

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

PART ONE: Introduction and Greetings (1:1-2)

1 Timothy 1:1 - Probably none of us have any difficulty identifying Paul as a leader in the early church. One of the marks of a leader is that he or she knows what their spiritual gift or gifts are. Paul knew that one of these gifts was that of an Apostle. A sound leader will always recognize that his or her spiritual gift or gifts were not based on their own choice or selection. God is the one who chooses our spiritual gift. We see that Christ is also involved in commanding what our spiritual gift will be. These gifts are given at salvation and represent a certain place in the body of Christ (1 Cor. 12:18). Jesus made it very clear that he was the one who had chosen the Apostles and not they themselves (Jn. 15:16). Paul knew he had this gift because he had personally seen the Lord Jesus (1 Cor. 9:1). In addition he had performed the signs of an Apostle (2 Cor. 12:12 cp. Mt. 10:1-8). To be a leader, it is important to know and fully accept what our place is in the program of God is.

One of the marks of a leader is hope. This is not a wish like, "I hope it will rain today." It is our confidence and expectation with regard to the future. It is not of this world or material things but is focused on God (1 Tim. 6:17). Our hope is the appearing of our great God and Savior, the Lord Jesus Christ (Tit. 2:13). It motivates us to purify ourselves based on the model of Christ's purity (1 Jn. 3:2-3). It brings forth praise of God's mercy because it is not earthly but reserved in heaven, it is imperishable, it is undefiled or unspoiled by sin, and it will not fade away or lose value with passing of time (1 Pet. 1:3-4). Hebrews 6:19 states our hope is presently anchored in the most holy place in heaven, the very presence and residence of God and is said to be sure (assurance of salvation) and steadfast (security of salvation). It helps the leader to fear God or take Him seriously knowing that this hope will not be cut off (Prov. 23:17-18). Our future is not in people, material things, earthly notoriety or pleasure but is in Christ Himself.

1 Timothy 1:2 - We must understand that in some respect all believers can be leaders. Certainly we understand that elders and deacons, people with certain ministries in the church are spiritual leaders in the church, fathers in the home, mothers also have some leadership in relation to the children, and believing children and unmarried adults are leaders based on the example they set. Here we see that Paul as a model leader had spiritual children. Here Timothy is mentioned. Philemon is mentioned in Philemon 1:10. 1 Corinthians 4:14-17 develops this teaching. When people trust Christ at the time we share the gospel with them, we have a responsibility to follow up with them and teach them obedience to Christ's commandments (Matthew 28:20). If Matthew 28:19 requires that each Christian must personally share his or her faith, then Matthew 28:20 is just as binding that each Christian must do personal follow-up with those he brings to Christ. There is no room for hit-and-run evangelism. Notice that 1 Cor. 4:14-17 also exhorts these spiritual children to be imitators of the one that brought them to Christ. This, of course, is limited by imitating them only as they imitate Christ (1 Cor. 11:1). One of the reasons that the discipleship course was developed for

my website was to provide a tool that any believer can use to disciple someone. In one case the individual believer brought someone to Christ who was living in another country. He followed up with his convert through the use of letters. When we have spiritual children, it is our responsibility to admonish or warn them concerning spiritual pitfalls according to 1 Cor. 4:14. Being a spiritual father brings joy but following through brings joy to its peak (3 Jn. 1:4).

The leader must be one who needs God's grace (= God's goodness that we do not deserve) working in his life. He must recognize and communicate that he and anyone else is saved by grace received by faith (Eph. 2:8-9) apart from works (Rom. 11:6) and kept saved by grace (Rom. 5:2). He must live the Christian life and function as a leader in dependence upon God's grace which is appropriated by prayer (Heb 4:16), humility (James 4:6; 1 Cor. 15:10), relying on God's sufficiency in giving (2 Cor. 9:8), and claiming its sufficiency by faith (2 Cor. 12:9). He must prepare his mind for action in view of the fact that Christ will bring the final installment of God's grace at His return (1 Pet. 1:13). He must defend the gospel of grace against those who would cancel it (Phil. 1:7; Gal. 1:6-9) as well as those who just cloud it.

Mercy is another need for leaders. Grace is God giving us the good we do not deserve. On the other hand, mercy is God withholding the judgment that we do deserve. Mercy must be received and shared. Obviously, there is the mercy that is received when we trust Christ for salvation (1 Pet. 2:9-10). He needs to recognize that he is not worthy of the least of God's mercies (Gen. 32:10). He must not try to cover his sins but to confess and forsake them that he might experience God's mercy (Prov. 28:13). He must practice mercy in restoring repentant sinning believers (Gal. 6:1; 2 Cor. 2:5-11) and in rescuing and restoring those who have been influenced by false teachers (Jude 1:22-23). While mercy includes forgiveness, it also includes situations where God prevents calamity such as travel mercies or mercies in relation to crime or persecution. It is important that the leader understand the importance of appropriating this mercy for self and for others by prayer (Heb. 4:16). Finally, he must remind himself and others that how we show mercy toward others affects how God shows mercy to us (Mt. 5:7). James 2:13 reminds us that mercy triumphs over judgment.

Christ provided peace in the sense of reconciliation through the blood of His cross (Col. 1:20). This provision is for everyone but only those who receive it by faith in Christ actually have it (Rom. 5:1). Paul desired Timothy as a spiritual leader to have peace with its source being God the Father and the Lord Jesus Christ not anything else. Obviously Timothy had peace with God since he had placed his faith in Christ. It is important that the peace of Christ rule in the hearts or thought life of each believer (Col. 3:15). To have this peace, he must be a man of persevering prayer and thanksgiving (Phil. 4:6-7), and it is perfected by having our minds and thoughts centralized on God and trusting Him (Isa. 26:3). Peace is important within the body of Christ and the leader must be a promoter of it (Rom. 14:17-19). It is important to pursue peace in relation to getting along with people in general (Heb. 12:14). In short a leader is a peacemaker within the limits of Christ's lordship (Mt. 5:9).

PART TWO: Doctrines and Directions (1:3-2:15)

A. True doctrine overcomes false doctrine (1:3-11)

1 Timothy 1:3-4 - A very important part of spiritual leadership is confronting and stopping strange doctrines within the local church. The Greek word for strange is heteros which means that this doctrine is of another kind, i.e. contrary to God's word. The vehicle for bringing this about is instruction. Every church at one time or another encounters people who teach doctrines of another kind which are not found in scripture. In such cases the problem is often the substitution of manmade explanations of matters for the truth of God's word. Another issue illustrated by the genealogies is taking something in scripture and combining it with myths or manmade teachings. Substituting myths for the truth of God's word and mixing myths with God's word gives rise to all type of speculations or questionings. These are no substitute for the truth of God's word. God's plan with which we have been entrusted is not advanced by these things but is advanced by faith which is squarely based on God's word (Rom. 10:17). Notice that the word "administration" is from a Greek word translated "stewardship" in 6 other places. In this case it is a plan of God to which we have been entrusted. Instruction takes skill and patience (2 Tim. 2:24-25). There is a place for firm disciplinary action but the leader starts with instruction because the entrance of God's word brings light and not heat (Psalm 119:130).

1 Timothy 1:5 - The first purpose of the command for leaders to confront and refute those who teach manmade truth or mix manmade truth with the truth of God's word is to promote love from a pure heart in the lives of those believers who are being led. This love involves love for God. If love for God comes from a pure heart, it will not be based on how God can serve us but how we can serve Him. It will be a love that involves our whole inner being Mt. 22:37-38. This involves our choices, our emotions and our thoughts including our motives. The next object of love from a pure heart is love for fellow believers. Jesus stated that this is how our love for fellow-believers is to look in John 13:34-35. It is to have the same sacrificial love that Christ had for us. If it comes from a pure heart, it will not be a question of what they can do for us but what we can do for them. It will be about serving them and not using them. It will conform to obedience to the commandments of the New Covenant (2 John 1:5-6). Love for our fellow-man or our neighbor is to be to the same degree that we love ourselves (Mt. 22:39-30). This means doing nothing from selfish ambition but looking out for the interests of others (Phil. 2:3-4) and by this showing the mind of Christ (Phil. 2:5). This love even extends to our enemies (Mt. 5:44). We do this by speaking kindly to them even when they are unkind. We pray for them. These expressions of love must come from the heart. The love that comes from a pure heart is well described in 1 Cor. 13:4-7. Phil. 4:8 gives us directions on how are hearts are to be directed toward right thoughts.

The second purpose of the command for leaders to confront and refute those who teach manmade truth or mix manmade truth with the truth of God's word is to promote love from a

good conscience. The conscience is that part of each human being that tells us whether what we are thinking or doing is right or wrong. The conscience can be hardened as in 1 Tim. 4:2. The moment that we are saved from sin's punishment, our consciences are cleansed from dead works (Heb. 9:14) and from evil (Heb. 10:22). However, the believer has a responsibility to maintain a blameless conscience according to Acts 24:16. The Greek word for "blameless" means not causing someone to stumble or sin. We try not only to meet God's expectations in this regard but those of people as well according to Acts 24:16. Love then does not cause another believer to stumble into sin according to Rom. 14:13-16. While we receive a good conscience at salvation, we can lose that conscience by being hardened by the deceitfulness of sin (Heb. 3:13). We can wreck our conscience in relation to the faith, i.e. the truths of God's word. Without obeying God's word and without living up to our conscience, we cannot love from a good conscience. God cleansed it and our responsibility is to do the maintenance on it so that our love is what God intended it to be.

The third purpose of the command for leaders to confront and refute those who teach manmade truth or mix manmade truth with the truth of God's word is to promote sincere faith. We see that the underpinnings of authentic love are a pure heart or thought life, a good conscience and genuine faith. Sincere faith like genuine love expresses itself by specific helpful deeds and not just talk or teaching (James 2:15-16 cp. 1 Jn. 3:17-18). Real faith is based on God's word (Rom. 10:17) and is not just a leap in the dark. Faith shows itself by works (James 2:14-17). A false faith is the faith of the demons (James 2:19), the faith of Agrippa (Acts 26:27-29), and the temporary faith of emotionalism and not conviction (Luke 8:12-13). True faith is rooted and grounded in Christ (Col. 2:6-7) whereas false faith has no root within the one who has it (Luke 8:12-13). A sincere faith trusts Christ for salvation first and then trusts Christ for the power to live the Christian life. One may have sincere faith for salvation but lack it for practical holiness. As a result the believer misses abundant life. In the Christian life faith expresses itself or works through love (Gal. 5:6). No matter how things appear, faith trusts God and not appearance (2 Cor. 5:7). It is a matter of trusting God and His word and not our own understanding (Prov. 3:5).

