doctrine - cf. **1 Ti 4:6,13,16**

- **Whether in private conversation or public teaching, Christians should set an example of speaking the truth with grace**

#### **B. AN EXAMPLE IN “CONDUCT”...**

1. The KJV uses the word “conversation”; the ASV has “manner of life”
    - a. The Grk. is **anastrophe** - “manner of life, conduct, behavior, deportment” - **Thayer**
    - b. “The word ‘conversation’ we now apply almost exclusively to oral discourse, or to talking. But it was not formerly confined to that and is never so used in the Scriptures. It means conduct in general - including, of course, our manner of speaking, but not limited to that - and should be so understood in every place where it occurs in the Bible.”  
- **Barnes**
  2. Regarding our conduct or manner of life, it should:
    - a. Demonstrate meekness and wisdom - **Ja 3:13**
    - b. Display holiness, reverence, purpose - **1 Pe 1:15-19**
- **Not only is our conduct to be an example to the believers, but honorable among unbelievers - cf. 1 Pe 2:11-12**

#### **C. AN EXAMPLE IN “LOVE”...**

1. The KJV uses the word “charity”; most other translations have “love”
    - a. The Grk. is **agape** - “brotherly love, affection, good will, love, benevolence” - **Thayer**
    - b. A popular definition is “active good will”
  2. The love we are to display is to be manifested toward:
    - a. God and our brethren - **Mt 22:37; 1 Jn 4:11**
    - b. Our fellow man including our enemies - **Mt 22:39; 5:44**
- **In a world where love is often lacking, Christians should exemplify the virtue**

#### **D. AN EXAMPLE IN “SPIRIT”...**

1. Most translations omit the phrase “in spirit”; not found in the oldest manuscripts
  2. The Grk. is **pneuma** - as used here, it refers to zeal, disposition or attitude
  3. That Christians should be fervent in spirit is clearly taught elsewhere:
    - a. In reference to good works - **Ti 2:14**
    - b. In reference to our service to the Lord - **Ro 12:11; Re 2:4**
    - c. In reference to our love for one another - **1 Pe 1:22; 4:8**
- **Christians should provide an example of enthusiasm in their service, not lethargy!**

#### **E. AN EXAMPLE IN “FAITH”...**

1. Nearly all translations read “faith”; the ISV reads “faithfulness”
    - a. The Grk. is **pistis** - “assurance, belief, believe, faith, fidelity” - **Strong**
    - b. It can refer to either the belief one has (as in God), or to the fidelity and faithfulness of one’s character
  2. Both should be true of the Christian:
    - a. Possessing a strong belief or faith in God and Christ - **He 11:6**
    - b. Displaying the character of faithfulness and dependability - **Re 2:10**
- **“At all times, and in all trials show to believers by your example, how they ought to maintain unshaken confidence in God.” - Barnes**

**F. AN EXAMPLE IN “PURITY”...**

1. Virtually all translations use the word “purity”
    - a. The Grk. is hagneia - “purity, sinlessness of life” - **Thayer**
    - b. In the NT, used only here and in **1 Ti 5:2**
  2. Moral or sexual purity, both in thought and act, seems to be the idea
    - a. “There should be nothing in your contact with the other sex that would give rise to scandal.” - **Barnes**
    - b. “Chastity of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules than perhaps any other person.” - **Clarke**
- **As Paul would instruct Timothy later, all Christians should “flee youthful lusts” and “pursue righteousness, faith, love, peace...” - cf. 2 Ti 2:22**

**CONCLUSION**

1. Are we calling on the Lord out of a pure heart...? - cf. **2 Ti 2:22**
  - a. Calling upon Him for our salvation?
  - b. Calling upon Him for our sanctification?
2. Then let our example be one that illustrates the power of the gospel to impact...
  - a. Our words
  - b. Our conduct
  - c. Our love
  - d. Our spirit
  - e. Our faith
  - f. Our purity

What kind of church (people) would we be if everyone followed our own example in these things? May this question motivate us to examine our lives and correct any deficiencies that we may find...



# That Your Progress May Be Evident

## 1 Timothy 4:13-16

### INTRODUCTION

1. In **1 Ti 4:13-16**, we find Paul telling Timothy things to do...
  - a. Until Paul was able to come to him
  - b. That would make Timothy's progress evident to all
  - c. That would save himself and those who heard him-- **These instructions were related to Timothy's work as an evangelist**
  
2. Yet are there not applications that all Christians can take from this passage...?
  - a. As we await the coming of our Lord?
  - b. That would make our own progress evident to all?
  - c. That would save ourselves and those near us?-- **Indeed, these instructions are worthy of our careful consideration as Christians!**

[With this in mind, what can be gleaned from Paul's charge in this passage so **"That Your Progress May Be Evident"**...?]