1 Timothy 1:6 - Notice that this verse gives a reason for leaders being required to confront errors based on manmade teachings and errors based on mixing the teaching of God's word with manmade teaching and grounding people in the foundations of love for God, fellow-believer and fellow-man. When teachers and leaders turn aside from promoting the foundations of love which are a pure heart, a good conscience and a genuine faith, then they end up being trapped in discussion that does not promote the fruit that God wants in our lives. When the believer leaves these points, he or she is straying from being where God wants them to be. Rather than straying the leader needs to diligently stay the course with sound instruction that confronts and corrects both sin and error. By doing so, the leader can correct those who have strayed and prevent others from straying.

1 Timothy 1:7 - One of the problems that leaders face is the fact that there are many who want to be teachers of the law. This is not talking about the law of Christ which consists of the

commandments (both explicit and implied) that He gave during His earthly ministry (John 14:26 – recorded in the gospels and the first chapter of Acts) nor is it talking about His commandments that He gave through the Apostles and their associates through the Holy Spirit (John 16:12-14 – recorded in the last part of Acts 1 through the end of the New Testament). What is in view are those teachers who want to impose the Old Testament law in part or in whole on believers living in the current time period after the cross. There are some who would teach like one well-know Bible teacher who had numerous seminars all over the country who often mixed Old Testament and New Testament commandments without any explanation. Frequently believers who use the Old Testament as our rule of life use the cafeteria method of deciding which Old Testament commands apply and which ones do not. While all scripture is profitable (2 Tim. 3:16), it is not all directly applicable (Rom. 7:6). Believers share Christ's death (Rom. 6:1-7) and are therefore dead to the Old Testament law (Rom. 7:1-6; Gal. 2:18-19). We must remember that death in scripture does not speak of extinction but separation. Therefore, because we share Christ's death, we are separated from the Old Testament law and are no longer under its authority. The Old Testament law is profitable: when repeated in the New Testament law of Christ, when it clarifies a New Testament commandment and when it has principles behind it that are found in the New Testament, when it has predictive prophecies either already fulfilled or yet to be fulfilled in the future, or when it illustrates a New Testament truth. All of the Old Testament fits these categories. Teachers who do not adhere to these limitations end up making confident assertions that do not stand up to the whole of scripture and often they really do not understand what they are saying. We will see yet another use of the Old Testament in our next meditation.

1 Timothy 1:8-11 - We look at yet another way that all scripture especially the Old Testament is profitable or useful. It has to be used by the leader in a way that God intended not as it ended up being misused by people. It is not made for the believer, i.e. a righteous person. The believer is not righteous in and of himself but has the righteousness that God requires when he places His faith in Christ for salvation (Rom. 4:3-5, 22-23). Romans 3:20 explains that no human being is justified by works of the law in God's sight. It goes on to explain that by the law is the knowledge of what sin is. Our passage here gives specific examples of attitudes and behaviors that the law points to as sin. Using this law as God intended serves to help people see their need for a Savior and the provision of His death and resurrection for their sins and the need to receive the benefits by faith in Christ (1 Cor. 15:3-4; Rom. 1:16). This makes it in harmony with the gospel because it shows people their need for it. We can open the scripture to the ten commandments to show people their need, keeping in mind that this is the proper function of the law, and it was never intended to be the way of salvation. We will look at this passage again and note another way it is helpful for the believer in our next meditation.

While this passage sums up some of the teachings of the Old Testament. Each of these behaviors is identified in the New Testament Law of Christ as being sinful. This readily helps us to see that the prohibition of these behaviors pulled from the Old Testament are not only profitable but applicable to those of us living under the New Covenant because they are contrary to sound teaching or sound doctrine. 1 John 3:4 tells us that sin is lawlessness so we

are not to behave as lawless before God (1 Cor. 9:20-21). Being rebellious is said to be a sin (Tit. 1:10). Obviously being ungodly in a sin (Tit. 2:11-12) as well as being unholy (1 Pet. 1:14-16). Profaning, i.e. treating what is set apart for God's purpose as meaningless, is definitely a sin (Heb. 13:4). Murder of any kind is a sin (1 Pet. 4:15) as is sexual immorality (1 Cor. 6:18) and homosexuality (Rom. 1:26-27; 1 Cor. 6:9-10). Kidnapping is stealing and would be a sin (Eph. 4:28). Obviously lying and perjury which is a form of lying are sins (Eph. 4:15, 25, James 5:12). While this is not the primary application of this passage, it is an important secondary application.

B. Paul's Testimony (1:12-17)

1 Timothy 1:12 - One of the marks of a leader is being a person who is considered faithful. Do we follow through on what we have committed to do? While it is good for the followers to consider the leader faithful, it is far more important that the Lord Jesus Christ consider us faithful. Secondly, the leader looks to Christ as the one who strengthens him. This means he is not trusting and depending on his or her own strength (Eph. 6:10). Thirdly, it is Christ who puts us into service. The Holy Spirit assigns us our spiritual gift(s) (1 Cor. 12:4, 7, 11). It is Christ who assigns us our ministry or place of service (1 Cor. 12:5). We are told that we are to use our spiritual gifts to serve one another (1 Pet. 4:9-11) as believers. Our response to Christ (because of giving us strength, considering us faithful and putting us into service) is give Him thanks for so doing. In this way we express our humility and dependence on Him.

1 Timothy 1:13-16 - As leaders believers must acknowledge what they were before they trusted Christ. If we do not do so, people will not understand just how great God's mercy and grace are. We may have spoken inappropriately concerning God and Christ. We may have joined those who gave Christians a hard time. However, what makes the difference between where we are today versus where we were before is God's mercy (=God withholding the judgment and condemnation that we deserve) and God's grace (=God's goodness that we do not deserve). The leader must point to the fact that by faith in Christ - evidenced by love for fellow-believers - accessed this grace for us and can do so for them. Our acknowledgement of our sinfulness before we were saved helps highlight the fact that Jesus came into the world to save sinners. Paul states clearly that he was the worst of sinners. This emphasizes the fact that the leader must not sugar coat his sinfulness prior to his salvation. He must emphasize how merciful and patient that God was with him. This will serve as an example to unbelievers who are needing to become believers so that they can receive eternal life by faith in Christ. This type of testimony is one of the ways that the leader or any believer can share Christ with the unsaved. This passage is very practical in helping those who are so guilt-ridden that they think there is no hope for them. No matter how bad someone is, they are not the worst sinner. The Apostle Paul was the worst sinner according to the testimony of God's word.

1 Timothy 1:17 - Paul, as a leader, concluded his testimony with praise to God. A leader could be a pastor, elder, deacon, husband, parent or any believer by example. It is important that we know who God is and present an accurate view of who God is. First of all, God is a king. This

means His will or want-to must come first not our will or want-to. As king He determines what comes into our life and what does not. Some of this depends on our response to Him and some of it does not. He is eternal both as to His past and to His future (Ps. 90:2). He is immortal. This means He is incapable of dying. That is why the second person of the godhead Jesus had to become human so that He could sacrifice His humanity for our sins. Next we note that God is invisible (Ex. 33:20). This means that we have to live with the fact that we cannot see Him. We can speak to Him in prayer and He speaks to us through His word the scripture. He is the only God (Isa. 44:6). His qualities or attributes are not to frustrate us but to help us to consistently give Him honor and glory, i.e. the place of supreme importance in our lives.

C. Warring for faith and a good conscience (1:18-20)

1 Timothy 1:18 - Leaders have been entrusted with the command to confront teaching contrary to scripture, specifically myths (=man-made explanations of spiritual matters) and man-made teachings mixed with scripture. They are also commanded to promote love which comes from a cleansed heart, good conscience and a authentic faith. Finally, leaders are to set forth the right understanding and use of the Old Testament law in relation to both the unbeliever and the believer. This commanded work is to be carried out in harmony with God's word so that by that word they may conduct spiritual warfare in an honorable manner.

1 Timothy 1:19 - In fighting an honorable battle against Satan (1:18), it is important that the leader be strong in two areas. First he must keep or guard faith. We begin the Christian life by hearing God's word and responding in faith. We are also to live the Christian life by faith in depending on Christ to supply the enablement of the Holy Spirit, taking God at His word and acting in obedience to it (Col. 2:6; Gal. 2:20, 3:1-5). Secondly, he must keep a good conscience in both the sight of God and in the sight of people (Acts 24:16). Just as a ship wrecks by running aground, leaders who fail to follow these principles can wreck their lives in regard to the faith (= the teachings of the New Testament). So believers may lose a good conscience, and they may lose faith in trusting Christ for the problems and issues of life. However, they will not lose their salvation or the faith that received it. This verse serves as a guide and a warning to Christians as we carry on any form of leadership.

1 Timothy 1:20 - When leaders or any believer for that matter quits living by faith and keeping a good conscience as shown by sin or accepting or promoting false belief systems, leaders must take action along the lines of Mt. 18:15-17; Gal. 6:1; Tit. 3:10. If that fails, then the process of 1 Cor. 5:1-5 is the final step in which they are put out of the church. Paul referred to this as delivering the sinning or erring brother over to Satan to break the power of the sin nature in 1 Cor. 5:1-5. The purpose of all the steps of the church discipline process including this last one is to bring about correction and restoration. Note the phrase "that they may learn not to" (NKJV). The question often occurs especially in the church at large. Should believers name names when someone is living in open sin or open error or not include the name. Here we see that it is important to name names at least some of the time. The purpose that requires this process on the part of leaders is so that the sinning or erring believer will not continue to bring

shame to the name of Christ. This is consistent with the statement of John the Baptist which said in John 3:30, "He must increase and I must decrease." When a leader or any believer brings shame to Christ's name, Christ is decreased, but when that ceases to be because of repentance, then Christ is increased. Let us live and lead so that Christ is magnified (Phil. 1:20).

D. Directions for Prayer (2:1-8)

1 Timothy 2:1-4 - We see that the leader is to be an intercessor for all people, and for all those who are in authority and in Eph. 6:18 for all believers. Petitions emphasize that these requests be specific. Notice that God wants everyone to be saved and this needs to be a major focus of our intercessory prayer. We are also to give thanks for them. This requires faith when the person you are praying for and giving thanks for is very antagonistic to you, or the political leader for whom you are praying is someone with whom you strongly disagree. The word "urge" is from the same Greek word that is translate encourage which means the leader is to encourage those he leads or for whom he serves as a model to pray for and even give thanks for these political leaders and undesirable people. There are several reasons given. First this makes it possible for us to have a tranquil or undisturbed life. Secondly, it enables us to lead a quiet life. This simply means a life that is free of contentiousness on our part. Thirdly, this is to make possible that these qualities make possible complete devotion to God and a life worthy of respect (word "dignity"). The fourth reason given is that this pleases God is His role as a Savior. The final goal of our prayer is that all people will be saved because that it what God wants. However, notice that God wants all people not only to be saved but to come to the knowledge of the truth which means that God wants them to experience full discipleship or the abundant life (cp. John 8:30-32; John 10:10). While we know that most people will reject Christ (Mt. 7:13-14), that is still God's desire and should be our desire as well.

1 Timothy 2:5 - The message of a leader in Christianity is very important. Everyone has the potential to lead in some sense. Some may be pastors, elders, deacons, head of a ministry, teaching, coordinating ministries, or simply being a role model of Christ. One of the key teachings is the oneness of God. This counters those who would make the doctrine of the trinity to mean that there are three gods. It is also very important that the leader understand and communicate that Christ is the only mediator or go-between God and people. With the unsaved that means that there is no other approach to God other than through Christ (cp. John 14:6; Acts 4:12). Since Jesus is also God, He has the same attributes as God the Father. However, since He is also man, he is able to connect with people. You may find the following diagram to be helpful:

{{God}}> {Jesus, God/Man} <.....{Man or people}.

Jesus is also the only mediator for the one who has trusted Christ as Savior. This means that we come to God in His name in prayer (John 14:13-14; 16:23-24). Notice that there is one mediator not several. This means that the departed believers are not involved in praying and interceding for us. This is why we do not pray to Mary or any other deceased believer. According to Eph. 2:18 our access to God is through Christ. Christ's role as a mediator is supported by His speaking to the Father in our defense (1 John 2:1) as an advocate and

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

interceding or praying for us as being our High Priest (Rom. 8:34; Heb. 7:25). By requiring only one mediator, access to God is simplified and yet at the same time by requiring a mediator, the holiness of God is not compromised. It is very freeing to people to know that they can come to God through Christ without having to go through some other mediator or other rigmarole.

1 Timothy 2:6 - As a leader whether formally or only by example, it is important to have and communicate an accurate understanding of the death of Christ. The Greek word for ransom communicates two important truths. Christ gave Himself to set us free. In this case, it sets us free from the penalty of sin. The second truth that this word communicates is that Christ paid the price to set us free from the penalty of sin. While this verse does not say to whom this ransom was paid, Psalm 49:6-8 would strongly indicate that this ransom was paid to God. We also see that Christ's death was a substitution for all people. In other words, He took our judgment in our place. The word "all" has been the subject of some discussion. Those who believe that Christ only died for the elect or chosen ones understand it to mean all kinds of people. However, in view of passages like 1 John 2:2 and John 1:29, it would seem better as understanding it that Christ died for all people not just the chosen or elect ones. Those who believe that because Christ died for everyone that everyone is saved also try to use this verse as proof for their position. Yet is clear from scripture that we must believe in order to access the benefits of Christ's death (John 1:12; Rom. 5:2). The cross is the provision for all people and faith is the appropriation of that provision. We also see that Christ's death for everyone is a gift as denoted by the word "gave" (Eph. 2:8-9; Rom. 6:23b). This fulfilled or put into action the testimony of the Old Testament prophets at just the right time. This is the witness or testimony which we received in trusting Christ and which we are responsible for communicating.

1 Timothy 2:7 - In using the words "for this", Paul emphasizes that he as a leader and by extension all believers have an obligation in relation to the nature of God, the fact that Christ is the only point of access to God and the fact that Christ provided salvation for everyone (although everyone is not saved unless they receive the provision by faith). The leader is to be a preacher (literally a herald or announcer). All believers have the gospel message to announce to the unsaved. Paul mentions that he an apostle which means "sent one." While we believers are not apostles in the technical sense, we are in the sense that Christ has sent us into the world to announce the gospel to everyone (Mk. 16:15). While not all believers are teachers (1 Cor. 12:28-29; Jas. 3:1), each believer has teaching responsibilities (Heb. 5:11-14 cp. Mt. 28:20). The message we bring includes both the gospel and the commandments of Christ (Mt. 28:19-20). The words "in faith" show how the gospel is received while the knowledge of the truth is conditioned upon our obedience to the commandments of Christ, i.e. the New Testament (John 8:30-32 cp. James 1:25). Therefore, the words "in faith and truth" bring us back to 1 Timothy 2:4.

1 Timothy 2:8 - The word "therefore" takes the leader back to the first part of 1 Timothy 2:1-8 to the fact that God wants all people to be saved by faith and come to the knowledge of the truth by obeying God's word in the New Testament. It also comes back to the fact that we are to pray and communicate to those ends for all people. Our desire as leaders - which is also

God's desire – is that we pray. This command is especially given to the men of the church in every place. One of the first prerequisites for effective prayer is holy hands. This carries the idea of actions that are set apart for God's purposes. That is the meaning of holy hands. The second condition of effective prayer is the putting away of wrath or resentment. God cannot accept our prayers in an atmosphere of resentment where believers fail to reconcile as taught by Mt. 5:23-24 and 18:15-17. This pertains to quarrels as well. God expects us to pursue peace with all people and those who are believers or there will be no seeing or effective knowledge of God (Heb. 12:14; Rom. 14:17-19). Prayer is important but it must be undergirded with practical holiness, forgiveness and peace or harmony.

E. Direction for women (2:9-15)

1 Timothy 2:9-10 - How are the women specifically to fit into God's desire for all people to be saved by faith in Christ and come to the knowledge of the truth to experience freedom from sin's power. The first issue discussed is not the prohibition of braided hair, costly jewelry or costly clothing. The issue is what should adorn or make the woman attractive. The verses turn on the word "adorn." There is right way for women to call attention to themselves and there is a wrong way for women to call attention to themselves. One way makes an impact for Christ and the kingdom of God, and the other makes an impact for self and for the world. The first word that is used to describe clothing is proper clothing. The Greek word used here tells us that clothing is to be orderly. This means that it should not send a confusing message because our God is a God of order not a God of confusion (1 Cor. 14:33, 40). This would also imply that the clothing should be neat. Clothing that confuses others in regard to the gender of the wearer would not be orderly regardless of whether the wearer is a man or a woman.

The second measure for clothing of the woman (or man for that matter) is the word "modestly." Vine in his Greek dictionary describes the Greek word used here as meaning that the clothing should not be tempting. This simply is saying that it should not arouse sexual desires that cannot be righteously satisfied.

The third description of clothing that is set forth by the word "discreetly." The Greek word is translated in the NKJV in 2 Tim. 1:7 by the words "sound mind" and in Mark 5:15 by the words "right mind." This tells us that the woman is to let her mind and not her emotions or impulses decide on what she wears or does not wear. Another translation of this word is "sensible" as in the NASB in Tit. 2:2, 4-5 or "sound judgment" in Rom. 12:3. In short leaders - both men and women – are to model and to teach orderly, sexually pure and sensible clothing. Remember, this new life we received when we trusted Christ for salvation works much better when we believe and obey the instructions for it as found in God's word.

Hair styles, costly jewelry and costly clothing are not forbidden by this verse but they should not be what makes her attractive. God-honoring clothing as mentioned above and a lifestyle of good works are the things that should make any woman – or man for that matter – attractive. After all we were saved not by good works but that we might do good works (Eph.

2:8-10). This is proper or fitting for any woman or man who makes a claim to be godly (= devoted to pleasing God not self or the world). Another way to say this is that it is consistent with what it means to live a godly life.

1 Timothy 2:11-12 - These verses clearly prohibit women from two activities in relation to men. The first of these prohibitions is for a woman to continue to teach men. She may teach on an occasion to correct misunderstanding regarding the truths of God's word in speaking to a man. Observe that in Acts 18:24-26 both Priscilla and Aquila took Apollos aside and explained more of God's word to him. The aorist tense used in that passage shows that this occurred at a given point of time and was not ongoing instruction. Others state that Paul was saying a woman could teach men if she were under the authority of a man but that is not what the verse is saying. She cannot teach men in an ongoing manner. Still others state that this is only the opinion of Paul. However, Peter clearly tells us that Paul's letters are scripture (2 Pet. 3:15-16). Still others state that this is not to be a command for today and that it was just for that culture. I refer to this as "culturising away" God's word. The reasons that Paul gives for this command are set forth in 1 Tim. 2:13-14, the verses that follow. Both are theological and doctrinal reasons and not cultural reasons. Notice that this command does not forbid women from teaching. Women can teach women (Tit. 2:3-5) and obviously teach male children (2 Tim. 1:5; 3:15). Some would argue, are not women equal to men according to Gal. 3:28 and 1 Pet. 3:7? The answer is a definite yes. However, the trinity provides an excellent example. Christ and God the Father were and are equal (John 5:17-18). However, Christ voluntarily subordinates Himself to the Father (1 Cor. 11:3). In a work situation, I worked for a Christian boss. We were equal before God. However, I voluntarily subordinated myself to him because that is what God commands. In American culture voluntary subordination means that I am inferior to the person whom I obey. However, in the kingdom of God that is not the case.

We see that not only are women not to teach adult men. They are also not to have authority over them. This would include ministries other than teaching. It is problematic when women are in charge of adult men in such ministries as choir director, praise team director and children's ministries. God's word is clear that this is forbidden. Yet it happens so often in Bible believing churches. Some have said that this is okay if the woman in charge is under a man's authority. However, the verses say that women are not to exercise authority over men, period. The words "quiet" and "quietly" need some explanation though. In Acts 11:18 the men there did not quit speaking, they quit being argumentative or contentious. The verse uses the word "quiet" or "held their peace." What these verses are saying is that women can speak and ask questions. However, they are not to be argumentative or contentious. Women are also to receive instruction with complete submissiveness. They speak and behave as being under the authority of the male instructors. The stance that has been set forth in these two meditations is not popular in western culture. However, it is God's word and requires our faith, love and obedience.

1 Timothy 2:13-15 - It is most interesting to see the reasons given for women not being allowed to teach grown men or to have authority over grown men in the church. For those who see the

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

command in 1 Tim. 2:11-12 as cultural, the reasons given are theological or doctrinal. The word “For” tells us the cause or reason for this command. The first reason was the order of creation. The man was created prior to the woman. The second reason was that the woman was deceived rather than choosing to sin deliberately like Adam. In being deceived the woman exercised leadership over Adam in giving him the forbidden fruit which he ate. However, God promises that he will save the woman from being deceived in fulfilling her role in childbearing if she lives her life by faith in Christ, showing love for God and people, being holy (=set apart for God’s purpose) accompanied by sound thinking or good judgment (same Greek word used for “sound mind” in 2 Tim. 1:7 NKJV and for “right mind” in Mk. 5:15). Please note carefully that this is not salvation from the penalty of sin in v. 15 but salvation from being deceived. In short women need to be content with the fact that they cannot teach men in the church or exercise authority over them (1 Timothy 2:11-12), and men need to be content with the fact that they cannot bear children but that women alone are privileged to bear children. Leadership by both men and women is in faithfully carrying out their role as assigned by God.