### I. GIVE YOUR ATTENTION

#### **A. TO READING...**

1. In Timothy's case
  - a. It may refer to public reading of Scripture, a custom in the synagogue that was continued in the church - **Lk 4:16-20; Ac 13:15; 15:21; 1 Th 5:27; Co 4:16; Re 1:3**
  - b. It may also include private reading, for the benefit of personal growth - **Josh 1:8**
2. In our case
  - a. We should certainly give attention to daily Bible reading for spiritual growth - **Psa 1:1-3**
  - b. We might also read other books to encourage our walk with God - **Ph 4:8**-- **At the very least, reading God's Word is essential to our spiritual progress!**

#### **B. TO EXHORTATION...**

1. In Timothy's case
  - a. It likely refers to public teaching or preaching, in which one exhorts others - **Ro 12:8**
  - b. It may also include private exhortation, as one encourages another - **1 Th 5:11**
2. In our case
  - a. We exhort one another by our frequent assembling - **He 10:24-25**
  - b. We can also exhort one another daily - **He 3:13**-- **Exhorting another person not only blesses them, but ourselves as well!**

#### **C. TO DOCTRINE...**

1. In Timothy's case
  - a. This refers to the teaching or instruction he would do as a minister - **1 Ti 4:6**

- b. It was a charge that was especially given to him - **1 Ti 4:11**
- 2. In our case
  - a. We may teach in various ways, in public or private, in example or word, but teach we must - **He 5:12**
  - b. We may be limited where we may teach, but teach we must - **1 Ti 2:12; Ti 2:3-4**
- **Those who teach, benefit greatly through the preparation required to teach!**

#### **D. TO YOUR GIFT...**

- 1. In Timothy's case
  - a. It referred to a gift given through the laying on of hands - **1 Ti 4:14**
  - b. He had a gift imparted by the laying on of Paul's hands, that required some reminding; likely a miraculous gift - **2 Ti 1:6**
- 2. In our case
  - a. There are gifts given related to our function in the body of Christ - **Ro 12:3-8**
  - b. It is important that we administer our gift in service to our brethren - **1 Pe 4:10-11**
- **Certainly as one exercises their gift, their progress will be evident to others!**

[Paul's instructions to Timothy can easily be applied to ourselves, can't they? Let's now endeavor to apply his remaining charges to Timothy, which can be summarized by the phrase...]

## **II. GIVE YOURSELF ENTIRELY**

### **A. MEDITATE ON THESE THINGS...**

- 1. Dwell upon the things commanded in this passage
- 2. Are you reading that which will build you up?
- 3. Do you exhort your brethren, are you teaching them in ways that benefit them?
- 4. Are you utilizing your God-given abilities and opportunities, or are you burying them?
- **Perhaps the parable of the talents will help in your meditation - Mt 25:14-30**

### **B. TAKE HEED TO YOURSELF...**

- 1. Do not neglect your own spiritual development (which is why you should read)
- 2. Do not neglect your own brethren (which is why you should exhort them)
- 3. Do not neglect your own opportunities (which is why you should teach them)
- 4. Do not neglect your own gift (which is why you should develop and utilize it)
- **We can be so busy, that we neglect ourselves and not be prepared - cf. Lk 21:34**

### **C. TAKE HEED TO THE DOCTRINE...**

- 1. We must be true to the Word of God
- 2. We must avoid being misled by false teachings
- 3. We must be sure that what we teach others is true
- **Fellowship with God and brethren are affected by doctrinal faithfulness - 2 Jn 9-10**

### **D. CONTINUE IN THEM...**

- 1. These exhortations are not to be soon forgotten
- 2. These duties require perseverance
- **Eternal life comes to those who patiently continue to do that which is good - Ro 2:7**

## CONCLUSION

1. What benefit could Timothy expect by heeding these admonitions...?
  - a. He would save himself! - **1 Ti 4:16**
  - b. He would save those who heard him! - **1 Ti 4:16**
  
2. Is that not a goal worthy of...
  - a. Giving attention to these things?
  - b. Giving ourselves entirely to them?

So if we desire to have progress evident to all, and in the process save ourselves and others, then apply these admonitions as though they were written to us...!

# Family Matters

## 1 Timothy 5:1-2

### INTRODUCTION

1. In his instructions to Timothy as a minister of the gospel, Paul counsels him on how to treat the members of the congregation - cf. **1 Ti 5:1-2**
2. The figures used in this passage presuppose that we...
  - a. Are indeed a family
  - b. Should act accordingly

[In this lesson, I would like to expound upon that thought. First, as Christians and members of the body of Christ...]

### I. WE ARE INDEED THE FAMILY OF GOD

#### **A. THAT WE ARE THE FAMILY OF GOD...**

1. Was alluded to earlier in this epistle - **1 Ti 3:14-15**
2. Was taught by Jesus during His ministry - **Mt 12:46-50**

#### **B. WE BECAME MEMBERS OF THIS FAMILY...**

1. By doing the will of the Father - **Mt 12:50**
2. By faith and baptism - **Ga 3:26-27**
3. By being “born again” of water and the Spirit - **Jn 3:3-5**
4. By being “adopted” (to use a different figure) - **Ep 1:3-5**

#### **C. WHEN WE BECAME MEMBERS OF THIS FAMILY...**

1. Some might have been cut off by our physical family - **Mt 10:34-39**
2. Yet we gained a much larger family - **Mk 10:28-30**
3. Included in this family are:
  - a. God as our Father in heaven
  - b. Jesus as our “elder brother” - **He 2:11-12**
  - c. All Christians as our brothers and sisters

[This is a wonderful blessing we can enjoy now in Christ, if fully utilized. Yet with blessings come responsibilities; this is especially true when it comes to the family of God...]

### II. WE SHOULD TREAT ONE ANOTHER AS FAMILY

#### **A. OUR TEXT DEMONSTRATES HOW...**

1. From a **young** person’s point of view, they should treat:
  - a. Older men as fathers
  - b. Older women as mothers

- c. Younger men as brothers
- d. Younger women as sisters
- 2. From an **older** person's point of view, they should treat:
  - a. Older men as brothers
  - b. Older women as sisters
  - c. Younger men as sons
  - d. Younger women as daughters

**B. PAUL PROVIDES EXAMPLES...**

- 1. As a **father** to a **son** (Timothy) - **1 Ti 1:2,18; 2 Ti 1:2; 2:1; Ph 2:19-22**
- 2. As one **brother** to another (Epaphroditus) - **Ph 2:25**
- 3. As a **son** to a **mother** (the mother of Rufus) - **Ro 16:13**
- 4. In teaching on family duties - **Ep 6:1-4**
  - a. Like obedient children, we should show honor to our older brethren
  - b. Like loving fathers, tender treatment should be shown to younger brethren

**C. ESPECIALLY WHERE CORRECTION IS NEEDED...**

- 1. In our text, Paul instructs Timothy on how to **exhort**
  - a. When instructive criticism was necessary
  - b. When there is to be caution against "rebuke" (an otherwise natural inclination)
    - 1) Lit., to strike upon, beat upon - **Thayer**
    - 2) To chastise with words, to chide, upbraid, rebuke - **ibid.**
- 2. This can make quite a difference in handling differences
  - a. We would be gentle with one another - cf. **Ga 6:1**
  - b. As David wanted for his son Absalom - cf. **2 Sam 18:5**

[Not only is being the family of God a blessing in the best of times, it can also help when things are not going well; it can smooth the rough times in our relationships! Finally, a few thoughts on how...]

**III. WE CAN DEVELOP A STRONG SENSE OF FAMILY**

**A. LEARNING BY EXAMPLE...**

- 1. Children of loving families are more likely to produce loving families
- 2. As children of God, we can learn "family values" from our Father and Elder Brother
  - a. From God we learn what love is - 1 Jn 4:9
  - b. From Jesus we learn how to love one another - **1 Jn 3:16; Jn 13:34**
- 3. Thus we are better prepared to love another
  - a. When we meditate upon the love of God
  - b. When we dwell in the love of the Father and the Son - **Jn 14:21; 15:9-10**

**B. THROUGH SHARED EXPERIENCES...**

- 1. For a relationship to exist requires shared experiences
- 2. It was shared experiences that bonded Paul and his brethren at Philippi - **Ph 1:3-8**
- 3. Take advantage of opportunities to be with your brethren, and the sense of family will grow!