PART THREE: Church Government (3:1-16)

A. Qualifications for Overseers (3:1-7)

1 Timothy 3:1 - When it comes to selecting elders in the church, the first qualification is that he must have a desire to serve as an elder. If he meets all the qualifications in the following verses, it is essential that he have the desire for overseer. If that desire is not there, it shows that there is no call from God and that the Holy Spirit is not leading in the selection process. Many translations use the term “bishop.” Look at the following chart to see how the term is translated:

Terminology used for the word elder

Scripture References	Greek words		
	Presbuteros	Episcopos	Poimen
Acts 20:17, 28	Elders in v. 17	Overseers or oversight in v. 28	Shepherd or feed in v. 28
1 Peter 5:1-2	Elders in v. 1	Overseers in v. 2	Shepherd or feed in v. 2
Titus 1:5, 7	Elders in v. 5	Overseer or bishop in v. 7	.....
Ephesians 4:11	.....	.....	Pastors
Philippians 1:1	.....	Overseers or bishops	.....
1 Timothy 3:1	.....	Overseer or bishop	.....

The task of an overseer is said to be a “fine work.” The Greek word for “fine” simply means that it is an honorable work. We notice that the terms for elder, overseer and pastor overlap and mean one and the same thing. The term pastor simply means one who shepherds the local church. The term “elder” refers to the idea of maturity. The term “overseer” show that this man gives oversight to the church of which he is a part.

1 Timothy 3:2 - A requirement for an overseer or elder is that he be above reproach. This is true of all believers as this same Greek word is used in Phil. 2:15 where it is also translated “above reproach”. If we aspire to be a leader of any type, this is an important quality. What this means is that there is no observable violation of biblical commands in this person’s life. This does not mean that this person does not sin. It simply means that by and large, any sin happens in the thought life and is not something outward. If we are looking at someone for a church office or other position, it would be well to ask the question: does this person have a good reputation of obeying biblical commands. To confine sin to the thought life and for it to not move outward, it is important to control our tongue or our speech. According to James 3:2 if we can gain control of our speech, we can gain control of our body where outward behavior is produced. Such control is the mark of a mature believer. According to Phil. 2:15, this quality will help us to be lights in the midst of a crooked and perverse generation in a world caught up in the darkness of sin and untruth. The challenge for each of us is to turn on the light so that we have a platform to introduce people to the light of the world Jesus Christ.

The next quality that we see is needed in those considered for elder is that they must be the husband of one wife. Literally, the translation is a one-wife man. This says nothing of past marriages just as the other qualifications for elder and deacon say nothing of the past. When looking at qualifications, it is best to look at where the person is at present and where they have been for at least the last three years. Three years is the time that Jesus spent developing the Apostles and the time that Paul spent developing the Ephesian elders (Acts 20:31). Furthermore, this says nothing about unmarried men being unqualified to serve as elders. Two prime examples from God’s word would be Jesus and Paul. What people should be looking for is the answer to the question: Is he showing a present and recent pattern of being committed to one woman as his wife? What this says regarding other leaders is that we need to be showing a pattern of being committed to our spouse. A healthy marriage enhances one’s testimony for Christ. An inability to establish one subtracts from one’s testimony for Christ. How we handle our marriage is a barometer for leadership of any kind whether elder, deacon, Sunday School teacher or just setting an example.

The Greek word for temperate speaks of one who is able to guard his mind from outside input that is contrary to God’s word. It is also translated “sober” in the NASB. The best verse to define this quality is Proverbs 4:23 where we are told to guard our minds with all diligence. This is an essential quality for a leader and for any believer for that matter. 1 Peter 5:8 cautions us that we must guard our minds against the attacks of Satan. 1 Thes. 5:6 warns believers about being indifferent like the unsaved world and asks them to guard their mind from the

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

darkness of this world. 1 Peter 4:7 reminds us that this quality of guarding our mind is essential for the purpose of prayer. 1 Cor. 15:33-34 commands the believer to be guarded in his thinking because bad company corrupts good morals. It is also essential if we want to know God more intimately. 1 Peter 1:13 instructs us to prepare our minds for action and to be guarded in our thinking. To lead or to set a good example for other believers, we must not be easily influenced by others and follow the group (Ex. 23:2). To guard our minds takes concentrated effort and being careful about what we are listening to and how we are listening (Luke 8:18; Mark 4:24).

Another important quality mentioned for leadership is the word “prudent”. The KJV and NKJV translate this word as “sound mind” in 2 Tim. 1:7. The demon-possessed man who was healed by Jesus was said to be sitting at His feet in His right mind according to Luke 8:35 (same Greek word). This word has the idea of one who has his thought life obedient to Christ. Obviously, we do not know what people are thinking, but what they say often reveals it (Mt. 12:34-35). The best definition of this word is 2 Corinthians 10:5 where every thought is captive to obeying Christ. The believer with a sound mind is not impulsive (Prov. 19:2; James 1:19; Prov. 18:13, 17). He looks before he leaps. While the word “temperate” focuses on guarding our thought life from outside influences, this word “prudent” focuses on sound thinking or good judgment. This word is used of elderly men, older women, younger women and young men (Tit. 2:1-6). So whether we are leading officially or just by example, we are commanded to demonstrate this quality.

It is important for a leader to be orderly or attractive. That is the best meaning of this word translated “respectable”. This is not speaking of physical attractiveness but of spiritual attractiveness. He will want to make the word of God attractive to believers and unbelievers alike. This means that the life of the leader and any believer wanting to set a good example must not send mixed messages. An example of doing something that sends mixed messages was Peter’s disassociation from the Gentiles when some of the Jewish believers came to where he was. Paul had to rebuke him for this in Gal. 2:11-21. As noted in Gal. 2:12 fear of man motivated the sending of mixed messages on the part of Peter. Being orderly affects not only the thinking of the leader but people’s perception of him. He will promote order and not chaos in the body of Christ. Each of us must ask ourselves, does what I do communicate winsomeness and orderliness, or does it promote confusion?

The next quality that we observe in 1 Tim. 3:2 that is important for a leader is being hospitable. All of us as believers are commanded to exercise hospitality in Hebrews 13:2; Rom. 12:13; 1 Pet. 4:9. We tend to look at this from the standpoint of having people over to the house for meals or having them live at our house for a time because of a crisis. One of the passages that really gives us insight into this matter is 2 John 1:5-8. It says, “*Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers; ⁶and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. ⁷For they went out for the sake of the Name, accepting nothing from the Gentiles. ⁸Therefore we ought to support such men, so that we may be fellow workers with the truth.*” (NASB) We see that this was the operating way that the church supported

missionaries by providing them with the lodging, supplies and money for their ministry so they could go to their destination. A good example of this is Lydia in Acts 16:14-15. A good example of not doing this was Diotrefes in 3 John 1:10-11. Helping one another in a crisis is very essential as well as in the persecution in Jerusalem in Acts 2:44-47 and 4:32-37 and the need to help Jews under persecution during the upcoming tribulation time period (Mt. 25:35-44). As believers whether leaders or just setting an example, our duty is to promote not hinder missions and to help believers in need as God identifies and supplies.

The last qualification given in 1 Tim. 3:2, is a quality that it essential for an overseer or elder. He must be skilled or have an aptitude for teaching God's word. The Greek work used here and in 2 Tim. 2:24 is different from the word translated as "able" in the rest of the New Testament. While all believers are commanded to teach in the sense of fulfilling the latter portion of Mt. 28:20 (see also Heb. 5:11-14), not many will be skilled in teaching God's word. How skillful must the elder or overseer be. Titus 1:9 specifies that he must be able to encourage believers in sound doctrine and to refute those who contradict sound doctrine. For elders or overseers, one of the best ways to become skilled in teaching is to study the Ryrie Study Bible and the Scofield reference Bible and complete the basic courses (Design for Discipleship from the Navigators and the Ten Basic Steps series from Campus Crusade for Christ now known as CRU. Learning how to use a good concordance such as the New American Standard Exhaustive Concordance is a good way to check the usage of presenters to be sure they are true to the original language. It is a very useful tool to unsnow snow jobs of those who misuse the original languages to support less than accurate teaching. If you are in a church that is thinking of hiring a pastor, whether you are an elder or not, you need to be able to see that the candidate is skilled in teaching. This does not means he throws around big theological words and concepts, but carefully explains God's word so that those he teaches clearly so that hearers understand what he is teaching and what God expects in the way of thinking, speaking, behaving and how it appears.

1 Timothy 3:3 - The leader must not have a problem with alcohol or by principle any form of chemical addiction. Any drunkenness would show that the person had an addiction to alcohol (Eph. 5:18). Whether or not he has a problem with alcohol should be determined by others not himself. People who have such problems are often in strong denial. Never mind that your drinking or drugs causes you to have heavy fines, lose jobs or encounter broken relationships. Of course, they say that the problem is a an unreasonable boss, parents or spouse. In short they are blamers and easy to spot. If this individual uses alcohol, the question would be, is he willing to set it aside for a weaker brother who does have a problem with alcohol as stated in Romans 14:13, 21? Another question would be, is he in control of himself or is alcohol in control (1 Cor. 6:12)? Is he able to function without touching alcohol? If there are problems in any of these areas, he is not behaving as a leader whether officially or simply as an example. The same principle would apply for prescription drug addiction or any legalized street drug such as marijuana in Colorado. When considering someone for elder, the wrong answer to any of the questions above would disqualify the person from being an elder.

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

We continue looking in verse 3 at the requirements for leadership as an elder or also as a good example. We note that the leader is not to be violent. There was a deacon who became angry at the pastor during a church dispute and called on him to step outside and settle this like men. Some 35 years later his son who was a deacon in the church and had been to the church's Bible college got into a fist fight with another deacon in the church. These men were not qualified to be leaders and certainly were not godly examples. 2 Tim. 3:3 speaks of those who are brutal or animal-like in their behavior. If someone is practicing or has a record of assault, child abuse, spousal abuse or losing jobs because of getting into fist fights, then they are not qualified to be a leader nor are they an example to believers of Christ. Proverbs 20:3 clearly states that the honorable thing to do is not to quarrel or fight. That is God's viewpoint. As believers we are not to be quarrelsome according to 2 Tim. 2:24 and not even to be resentful. As believers, we have two responsibilities: be a model that does not quarrel or resort to violence and avoid picking anyone for leadership who is violent.

The Greek word translated "gentle" speaks of one who is flexible rather than rigid and of one who is accommodating rather than insisting on his own preferences. The use of this word in Philippians 4:5 emphasizes the idea that this quality would be helpful in dealing with the conflicting women and also for the conflicting women themselves who are mentioned in 4:2-3. This would show that the man who has the mindset of "my way or the highway" is not fit for leadership in the church and does not provide the model that Christ taught. Christ taught servant leadership in Mk. 10:42-45. The measure of greatness is in how many people we serve and not how many people we control. James 3:17 refers to this quality as coming from God rather than from the world, the flesh or the Devil. We will see in the next paragraph on how this quality fits in with being peaceable. The individual with this quality of gentleness is someone with whom you can sit down and talk. They are able to compromise without violating the commandments of God's word. People do not fear to approach this person but feel that they can reason with them. If we aspire to lead formally or simply informally by example, this is an important quality.