**C. THROUGH PURITY OF CONDUCT...**

1. Nothing destroys a sense of family like sin
  - a. Impure conduct caused Amnon to hate his sister Tamar - cf. **2 Sam 13:15**
  - b. Impure conduct caused Absalom to hate his brother Amnon - cf. **2 Sam 13:22**
2. In our text, Paul cautioned Timothy about his conduct toward younger sisters
  - a. “younger as sisters, with all purity” - **1 Ti 5:2**
  - b. He “was to indulge in no word, or look, or action, which could by any possibility be construed as manifesting an improper state of feeling.” - **Barnes**
3. Improper conduct between brothers and sisters in Christ:
  - a. Has devastated many congregations
  - b. Destroys any sense of family
4. Thus all would do well to heed a later admonition by Paul - cf. **2 Ti 2:22**
  - a. “Flee also youthful lusts”
  - b. “Pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart”

## CONCLUSION

1. One of the greatest blessings of being a Christian is being in the family of God...
  - a. To have God as your Father, Jesus as your Elder Brother
  - b. To have an unlimited supply of mothers, fathers, brothers and sisters
2. But to fully experience this blessing, we must treat one another like family...
  - a. In our love for one another
  - b. In our correction of one another

May we reap the fullest benefit of membership in the family of God, by heeding Paul’s admonition to Timothy...!

# The Care Of Widows

## 1 Timothy 5:3-16

### INTRODUCTION

1. In the New Testament church, the care of widows was an important concern...
  - a. The church at Jerusalem made sure none were neglected - cf. **Ac 6:1-7**
  - b. James described caring for widows as “pure and undefiled religion” - **Ja 1:27**
  - c. Paul charged Timothy to “Honor widows who are really widows” - **1 Ti 5:3**
  
2. Yet it was not a responsibility simply to be thrust upon the church...
  - a. The local church has its limitations
  - b. Family members have their obligations
  - c. Even widows themselves bear some responsibility

[In the text for this study, **1 Ti 5:3-16**, the apostle Paul instructs Timothy regarding “**The Care Of Widows.**” We first note the care to be given widows...]

### I. BY THEIR FAMILIES

#### **A. TO SHOW PIETY AT HOME...**

1. “...let them first learn to show piety at home” - **1 Ti 5:4**
2. “The word is commonly used to denote piety toward God, but it is also used to denote proper reverence and respect for a parent.” - **Robinson**
3. This is one way that children “honor” their parents - cf. **Ep 6:1-2**

#### **B. TO REPAY THEIR PARENTS...**

1. “and to repay their parents; for this is good and acceptable before God” - **1 Ti 5:4**
2. Think of the care and sacrifice parents make for their children
3. “This debt can never be wholly repaid, but still a child should feel it a matter of sacred obligation to do as much toward it as possible.” - **Barnes**

#### **C. TO PROFESS TRUE FAITH...**

1. Refusal to provide for one’s own family is a denial of true religion - **1 Ti 5:8**; cf. **Ja 1:27**
2. Even unbelievers care for their own: “Every man should take care of his own family” - **Cicero**
3. Dare we do any less?

[Families should care for their widows, for “widows indeed” are those who are left alone and trust in God through prayers night and day (**1 Ti 5:5**). They are certainly not ones who “live in pleasure” (**1 Ti 5:6-7**), of which Paul will say more later. Next Paul writes of the care given to “widows indeed”...]

### II. BY THE CHURCH

**A. THEY MAY BE TAKEN “INTO THE NUMBER”...**

1. I.e., included on a list of those cared for by the church - **1 Ti 5:9**; cf. **Ac 6:1-7**
2. From the qualifications (see below), some conclude these widows would be given special duties to fulfill for the church
3. Since it was not uncommon for the church to provide for its own on special occasions (cf. **Ac 4:34-35**), this appears to be list for those given **long-term care** by the church

**B. PROVIDED QUALIFICATIONS WERE MET...**

1. Over sixty years old, the reasons for which given later - **1 Ti 5:9**
2. The wife of one man - **1 Ti 5:9**
  - a. Assumed by many to mean one husband at a time
  - b. Otherwise Paul would later tell younger widows to do that which disqualify them for any help in the future - cf. **1 Ti 5:14**
3. Well reported for good works - **1 Ti 5:10**; cf. Dorcas, **Ac 9:36-39**
  - a. Brought up children
  - b. Lodged strangers
  - c. Washed the saints' feet
  - d. Relieved the afflicted
  - e. Diligently followed every good work

[Such qualifications were required because the church does not have the ability to help everyone (cf. **1 Ti 5:16**). For younger widows especially, Paul writes of the care given to widows...]