As we look at the next quality for leadership, some clarification of words is important. The word peaceable simply means "uncontentious" as the 1977 edition of NASB translated it. The NKJV and NIV both translate it "not quarrelsome". All believers are called upon to be peacemakers not trouble makers. However, sometimes, it is very necessary to cause trouble to bring about peace. 1 Kings 18:17-18 tells us that Elijah had stood against the apostate king Ahab of the Northern kingdom of Israel. Ahab accused Elijah of disrupting the unity of the kingdom. However, Elijah as God's prophet set the record straight and told Ahab that he was the one who had disrupted the unity of the kingdom. Anytime that the leadership of the church fails to obey God's word – no matter how small the issue may be, the one who opposes them for disobeying God's word is often accused of promoting disunity. In reality the one or ones who promotes the disunity are the one or ones who have disobeyed God's word. On the whole believers and certainly leaders need to pursue peace with all people (Heb. 12:14) and especially within the church (Rom. 14:17-19). The peace we promote must be on terms consistent with God's word and not just peace itself. It does not mean never rocking the boat

but helping the boat to be stable and calm. In being a leader, choosing a leader or simply being a godly example the question has to be: what is more important pursuing peace or winning the argument?

The next quality mentioned is that the leader is free from the love of money. The first part of this verse in the NKJV after the word “pugnacious” has the words, “not greedy for money” in addition to the phrase at the last part of the verse. The question that must be asked by a leader of himself, the believer wanting to be a good example and in evaluating candidates for leadership is: Does his behavior and choices show that the gaining and keeping of money or material wealth is more important than consistent obedience to God’s word? Obviously, someone who steals, swindles, defrauds and extorts would not be suitable for leadership or be the kind of example that glorifies God. This would include those who have a reputation for questionable or shady deals. Another indicator of love of money would be a clear desire to get rich (1 Tim. 6:9-10). It is not a sin to get rich or be rich (Gen. 13:2; Mt. 27:57), but it is a sin to want to get rich. Examples of this would be buying a lottery ticket or any other gambling which would involve remote chances of large financial gain. The expression of discontent regarding one’s material status would be another indicator of the love of money (Hebrews 13:5). Large credit card debt would be another indicator of love of money. The love of money is a problem with the rich and the poor (Jer. 6:13; 8:10). Beware of leaders who want to control the pocketbook of the church. I am aware of local churches who allowed their pastors to incur significant indebtedness for their churches because they let him control the pocketbook. A leader must show that he is honorable in this area of money not only in reality before God but in appearance before people (2 Cor. 8:20-21).

1 Timothy 3:4-5 - The leader must manage his own family well. This includes both the wife and the children. It is translated “rule” in 1 Timothy 5:17 or “direct” in some translations. The idea of the Greek word which is also used in Tit. 3:8, 14 for maintaining or engaging in good works. The best understanding of the word is that the man must keep his family on course. The reason that this is important is that he cannot be expected to keep God’s church on course if he cannot keep his family on course. The Greek verb tense is present tense showing that is to be continual and habitual. The result of his leadership is that his children will obey him. This speaks not of adult children but young children who are not yet adults. The manner of his parenting will be worthy of complete or full respect. This is someone to whom you would go for counsel on parenting because of the way that they handle their children. When evaluating a prospective pastor or elder the following question needs to be asked: Does his family respond to his leadership in such a way that it would be something that other believers would want to imitate (as measured by the standards of scripture and not as measured by the standards and ideas of culture)? This is a quality that needs to be true of all believers but especially of leaders including those who are striving to lead an exemplary and godly life.

1 Timothy 3:6 - One of the requirements for an elder or pastor is that he must not be a new convert. The question is: What is a new convert? A good rule of thumb is that the candidate must have been a believer for at least 3 years. This is the amount of time that Jesus ministered

to the Apostles. Paul ministered to the Ephesian elders for 3 years according to Acts 20:31. Jesus personally ministered to Paul for a period of 3 years according to Gal. 1:15-19. Three years does not mean that a candidate is mature, but it is the very minimum. The question that believers would ask themselves about a prospective candidate would be: Has he been a believer for at least 3 years, and does he show spiritual maturity? The danger of putting a new convert into a position of leadership in the church is that he would fall into the condemnation or judgment that Satan experienced.

Satan has experienced 3 judgments and will yet in the future experience 3 more judgments. The first of these judgments was losing his position of authority as guardian cherub and losing his residence in heaven (Isa. 14:12-14; Ezek. 28:11-17). The second judgment was a sentence handed down in Eden after the fall of man in Gen. 3:15. The third judgment was Satan's judgment at the cross (John 16:31; Heb. 2:14) where he lost his authority over the realm of the dead. His fourth judgment will be his loss of access to heaven to accuse believers before God. This will occur at the middle point of the coming tribulation period which precedes the coming of Christ to set up His earthly kingdom (Rev. 12:7-11). The fifth judgment will be the time when he is bound in the bottomless pit or abyss during the 1000 year earthly reign of Christ (Rev. 20:1-6). The sixth judgment will be his confinement to the lake of fire in Rev. 20:7-10.

The obvious meaning of falling into the judgment incurred by the devil is that the new convert leader would lose his position of authority and be disgraced just as Satan did when he fell.

Leadership involves maturity and all believers are exhorted to go on to maturity (Heb. 6:1).

1 Timothy 3:7 - The final criteria listed in this passage regarding elders and obviously for anyone who leads or seeks to set a godly example is given in this verse. There is a requirement that he have a good reputation for those outside the church, i.e. unbelievers. What this is saying is that he must have a good reputation among unbelievers for his obedience to the commands and standards of God's word. He may have a bad reputation and be criticized by them because of their measuring him by cultural standards and thinking. However, he is not to have any criticisms because of his failure to live by the norms and standards of God's word. There are two reasons given for this qualification. The first of these is the probability of falling into disgrace. This simply means that his witness and the witness of those he leads will not have

credibility. When unsaved people see a lack of reality in the lives of the saved, this adds to the darkness that they do not need and fails to add to the light that they need so desperately. The other reason given is that the one who has a bad reputation with the unsaved will fall into Satan's trap and either have his discernment eroded or his resistance to more serious sins weakened. Then he and those he leads will be trapped between the world and Christ in that gray twilight that knows neither victory nor defeat and who are lukewarm. This is not where any prospective leader, actual leader or believer who is concerned about leading an exemplary life can experience abundant life and live effectively for Christ.

B. Qualifications for deacons and their wives (3:8-13)

1 Timothy 3:8 - The next quality that is examined for leaders is the quality of being worthy of respect. This is something that is to be true of all believers in our thought life (word "noble" in Phil. 4:8 NIV) and in our behavior (1 Tim. 2:2 word "holiness"). It also includes the wives of the deacons (1 Tim. 3:11). This emphasizes that this believer is someone whom other believers would want to imitate in obeying God's word. Whether you are considering this man for deacon, whether you are a deacon, or whether you are simply a believer wanting to be a good model for other believers, it is important that this be one of the character qualities in your life. Since so many Bible-believing churches are short of candidates for the office of deacon, this is a quality that is often glossed or painted over. It is important that when it comes to following godly examples, we are only to follow their example as they follow Christ (1 Cor. 11:1). If we are to be a godly example we are to "walk as He walked" (1 John 2:6).

1 Timothy 3:8 - The last two qualifications were discussed under the qualifications for overseer/bishop/elder. The same principles that apply to greed or covetousness would apply to the pursuit of dishonest gain. The next qualification is "sincere" which is translated more literally, "not double-tongued." This means that the deacon cannot be one who tells one person one thing and then tell something to another that does not fit with what he told the first person. Integrity of speech is the issue. Usually people who have problems in this way are "men pleasers" (Galatians 1:10; 1 Thes. 2:4). This is quality that will harm any leader. When this is present, it is easy to tell people when they want some change in church procedures that they are correct and that it is going to happen. Then this same leader tells others who want a change in the opposite direction that they are correct and that it is going to happen. Another way that this occurs is in the leader will say to the same person or persons one thing on one occasion and something completely different or inconsistent on another occasion. Leadership that honors Christ is going to show consistency in communication. This cannot mean that you cannot change your mind, but the reasons for so doing are clearly communicated.

1 Timothy 3:9 - To understand what this qualification is about, we have to understand some of the terms involved. This quality is important for any believer but is required of deacons. The word "holding to" simply means "committed to" or "loyal to". The faith is used not of saving faith, the faith by which we live the Christian life, the spiritual gift of faith nor the faith needed for answered prayer. When the word "the" precedes the word faith, it is referring to the entire

body of material in the New Testament. Believers are to contend for this truth (Jude 1:3). In using the word “mystery”, it is not talking about something unknown at the present time. When you see the word “mystery” in the New Testament, it refers to truth not revealed in the Old Testament but presently revealed in the New Testament. In summary, what this verse essentially says is that prospective deacons or leaders of any kind for that matter are to hold to the truth of the New Testament. The phrase “with clear conscience” reminds us that it is important to maintain a good conscience before God and before people (Acts 24:16). We do this by living out the truth to which we are committed to or loyal. For this reason, we see that it is not enough for the prospective deacon or leader to be orthodox. He must also live out this truth by being a doer of the word and not merely a hearer (James 1:22).

1 Timothy 3:10 - We continue looking at the qualities of leaders. While this section in which verse 10 is found deals with the qualification of deacons, it has great insight and application for any other position of leadership or for any believer aspiring to set a good example for other believers to follow. The Living Bible better than any translation or paraphrase appears to capture the meaning of this verse. For that reason I included in the material above. It is important to see how potential leaders handle positions of responsibility. There are some believers who take on a responsibility in a church and simply do not persevere, and the church has the problem of trying to find a replacement. Others take on the responsibility but perform it in such a way that it is not done effectively as intended and designed. In the case of teachers, sometimes the problem is doctrinal, other times it is moral or ethical and in some cases it is practical (showing late or not at all). Obviously, there needs to be a time of observation before the person is placed in a position of leadership. The words “beyond reproach” are translated by a Greek word that simply means that there is no accusation – provable or unprovable – with regard to his performance of the test job or test jobs. This sets a high standard a one that should always be upheld if a church is to avoid trouble in its leadership people.

1 Timothy 3:11 - This verse outlines the requirements of the wives of the deacons. Some Bible teachers believe that it is speaking of the requirements for a deaconess. However, this appears unlikely because the verses immediately preceding this verse and the verses following this verse speak of the male deacons. It would be rather awkward to have these sandwiched in the qualities of deacon. We are looking at what qualities would be seen in the wife of a leader in the church or any man who is trying to set a godly example. This verse could also be used of what we would look for in the wives of a leader in the church. We have already discussed the Greek words for “dignified” (=worthy of respect in the NIV) and “temperate” (simply meaning guarding our minds from outside influences as expressed in Prov. 4:23). When we speak of being dignified or worthy of respect, we look for a woman who is an example that we want to imitate or want our wives and daughters to imitate. When we speak of being temperate, we look for a woman who is not carried about by every wind of doctrine (Eph. 4:14). The warning against being a malicious gossip emphasizes not passing along information about other people when you do not know whether it is true. This happens easily in computer communications, phone communications and direct conversations. Sometimes, it is disguised as a prayer request. By confining speech to that which builds up (promotes the likeness of Christ in

believers and attracts unbelievers to trust Christ for salvation), one can avoid this sin (Eph. 4:29). Also by keeping confidences, we will avoid this sin (Prov. 11:13).