**III. BY THEMSELVES**

**A. YOUNGER WIDOWS ARE TO BE REFUSED...**

1. The church is not take younger widows “into the number” - **1 Ti 5:11**; cf. **5:9**
  - a. That is, into long term care by the church
  - b. Though short term care might be provided along with others
2. Reasons to refuse younger widow
  - a. They will want to remarry, forsaking the commitment expected of those taken into the number - **1 Ti 5:11-12**
  - b. They will become idle gossips and busybodies, saying and doing things they should not - **1 Ti 5:13**; cf. **2 Th 3:11**; **1 Pe 4:15**

**B. YOUNGER WIDOWS ARE ENCOURAGED TO REMARRY...**

1. This is what Paul “desires”, it is his opinion or counsel - **1 Ti 5:14**
2. For younger widows to marry, bear children, manage the household - cf. **Ti 2:4-5**
3. To give no opportunity to the adversary to speak reproachfully - cf. **Ti 2:5,8**
4. For some have already turned aside to Satan - **1 Ti 5:15**; cf. **Ph 3:18-19**

**CONCLUSION**

1. “**The Care Of Widows**” should be an important concern for us today...
  - a. Such care is a mark of pure religion
  - b. Such care is an expression of due respect toward those who have done so much



2. Yet the church has many obligations, it cannot afford to become burdened by this one - **1 Ti 5:16**
  - a. For this reason families must accept their responsibilities
  - b. Younger widows must accept their own responsibility
  - c. Today, even governmental assistance is often available

For those who are “really widows”, left alone, trusting in God, and who meet the qualifications listed in our text, then “**The Care Of Widows**” is a duty not to be neglected by the Lord’s church...

# Fleeing In Full Pursuit

## 1 Timothy 6:3-11

### INTRODUCTION

1. In **1 Ti 6:11**, we find an interesting contrast concerning the “man of God”...
  - a. He is told to “flee” (Grk., **pheugo**)
  - b. He is told to “pursue” (Grk., **dioko**)
  - c. In the Grk. NT, these two words are next to each other, highlighting the contrast between them
2. So while one is fleeing from some things, he should be pursuing other things...
  - a. Are we fleeing those things from which we ought to flee?
  - b. Are we pursuing those things we need to pursue?

[Ask yourself these questions as we consider “**Fleeing In Full Pursuit**”. First, there are...]

### I. THINGS TO FLEE

#### **A. DOCTRINAL ERROR...**

1. Contrary to the words of our Lord and the doctrine according to godliness - **1 Ti 6:3**
2. Especially any error related to:
  - a. The practice of fornication (“flee sexual immorality”) - **1 Co 6:18**
  - b. The practice of idolatry (“flee from idolatry”) - **1 Co 10:14**
3. This implies that we must learn the truth - how can we flee from an unknown enemy?

#### **B. DISPUTES AND ARGUMENTS OVER WORDS...**

1. What might be described as “word battles” - **1 Ti 6:4-5**
  - a. Some people become obsessed with such things
  - b. They love to argue religion, just for the sake of arguing!
2. The outcome of such discussions are often:
  - a. **envy** - the ill will one has when bested by an opponent
  - b. **strife** - the condition that exists while argument is being discussed and people refuse to admit defeat
  - c. **reviling** - abusive language (e.g., slander, scorn) regarding the opposition
  - d. **evil suspicions** - mistrust, suspecting and impugning another’s motives
3. Where discussions become “useless wranglings”
  - a. By men “of corrupt minds and destitute of the truth”
    - 1) They can’t think straight
    - 2) They don’t even know what is really true
  - b. By men who think “godliness is a means of gain”
    - 1) Some think such arguing will make them famous
    - 2) Others think it will give them power, position, even wealth
4. Timothy was told to stay away from such “wranglers”! - **1 Ti 6:5; 2 Ti 2:14-16,23**

**C. DESIRE FOR WEALTH...**

1. Godliness with contentment is the great gain - **1 Ti 6:6-8**
  - a. “You can’t take it with you”
  - b. Food and shelter are the only true “necessities”
  - c. Contentment is a grace to be learned - cf. **Ph 4:11-13**
2. Those who “desire to be rich” endanger themselves - **1 Ti 6:9**
  - a. They fall into temptation and a snare
  - b. They fall into foolish and harmful lusts which drown them in destruction and perdition
3. The love of money is a root of all kinds of evil - **1 Ti 6:10**
  - a. Some have strayed from the faith in their greediness
  - b. They found not happiness, but much sorrow!