What does it mean for a leader's wife or the leader himself to be faithful in all things. First of all it would include faithfulness in the disciplines of the Christian life: (1) spending daily time searching in God's word (Acts 17:11); (2) persevering in prayer (Luke 18:1-8); (3) faithful in meeting together with other believers to give and receive encouragement to live lives of good works (Heb. 10:24-25) and serving other believers with one's spiritual gift(s) and monetary gifts (1 Cor. 16:2; 1 Pet. 4:10); (4) faithfulness in sharing the gospel (Rom. 1:16) and in suffering (Rom. 12:12). Secondly being faithful involves integrity (Eph. 4:25, 28) and good works (Eph. 2:10; Tit. 3:8) and obviously obedience (James 1:22) especially in the areas outlined in Tit. 2:4-5 which specify love for husband, children, sensible non-impulsive thinking, sexual purity, homemaking, goodness and obedience to their husband. Charles Ryrie in his book entitled "Balancing the Christian Life" has written a chapter entitled "Routine Faithfulness." I highly recommend it for reading.

1 Timothy 3:12-13 - The requirements for deacons are identical with that of elder when it comes to being leaders of their children and families. The Greek word for "leaders" reminds us that they are to keep their children and families on course. There is a promise for serving well (literally, good in the sense of honorably) as a deacon and by inference anyone serving in the church. As a result they have an honorable standing before both God and men. This helps them to be very bold in their faith in Christ. Like Stephen and Phillip in Acts 7 and 8, they may go on to other works. The word for place speaks of a "stair" that is a stepping stone for additional service. This highlights an important truth for all leaders and those who wish to set an example. If you do in an honorable way what God has equipped you to do, this serves as a stepping stone to greater opportunities for service to the Lord.

C. The church and revealed truth (3:14-16)

1 Timothy 3:14-15 – The purpose of these instructions for leaders is so that in the absence of Apostles, believers would know how that they should conduct themselves in the local church. God's design for the local church is that it be a pillar of the truth of God's word. This does not mean that it is the interpreter of God's word but that it supports the truth of God's word. The word for "foundation" speaks of keeping God's word stable. This Greek word is related to the word "steadfast." A church that is scripturally governed is going to be stable and unmoved by the continually blowing winds of false doctrine (Eph. 4:14). A church ignores these instructions at its own peril. As leaders our responsibility is to see that the church functions as the pillar (support) and foundation (stabilizer) of the truth. As a believer simply wanting to let God's word control his life, this means that we need to be careful in selecting officers of the church. Be sure that they understand and practice the instruction in this verse. The word "household" can mean a family as in 1 Tim. 3:4-5 or it can mean a house or dwelling place as in 1 Cor. 3:16-17 where the local church assembly (not the building itself) is the house of God. It is clearly used of the local church in this verse. By preaching the word with clear instruction and

patience, a church gives support to it and stability to it as the basis for guiding the lives of the believers who are a part of it.

1 Timothy 3:16 - This summarizes the truth that the church supports and stabilizes. It is called a mystery meaning a truth not revealed in the Old Testament but revealed in the New Testament. The subject of that truth is the relationship of godliness or devotion to God and the truth concerning the Lord Jesus Christ. God was revealed in the flesh, i.e. in human form (John 1:14). He was vindicated (meaning shown to be sinless) by the Holy Spirit. His coming and His life including His death and resurrection was witnessed by angels and preached among non-Jewish people. In the world there were those people who believed in Him. He was taken up in glory, i.e. taken up to heaven, at His ascension. It is this likeness of Christ that is the model for the godly Christian life. We are to show Christ in our flesh, i.e. our body. Our goal - although never attained in this life - is to avoid sin (1 John 2:1 cp. 1:8, 10). We are to bear witness of Him and communicate Him so that those in the world might believe. Because He is in heaven He is there to enable us through His helping ministry (Heb. 2:17-18). As leaders whether formally or by example, this is the Christ we are to embrace.

PART FOUR: Defense against Doctrinal Error (4:1-16)

A. Doctrines of Demons (4:1-5)

1 Timothy 4:1 - This verse highlights the fact that at some point future to Paul, there would be a departure from the faith. Keep in mind that this is not speaking of saving faith (Eph. 2:8-9), the faith by which we live the Christian life day to day (Gal. 2:20), faith in God's ability to answer prayer (Jas. 1:6-7) nor the spiritual gift of faith 1 Cor. 12:7-9). This is talking about the truths of the New Testament. It includes all of it because the examples used in 1 Tim. 4:3-5 and Tit. 1:12-13 show that it takes in the commandments and prohibitions that have nothing to do with salvation but everything to do with Christian living. It will start with falling away from the standard of the New Testament, and this will result in many people being misled according to 2 Pet. 2:1-2. The instigators of this are the angels of Satan who are called deceitful spirits. These angelic beings are only too willing to provide guidance to believers to get them off the path of obedience. Notice also that there will be doctrines or systems of teaching promoted by demons (=angels of Satan). These teachings are counterfeits for God's word as they are said to be deceitful (lies and errors masquerading as the truth). As leaders among God's people, whether in a formal sense or whether simply as a godly example, we must be alert and discerning so that we will not in some way be misled and lose our stability (2 Pet. 3:17).

1 Timothy 4:2 - The teachings by those who depart from the truth of the New Testament come from the false words of those who are not communicating truth but lies. These false words are disguised as truth but they are nevertheless false. One of the obvious problems is that these people lack the conscience that God designs for the believer. Their conscience will be ruined so that figuratively speaking they will be insensitive to the truth of God's word. Some will be counterfeit believers. Others will be true believers who have failed to maintain a good

conscience. As leaders, formally or informally, we must test all teaching by the word of God (Isa. 8:20; Acts 17:11). We must be sure that we are acting in obedience to that word, or we will find ourselves hardened by the deceitfulness of sin (Heb. 3:13). That is why it is important for believers to meet together and be involved in one another's lives to provide and receive needed encouragement.

1 Timothy 4:3-5 - These verses give two examples of departing from the faith. These verses show that departing from the faith is not ceasing to trust Christ for salvation. It is rather departing from the standard of the New Testament commandments. The false command to not marry is obviously contrary to the New Testament Law of Christ (1 Cor. 7:6-9). Mark 7:19 of the NASB states that Christ declared that all foods were clean. Hebrews 13:9 states that the lives of believers are not strengthened by following Old Testament commands such as being concerned with certain foods but for their hearts or thinking to be strengthened with the teachings of grace which is another term for the New Testament Law of Christ. Under the Old Testament or Old Covenant, certain foods were forbidden according to Leviticus 11. Those who have trusted Christ and have committed themselves to Him and by having become full disciples who know the truth (John 8:31-32) can eat these foods which God created to be eaten after a prayer of thanks. Every food that God has created is good and not to be rejected. We are commanded to receive the food we choose to eat with a prayer of thanks. God's word and the prayer of thanks make the food set apart for God's purpose in our lives (The word "acceptable" is actually the word "sanctified" which means to be set apart for God's purpose). As leaders and teachers, either formally or informally, our job is to rightly divide God's word in our communication and behavior when it comes to the standards of the New Testament Law of Christ and particularly in relation to marriage and foods.

B. Defending sound doctrine (4:6-16)

1 Timothy 4:6 - One measure of a leader as a servant is stated in this verse. If the leader is a good servant, he will point out to other believers the error of departing from the faith (=the New Testament Law of Christ). He will expose the fact that such errors are inspired by the very angels of Satan (1 Tim. 4:1-2). He will also give specific examples of these errors. It is only logical to understand that if a leader does not do these things that he is a bad servant of Jesus Christ. To support and sustain his discernment and strength as a servant, he will continued to be nourished by the words of the faith (=the New Testament Law of Christ) and sound doctrine built squarely on God's word. Sound doctrine is more than just mere orthodoxy, i.e. correct doctrine. It promotes godly living in response to the facts of God's word. Notice that Paul commended Timothy for being nourished by God's word and by extension commends any leader who formally as a named office or informally as an example follows this model. Each believer must ask himself, "On what am I feeding": on human viewpoint or world/cultural viewpoint or on the unchanging and living word of God?

1 Timothy 4:7 - We must be careful as leaders or in setting an example. There are people who always want to introduce teaching that sounds good and seems right, but it reflects the

perspective of the world or culture. It is “truth,” falsely so-called, that is put forth on the same level as the word of God. First of all, such information will not help us grow. Many of the teachings of psychology and self-help people are at variance with God’s word. Many have tried to twist God’s word to fit some of these models. To live a life that is godly means to live a life that pleases God first. The words “holy” or “sanctified” ask the question, whose purpose is being served by my thoughts, actions and choices? The word “godly” asks the question, who is my highest priority in being pleased with my thinking, behavior and choices? When it comes to pleasing God first, it requires that we discipline ourselves for that very purpose. There are some who would teach that if we are trying to live godly that we are somehow wrong. They say, let go, trust God and it will be automatic. It is true that we must depend on Christ for the power and direction to live a godly life (Gal. 2:20). However, we must also exert effort as we are called upon to discipline ourselves in this verse and to strive against sin in Heb. 12:4. We are fellow-laborers with God (1 Cor. 3:9) striving according to His working which works mightily within us (Col. 1:29). God will do His part if we trust Him to work. Our job is to do our part.

1 Timothy 4:8 - As noted in our last meditation the believer who leads whether in an official capacity or simply as a Christian example must not only depend on Christ to supply the empowerment to obey but must also discipline himself to do so. We can discipline or exercise our bodies and this is helpful. However, it is not nearly as helpful as the development of godliness. This is the pattern of living to please God rather than others or self. Godliness will help us in all areas. It holds promise for the present life. We are told that God blesses obedience (James 1:25; Luke 11:28). So this helps us in the here and now. Secondly, it is said to hold promise for the life to come. This does not mean that heaven or salvation is a reward. Salvation is clearly a gift provided by God’s grace and received by simple childlike faith (Eph. 2:8-9; Rom. 6:23). Rewards are earned by our works (1 Cor. 3:11-15) and are given by God to faithful believers based on what they have done for him after trusting Christ for salvation. They have to do with the quality of our lives in the life to come. As believers, we have a choice we can invest our lives in what we were before we were saved and not see anyone else come to eternal life that our life touches or we can invest our lives in the leading of the Holy Spirit and see people come to eternal life that our life touches (Gal. 6:7-8). We can choose to live for the pleasures of sin for a season or we can live for the blessing of God and all the other benefits of a godly life.