[Such things we are to “flee” (**1 Ti 6:11**). Are we **fleeing** from them, or **flirting** with them? It helps to flee when we are in full pursuit of certain things...]

**II. THINGS TO PURSUE****A. RIGHTEOUSNESS...**

1. The quality of being right, and doing right, in the sight of God
2. The righteousness we seek is that found in Christ, and Paul illustrates the “pursuit” one should have for it - cf. **Ph 3:7-14**

**B. GODLINESS...**

1. This can be defined as “devotion to God which results in a life that pleases Him”
2. I.e., one who is godly displays a truly pious conduct
3. This godliness requires effort or exercise on our part - cf. **1 Ti 4:7**
4. The pursuit of godliness is well worth it, according to Paul - **1 Ti 4:8**

**C. FAITH...**

1. Faith in its subjective sense, “active reliance on God and His promises” - **Hendriksen**
2. Such reliance comes from the Word of God - **Ro 10:17**
3. At times, we must battle to maintain this reliance - **1 Ti 6:12**
4. There is the danger of developing a heart of unbelief, which is why we must always be in pursuit of faith - cf. **He 3:12-15**

**D. LOVE...**

1. We are to love God, brethren, even enemies - **Mt 22:36-40; 5:44**
  - a. This love is from the Grk. **agape**, “active good will”
  - b. It involves a decision of the will, not the heart
2. Such love does not come naturally, we must be taught it - e.g., **1 Th 4:9; 3:12**
3. Thus it is something we must pursue, or we will not have it!

**E. PATIENCE...**

1. Steadfastness, “the grace to bear up under adversities” - **Hendriksen**
2. Especially in times of persecution, discouragement, hard times
3. “Endurance” would be another word - e.g., Jesus, **He 12:1-4**

**F. GENTLENESS...**

1. This word is akin to “patience”, but with respect to people rather than circumstances
2. It affects how we treat others, even those with whom we differ - cf. **2 Ti 2:24-25**
3. Where the virtues of righteousness, godliness, faith, love and patience are present, the virtue of gentleness naturally follows

**CONCLUSION**

1. These things to flee and things to pursue were important to Paul...
  - a. He not only warned Timothy in this passage
  - b. He warned Timothy again in another epistle - **2 Ti 2:22-23**
2. Perhaps because there is something in human nature...
  - a. To pursue things we ought to be fleeing
  - b. To flee things we ought to be pursuing
3. Hopefully these words of the apostle will serve us well...
  - a. To keep us on the right track
  - b. To motivate us to be more diligent about moving in the right direction

Are we **“Fleeing In Full Pursuit”**, fleeing that which is wrong, pursuing that which is right...?

# The Christian And Money

## 1 Timothy 6:6-10,17-19

### INTRODUCTION

1. The Bible says a great deal about money...
  - a. It speaks about earning and spending, saving and giving
  - b. It even tells about wasting our money
2. It puts to rest two commonly held misconceptions about money...
  - a. That money provides ultimate security - **Pro 23:4-5; Lk 12:15**
  - b. That God condemns the rich for being rich
    - 1) He certainly hates false gain, wrong motives for getting rich, and lack of compassionate generosity among the wealthy
    - 2) But some of the most godly people in the Bible were rich (Job, Abraham, Joseph, David, Solomon, Barnabas, Philemon, Lydia, etc.)
3. The Bible also teaches that both the rich and poor must fight similar battles, such as...
  - a. Envy of others
  - b. Greed for more
4. One passage in particular addresses several attitudes that often accompany money...
  - a. It is found in **1 Ti 6:6-10,17-19**
  - b. Which can be divided into three sections: reminders, warnings and commands

[First, let's consider the...]

### I. REMINDERS TO THOSE WHO ARE NOT RICH

#### **A. DON'T THINK RELIGION IS JUST A WAY TO GET RICH...**

1. As did some in Timothy's day - **1 Ti 6:5**
2. As some do today (cf. "The Gospel Of Health And Wealth")
3. Religion (godliness) is of value only when joined with contentment - **1 Ti 6:6**

#### **B. GODLINESS WITH CONTENTMENT IS THE GREAT GAIN...**

1. That which constitutes true wealth - **1 Ti 6:6**
  - a. A consistent, authentic walk with God
  - b. Combined with satisfaction and peace within (regardless of finances)
2. The key is contentment!
  - a. A quality that is learned - cf. **Ph 4:11-12**
  - b. How is it learned? By having:
    - 1) A proper perspective on life - **1 Ti 6:7**
      - a) "You can't take with you"
      - b) "What did he leave behind?" "Everything."

- c) Ever see a hearse pulling a U-Haul trailer?
- 2) An understanding of the true physical necessities of life - **1 Ti 6:8**
  - a) Food and clothing
  - b) Shelter is not a necessity, as millions exist without it (e.g., in India)

[Thus **the reminder to those not rich** as to the key to true wealth: godliness with contentment! To those who want to get rich, Paul provides a...]

## **II. WARNINGS TO THOSE WHO WANT TO GET RICH**

### **A. THE DANGER OF PURSUING WEALTH...**

- 1. He is talking of those “who **desire** to be rich” - **1 Ti 6:9**
  - a. Those who have a firm resolve, a strong determination
  - b. One who is possessed with the thought of getting rich
- 2. Such will “**fall**”
  - a. Note the certainty: those who desire to be rich fall - cf. **Pro 28:20**
  - b. Into what will one fall? - **1 Ti 6:9**
    - 1) Temptations!
    - 2) Snares!
    - 3) Many foolish and harmful lusts!

### **B. THE DANGER OF THE LOVE OF MONEY...**

- 1. Note carefully what Paul says - **1 Ti 6:10**
  - a) It is the **love** of money, not money itself
  - b) It is “**a**” root of all kinds of evil (ASV, NKJV), not “**the**” root of all evil
- 2. Those who long for money (in greediness), will experience two perils
  - a) They will stray from the faith - cf. **Mt 6:24**
  - b) They will suffer many sorrows - cf. **Pro 28:20**

[Be careful, or you will find yourself in “the black hole of greed”! **This warning applies both to the poor** (who want to get rich) **and the rich** (who want to be richer). And now, we find Paul giving...]

## **III. COMMANDS TO THOSE WHO ARE RICH**

### **A. DO NOT BE HAUGHTY...**

- 1. That is, high-minded or conceited - **1 Ti 6:17**; cf. **Ja 4:6**
- 2. Remember that what you have ultimately comes from God!

### **B. DO NOT TRUST IN WEALTH FOR SECURITY...**

- 1. Riches are “uncertain” (especially in our economy!) - **1 Ti 6:17**
- 2. Riches are “insufficient” - cf. **Lk 12:15-21** (the parable of the rich fool)

### **C. BE A GENEROUS PERSON...**

- 1. Note the repeated emphasis - **1 Ti 6:18**
  - a. “Do good, be rich in good works”
  - b. “Ready to give, willing to share”

2. Look beyond the “good life” - **1 Ti 6:19**
  - a. Store up a good foundation for “the time to come”
  - b. Lay hold on “eternal life”!

## CONCLUSION

1. This does not exhaust the subject of money, but we have addressed several critical issues...
  - a. **For those struggling to make ends meet**
    - 1) Guard against being envious of the wealthy
    - 2) Focus on learning contentment in life
  - b. **For those engaged in the pursuit of money**
    - 1) It’s only a matter of time before you will be ensnared and miserable
    - 2) In the process, you will lose the very things you think money can provide (peace, happiness, love, satisfaction)
  - c. **For those blessed to be rich**
    - 1) Put away any conceit
    - 2) Forget about finding ultimate security in riches
    - 3) Tap into that which is life eternal, by cultivating generosity
2. Speaking of riches, the greatest treasures are those found in Jesus Christ...
  - a. “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.” - **Ep 1:7**
  - b. “In Whom are hidden all the treasures of wisdom and knowledge.” - **Co 2:3**
  - c. “And you are complete in Him, who is the head of all principality and power - **Co 2:10**
3. Why not come to Jesus today in complete obedience to His will...
  - a. Place your faith in Him who died for your sins
  - b. Repent of your sins
  - c. Confess your faith in the risen Christ, the Son of God
  - d. Be baptized into Christ for the remission of your sins

Then you can begin to experience the “true riches” which Jesus offers to all who will obey Him...!