1 Timothy 4:9-10 - This passage reinforces the fact that all scripture is truth and that it should be accepted as such without questions or doubts. The ones who leads officially or unofficially by example alone should have this firmly in mind. First of all, our future/hope is to be founded on the fact that God is a living God not dead or dormant. He is active, involved and responsive to the needs and purposes of His people. The word “hope” does not carry any thought of wishful thinking. It might be better translated “expectation”. It said to be sure and steadfast according to Heb. 6:18-19. The leader must clearly distinguish between God as the provider of salvation through the finished work of the Lord Jesus Christ on the cross and how that salvation is appropriated or received. Christ provided salvation for all people (1 John 2:2; John 1:29). However, not all people are automatically saved. Specifically, all people have a responsibility to

believe or trust Christ's finished work on the cross and His bodily resurrection to receive the salvation that God has provided (Unfortunately, most choose to disregard God's provision (Mt. 7:13-14; John 14:6). Communicating and living out the truth of this message is why we work for God. Good works are not the way that we receive salvation (Eph. 2:8-9), but they are the way that we show the reality of our salvation (James 2:17). Our struggle is against our spiritual enemies: Satan and his demons (Eph. 6:11-12), the world system (1 John 2:15) and our own fleshly/sinful nature (Gal. 5:16-17). Fortunately, we know that our work and our struggles are going to be worth it, so our responsibility is to be steadfast, immovable consistently abounding in the work of the Lord (1 Cor. 15:58).

1 Timothy 4:11 - The words "these things" refer to the matters from the first ten verses in 1 Tim. 4. There is the warning concerning departure from the standard of God's word in the latter days shown by man-made commandments forbidding marriage and the eating of certain foods. There is the implied command that we are to thank God for our food and to feed on the word of God. There is the command for Timothy to discipline himself for the purpose of godliness because it brings present blessing and future rewards. There is the implied command to labor and strive with an expectant focus on the living God who provides salvation for all and let's whosoever chooses to receive it by faith. Timothy was told to command the believers to discern and do these things. However, he is also commanded to teach them this information so that they know the basis for what they are to discern and do. This shows us that implied commands are to be treated as stated commands when we read the New Testament. There are some false teachers who would try to say that these commands were for Timothy only, but he was not only to act on them but to command and teach them to the believers. As leaders, either officially or simply in discipling other believers, we are to obey these instructions and command other believers to do so.

1 Timothy 4:12- One of the key elements of leadership either official or unofficial is setting an example. The first part of the verse makes it clear that we should not treat anyone as unimportant because of their age. Regardless of our age, even if we are young, we are to be an example to believers, i.e. those who have trusted Christ and His bloodshed death and bodily resurrection for salvation. First of all, we are to be an example in the way that we speak. This would mean that we speak truthfully (Eph. 4:25), to build up or improve (Eph. 4:29) and not in a vulgar or profane manner (Eph. 5:4). It would mean that our actions line up with God's word by obeying what we know (John 13:17). It would include showing love by what we do and that demonstrates its reality (1 John 3:18). This love would always be obedient to God's word especially the New Testament (2 John 1:5-6; 1 John 5:2-3). How we show faith is important. This is shown by how we respond to adversity. It is trusting Christ for the power and direction for our lives (Gal. 2:20; Col. 2:6) and during the difficult problems that we face (2 Cor. 1:8-9). Faith is able to give thanks rather than giving into complaining. Faith looks at God's promises in His word rather than the circumstances (2 Cor. 5:7). Finally, an important part of setting a good example is sexual purity. It focuses our mind on what is pure (Phil. 4:8) and purposes to take care what is viewed (Ps. 101:3). It avoids even the very appearance of this sin as Eph. 5:4 states in the NIV, *"But among you there must not be even a hint of sexual immorality, or of any kind of*

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

impurity, or of greed, because these are improper for God's holy people." Always, keep in mind that Christ is the supreme example of how to live the Christian life and the standard by which we are to measure ourselves (1 John 2:6; 1 Peter 2:21).

1 Timothy 4:13 - As leaders there are three important functions in relation to God's word that must be carried out in a church. Even though you may not be a formal leader, you should pray that your leaders will do this and speak with them if they do not. The first of these is the public reading of the scripture. This meets the need of people for information or knowledge. The information should guide the unsaved person to trust Christ for salvation and should guide the saved person to improved obedience, i.e. the likeness of Christ. Teaching is to help the hearers take what they know and understand it in terms of their own culture and setting and to understand what it says in relation to the rest of scripture. Finally, there is exhortation. This is communicating the need for application and obedience. Without obedience, there cannot be blessing and growth. In summary the public reading of scripture meets the need for knowledge. Teaching meets the need for understanding. Exhortation meets the need for wisdom, which is acting in obedience on what is heard.

1 Timothy 4:14 - Every believer who is in some type of leadership must recognize that they have some spiritual gift or gifts. We receive our spiritual gift at the moment of salvation according to 1 Cor. 12:11, 18. It is not of our choosing or of the choosing of any individual. The command is clear. We must be using our spiritual gift or gifts. To not use it is to neglect it. In the case of Timothy who was part Jewish (Acts 16:1), the gift of the Holy Spirit was given to him by the laying on of hands of the Apostle Paul (2 Tim. 1:6-7). In the early church, the Holy Spirit was given to Jewish believers (either part Jewish or completely Jewish) sometime after salvation by the laying on of hands by one of the Apostles (see Acts 8:12-17; 19:1-6). After the Apostles were no longer around (Eph. 2:20) then the Holy Spirit was given at salvation to all believers (Rom. 8:9; Eph. 1:13-14) and followed the pattern of Him being given to the Gentiles at that time (Acts 10:44-47 cp. 11:14-17). When Timothy became a believer in Acts 16:1, evidently, someone with the spiritual gift of prophecy spoke over Timothy to the end that he received a spiritual gift (probably teaching and exhortation based on 1 Tim. 4:13). At the same time the elders of the church laid hands on him showing their recognition that God had given him this spiritual gift. What we can learn from the response of the elders is that leaders should recognize how God has spiritually gifted various believers. In summary this verse tells leaders – official or otherwise – to use not neglect their spiritual gift(s), discern the working of God in their midst and recognize the spiritual gift(s) of other believers.

1 Timothy 4:15 - The challenge for leaders in looking at 1 Timothy chapter 4 ("these things") is to meditate on the need to feed on God's word and warn those you are leading (either formally or by example) concerning departures from God's word promoted by Satan and his angels (demons). They are to meditate on rejecting manmade teachings and disciplining themselves for the purpose of godliness, promoting a correct view of God as a Savior, being a godly example, giving out God's word to be known, understood and applied/obeyed (wisdom) and to meditate on not neglecting their spiritual gift but using it. However, meditation is to be

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

followed up by action in devoting themselves totally to these activities and goals on which they are to be meditating. In doing this, their progress or growth as a leader and as a Christian will be obvious to everyone. This sets a pattern that will promote spiritually healthy Christians and a spiritually healthy church.

1 Timothy 4:16 - This warning to spiritual leaders is important to understand. First of all, this is not talking about salvation from the penalty of sin through faith in Christ. Rather, it speaks of salvation from doctrinal error and being caught up in sin in one's personal life. Keep in mind that we have: (1) been saved the penalty of sin when we trusted Christ for salvation (Eph. 2:8-9; John 5:24); (2) We are being saved from the power of sin as noted in this passage and 1 Timothy 2:15; (3) We will be saved from the presence of sin when Christ returns (Rom. 13:11; 1 Pet. 1:5). In order to save ourselves and those whom we lead from doctrinal error and being caught up in sin, we must carefully watching or guarding our personal lives and also be careful concerning our doctrine. To do this requires perseverance. If we let up, it opens the door for all sorts of error to creep into the church in what we believe, teach and do in personal life choices. Perseverance and alertness are important if we are going to fulfill our ministry to our local church.

PART FIVE: Duties of Believers (5:1-6:21)

A. In relation to various age groups and genders (5:1-2)

1 Timothy 5:1-2 - In showing leadership it is important to respect age differences as to how we deal with people. With an older man, the best way to confront is to use a context of encouragement. You would speak to the older man just as you would speak to your own father. It is of utmost importance that the younger leader not come on strong. Younger men are to be treated as brothers. You can be straight forward with a brother in your family so long as you are respectful. Older women are to be treated as mothers. They are to be given special consideration because of their concern and their experience. The leader must be especially careful how he treats younger women. You would not do anything to violate the sexual purity of your sister nor would you encourage her in any way if she were to approach you sexually. To exercise absolute purity in such contexts, it is important to avoid the very appearance of any possible impropriety. Knowing how to relate to these age groups is an essential part of being a good leader and a good example.

B. In relation to widows (5:13-16)

1 Timothy 5:3-4 - Leaders in the church, specifically the deacons (Acts 6:1-7), are to see that the church fulfills this responsibility. The responsibility is toward those who are widows who have

no one else to care for them. The idea is financial support as the same word for “take care of” is used on full-time pastors/elders in 1 Tim. 5:17-18. In the ancient world, widows were often destitute when their husbands died and had to survive the best way that they could. This was the situation prior to the 1930’s in many parts of our country and still is the situation in other third-world countries. However, in our culture, this responsibility has been reduced by the provision of government benefits and a more wealthy society. Most of the time widows are able to provide themselves food, clothing, shelter/utilities, transportation and medicine. Occasionally, there may be problems with the latter two items. In other cases some widows are stubborn when other reasonable alternatives are available. Notice that the church does not replace children or grandchildren as having primary responsibility. Any believer who is a leader either officially or by example is to take responsibility for any unmet needs of a mother or grandmother and to teach other believers that this is God’s command for them as well. In this way godliness is shown at home and there is a repayment of parents by taking care of these unmet needs. The motive for doing this is to please God.

1 Timothy 5:5-8 - How leaders are to respond to widows in the church with unmet needs and are truly alone is given here. This passage and the verses before and after look at which widows are to be helped by the church and which widows are not. It also instructs leaders on how to deal with those in the fellowship whose families have widows with unmet needs. The believing widow with no family and with unmet needs is truly alone in the world. She places her hope, i.e. her expectations concerning the future in God and His ability to sustain and supply. Assuming she meets the other criteria in vv. 9-16, she is to be helped by the church. If we are not a leader, our role is to push leaders to assume this responsibility. Notice that the widow who lives only for pleasure is not one who would meet the criteria. We are not saved by works or kept saved by works, but one who has exercised saving faith is not going to be continually living in this manner (James 2:17; 1 John 3:9). Keep in mind that true believers are not sinless (1 John 1:8, 10) but they do sin less (1 John 3:6-10). This passage makes it very clear that such a widow is unsaved and not a believer and therefore does not meet the criteria for assistance from the church. Spiritual leaders in an official capacity and those who are simply believers who lead by their example are to be giving out these instructions to all the believers in the church. Finally, it is made very clear that a believer who does not provide for the unmet needs of relatives, specifically, his immediate family is behaving worse than someone who has not trusted Christ. Believers are to be managing their finances so that they have reserve funds to care for their own family including widows with unmet needs.