# The Christian's Jihad

## 1 Timothy 6:12

### INTRODUCTION

1. A well-known term in the religion of Islam is **jihad**; sometimes translated “holy war”, it literally means “struggle”...
  - a. On a personal level - inner struggle against evil within oneself
  - b. On a social level - struggle for decency and goodness
  - c. On a military level - struggle on the battlefield, if and when necessary
2. Christians are followers of the Prince of Peace...
  - a. The kingdom is spiritual, and not expanded through carnal means - cf. **Jn 18:36**
  - b. Our Savior taught us: “...for all who take the sword will perish by the sword.” - **Mt 26:52**
3. This is not to say we do not have a true struggle, our own **jihad**...
  - a. We are to “fight (lit., struggle) the good fight of faith” - **1 Ti 6:12**
  - b. We are to “lay hold (lit., seize) on eternal life” - **1 Ti 6:12**

[Thus we are to battle and conquer. What is involved in “The Christian's Jihad”...?]

### I. WE MUST FIGHT THE GOOD FIGHT OF FAITH

#### **A. FIGHTING FOR THE FAITH...**

1. We must contend for **the** faith
    - a. That is, the doctrine in which we believe - **Ju 3-4** cf. **Ph 1:27**
    - b. A doctrine that has been delivered once for all - cf. **Ga 1:8-9; 2 Pe 1:3**
    - c. For false teachers have come - cf. **2 Pe 2:1-3**
  2. We must fight with the proper weapons
    - a. Not carnal weapons, but mighty in God nonetheless - **2 Co 10:3-4**
    - b. With gentleness, patience, humility, correcting those in the wrong - **2 Ti 2:24-26**
- **With the meekness and gentleness of Christ, we are to “cast down arguments” and bring “every thought into captivity to the obedience of Christ” - 2 Co 10:1-5**

#### **B. FIGHTING FOR OUR FAITH...**

1. We must contend for **our** faith
    - a. That is, our personal trust and conviction - e.g., **1 Ti 4:12**
    - b. That which we must pursue in our spiritual development - **1 Ti 6:11**; cf. **1 Pe 2:11**
    - c. For it is possible to develop an evil heart of unbelief - **He 3:12**
  2. Weapons to use in this struggle
    - a. Frequent exhortation - **He 3:13**; cf. **He 10:24-25**
    - b. The Word of God - **Ro 10:17; Jn 20:30-31**
- **We must put on the whole armor of God in our struggle - Ep 6:10-17**



[What is the ultimate goal of “The Christian’s Jihad”? In the words of our text...]

## **II. WE MUST LAY HOLD OF ETERNAL LIFE**

### **A. LAYING HOLD OF THE FUTURE HOPE...**

1. Paul likely has reference to that which is yet to be realized
    - a. That which is promised by God - **Ti 1:2**
    - b. That which is our inheritance - **Ti 3:7**
    - c. That which will be received at the Judgment - **Mt 25:46**
  2. To lay hold (seize) this hope, there are things we must do
    - a. Be set free from sin, become slaves to God, produce holiness - **Ro 6:22-23**
    - b. Do good, be willing to share - **1 Ti 6:17-19**
- **Are we patiently doing good, seeking glory, honor and immortality? - cf. Ro 2:7**

### **B. LAYING HOLD OF THE PRESENT POSSESSION...**

1. John uses the phrase “eternal life” as a blessing enjoyed in this life
    - a. God has given us eternal life, it is life in His Son - **1 Jn 5:11-12**
    - b. John writes that we might know we have this life - **1 Jn 5:13**
    - c. This life involves a knowledge of the Father and the Son - **Jn 17:2-3; 1 Jn 5:20**
  2. To lay hold (seize) this abundant life (**Jn 10:10**), there are things we must do
    - a. Walk in the light - **1 Jn 1:5-7**
    - b. Keep the commandments of the Lord - **1 Jn 2:3-6**
    - c. Love the brethren - **1 Jn 3:14-15**
    - d. Abide in the doctrine of Christ, that you might enjoy fellowship with both the Father and the Son- **2 Jn 9**
- **Are we sacrificing self for Christ’s sake, that we might enjoy blessings in this life and the one to come? - cf. Mk 10:28-30**

## **CONCLUSION**

1. Note what Paul wrote about his “struggle” as he came to the end of his life... - **2 Ti 4:7**
  - a. “I have fought the good fight”
  - b. “I have kept the faith”
2. Note also what he looked forward to receiving on the Judgment Day - **2 Ti 4:8**
  - a. The crown of righteousness
  - b. Given to him by the Lord, the righteous Judge

If we desire to receive the same, then let us heed his admonition given to Timothy:

***“Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.” - 1Ti 6:12***

Have you made the good confession (**Ro 10:9-10**)? Have you been clothed with Christ in baptism (**Ga 3:27**)? Are you engaged in “The Christian’s Jihad”...?