1 Timothy 5:9-10 - God’s word makes it very clear that the church is responsible only for widows with unmet needs that have no honorable way to meet those needs. Leaders are commanded to adhere to these commandments. It is not legalism to do so, It is faith and obedience! The widow must be at least 60 years old. She must have been a one-man wife. This does not mean that she could have been married to only one man but that she was faithful to her husband at the time. She must have a reputation for good works. Secondly, she must have brought up children. Even if she did not have children of her own, she must have been closely involved in the upbringing of children. Thirdly, she must have shown hospitality to

strangers. 3 John 1:5-8 explains that this is the way that missionaries were supported and helped on their way by the early church. Fourthly, she is to have washed the feet of other believers. The washing of the feet of believers is considered obeyed in some fellowships that try to make this a church ordinance. However, since this is not a church ordinance and since this practice is no longer needful, the principle is showing that you are willing to do the dirty work in helping others. A good examples of this was a lady who went out with the social worker to visit an Adult Protective client. While the worker interviewed the client, the volunteer lady grabbed some cleaning supplies and cleaned the client's toilet and bathroom floor. Fifthly, she must have assisted those who were in distress. Finally, she is to have a reputation for devoting herself to every kind of good work. Keep in mind that even though someone might not meet these criteria, it is certainly okay for individual believers to come to the aid of the one in need (James 1:27). It is just not a church responsibility. The concept of the church as a societal social relief agency hearkens back to the middle ages and the times of state churches but has no basis in scripture. Leaders must rightly divide God's word and not be moved from these standards. We, as individual believers are to press our leaders to adhere to the standards set forth in this passage.

1 Timothy 5:11-15 - The teaching that is set forth in this case is that there would be a list of widows with unmet needs who met the qualifications. These women would have made some type of commitment to remain widows for the rest of their life to serve Christ full time. In return the church would provide financial and material support to them. There are several reasons that widows under 60 are not to be put on that list. Their physical desires for intimacy will cause them to want to marry again. Because of this judgment will come on them for not keeping their promise to a life time of service for the Lord. This judgment would be in the form of discipline from God (1 Cor. 11:31-32). In addition able-bodied younger widows would learn to waste time. They would be spending that time going from house to house which would open them up to meddling in other people's private lives, gossiping and saying things that they should not say. God's better plan for them would be for them to marry, have children or at least help raise them and manage their own homes instead of trying to tell others how to manage their home. If the church follows these policies, this shuts off any criticism from the unsaved world and culture around them. The evidence of this is the fact that some widows have turned aside from Christ to follow Satan. This would imply some type of living arrangement contrary to God's word and sexual immorality. Interestingly, the Baptist church in Germany had an order of widows when my wife and I were stationed in Berlin in the early 1970's. The way our culture is structured, women who are widowed have government programs to help which covers the saved and the unsaved, and more often than not, they are capable of pursuing gainful employment in the workforce. While many of these arrangements do not have to be implemented in Bible believing churches, the church must be ready to implement this if the need arises because of some type of unusual situation. Leaders must remain knowledgeable of this policy and implement this. If one is not a leader, their role would be for them to urge the leadership of the church to do so if and when required.

1 Timothy 5:16 - This is the last part of the section on widows with unmet needs in the church. The NASB adds the word “dependent” before widows showing that it is not just any widow that would be the responsibility of the church or family. This idea is assumed throughout the whole passage. Leaders must insure that those who are believers are instructed to care for any widows in their family who have unmet needs. This keeps the church free to help those who are widows without family and who have unmet needs. The way this verse is worded, the expectation for family support of widows with unmet needs is for those who are believers. If all the widows family support systems are unbelievers, it would appear that the church would shoulder this burden if that family did not meet their responsibility. Again, if one is a leader in a non-formal sense (i.e. simply by example) then he or she along with other believers in the church are to be exhorting their leaders to comply with this command in their administration of the church. This verse does not prohibit individual believers from helping widows with family support systems, it simply places a restriction on the use of church finances.

C. In relation to elders (5:17-25)

1 Timothy 5:17-18 - These verses are specific to the leaders of the church. One of the functions of elders or pastors is to rule or give direction to the members of the church. This is to be done more in an exemplary way and definitely not in an overbearing way (1 Pet. 5:2-3). The phrase “double honor” can be contrasted with the word “honor” in 1 Tim. 5:3 which says, “*Honor widows who are widows indeed*” (NASB). Widows who had unmet needs and met the qualifications in 1 Tim. 5:3-16 were widows indeed. The “honor” given to them was regular financial support. Elders (or pastors) who are full time in preaching and teaching are worthy not only of the honor of financial support but also should be honored for their work in ruling well (1 Thes. 5:12-13). Support for this command is the principle behind the command in Deut 25:4 which Paul explains in 1 Cor. 9:7-10) that God is not only concerned about oxen but about people as well. Jesus also explained in Luke 10:7 that the reason for this principle is that “the laborer is worthy of his wages.” Those who lead but are not full-time, those who lead by example in an unofficial sense and those who are being led need to be promoting this teaching that full-time elders can be adequately paid.

1 Timothy 5:19 - This verse is clear but not often upheld when it comes to matters in the church. There was a pastor in a church where I was previously a member many years ago. Several years prior to my being there, a woman had come to him for counseling. She accused him of making improper advances. This woman had a bad track record for telling the truth. In spite of this, there were members of the church who felt strongly that the pastor should have resigned and said so in my Sunday school class. I pointed out this verse. A couple of them said, “I know but the pastor should have resigned anyway.” They did later leave the church over some other trivial matter. When a charge is made against a church leader, feelings always run high. However, God’s word is God’s word and if we live by faith, we will obey it and if we don’t obey we will look to people’s feelings or some tradition for guidance. Had there been one or two other women with this allegation at different times, there would have been reason to accept this allegation. In other” he said/she said” situations not dealing with leaders, every fact

is to be confirmed by two or three witnesses according to 2 Cor. 13:1. Elders or any other church officer are to have the same standard for them. This does not mean that church leaders or any church member should not be careful about being alone with a non-spouse. It would have been acceptable in the case above for the leadership to have required that the pastor have a woman present in any counseling session. That would help protect him and the reputation of the church. It is important to avoid the appearance of evil as well as the reality of evil. (2 Cor. 8:21) but to accept an allegation against anyone without adequate evidence of witnesses or confession is not acceptable according to God's word. All Christian workers must be extra-careful when it comes to these matters and if any accusation of improper behavior arises that cannot be verified one way or another, then extra direct monitoring and observation would be a "must" for the protection and testimony of all.

1 Timothy 5:20 - This verse makes it clear that the elder who continues in sin is to be rebuked in the presence of all the elders. If church discipline is involved, it would be a matter of confronting it before the entire church congregation (Mt. 18:15-17; 1 Cor. 5:4-5). However, if the matter is one of which this sinning elder repented on being confronted in the first or second step of Mt. 18:15-17, the matter would be dropped. If it goes to the third stage where the entire board of elders has to show him from God's word that repentance is needed, at that point a rebuke is to be issued. If he then repents the matter is not discussed with the congregation. Remember that there are four steps in the Mt. 18:15-17 process: private confrontation, private confrontation with 1 or 2 witnesses, confrontation by the church, i.e. elder board (it is at this point rebuke would be issued before the elder board if it is a sinning elder), removal from the fellowship of the church where the matter is known by the entire church. The purpose of issuing this rebuke is to promote fear among the other elders of deviating from God's word in their life or ministry. The idea of fear is that sin would be taken seriously. Some ask the question, how do we know that the rebuke is not to be issued before the whole church? The word "elder" in 5:19 is masculine. The word "those" is masculine plural obviously meaning elders. The word "all" is masculine plural obviously referring to the elders as a group. The word "rest" is also masculine plural showing that Paul was referring to the rest of the elders. Those who lead in an official capacity are held to a higher standard. It is therefore necessary that the church discipline/restoration process be strengthened in dealing with them. Believers in a church should insist that their leaders adhere to this command. They should expect nothing more and nothing less.

1 Timothy 5:21 - This verse builds on the matter of accusations against elders or rebuking sin in their lives. These commands are to apply equally to all elders concerning accusations and rebukes for sin. First, there is a warning against prejudging the situation. We are warned in Prov. 18:13 against answering a matter before we have heard it. We are also warned to hear both sides of any accusation or conflict in Prov. 18:17. Secondly, we are not to do anything which shows favoritism toward one. Lev. 19:15 warns against deferring to the great against the poor or to the poor against the great. Just because one elder is a huge contributor to the church fellowship is no reason to favor him. The temptations would be to minimize the sins of those whom we favor and to be overly harsh toward those we do not favor. Our motivation for

avoiding prejudging and for doing nothing from partiality is the fact that we are observed by God the Father, His Son the Lord Jesus Christ and the chosen angels themselves. Situations involving accusations of sin against elders and rebuking are never easy. Sometimes, the accuser is not popular and the elder is popular. Neither of these factors are to influence our decision. As Jesus said in Jn. 7:24, we are not to judge strictly by appearance but to judge righteously based on the established facts and in keeping with God's word.

1 Timothy 5:22 - The laying on of hands is an important part of church life. It does not confer any spiritual enablement or benefit to the ones upon whom hands are laid. It simply recognizes that this individual has been raised up by God for a particular ministry such as elder, deacon or missionary. When leaders and congregation members act in haste before we have thoroughly discerned God's leading through the scriptures and through the guidance of the Holy Spirit, we are very likely to end up making a bad mistake (Proverbs 19:2). This can result in putting someone in leadership before we have had opportunity to examine and to test them. This is not a time for impulsive thinking and decision-making. By putting leaders into positions of responsibility in the church too quickly, when they sin by disobeying God's word or leading others into doctrinal error, we participate in that person's sin. There was one Bible-believing church where a deacon was teaching that the second coming of Christ comes at the moment a person is saved. Obviously, this man was not screened carefully enough to catch this error. There was another Bible-believing church in which a deacon was leading a séance in his home for fellow-Christians. Again there was failure to thoroughly quiz this individual regarding his understanding of the person and work of Satan and of demons (=Satan's angels). Sloppy examination of candidates for ordination makes leaders participants in the sin of the erring leader. God wants leaders – official or exemplary – to keep themselves from sin by association by not installing leaders too hastily. It is far less difficult to prevent an errant individual from becoming a leader than it is to remove them once they become a leader.

1 Timothy 5:23 - This is a very interesting verse but is important in relation to leadership. Both leaders and those who are not leaders are to encourage leaders in the church to take care of their health. It is clear that medical remedies are approved by God. Otherwise, Timothy would have been encouraged to simply go to prayer and ask for healing for his stomach problems. Another point that is clear is that some leaders chose to drink only water to avoid any issues concerning wine and its abuse. God's word makes it clear that it was to be a small amount that was to be used. Any manmade remedy, whether alcohol or medication can be used to excess. Then there is a problem mentioned in 1 Cor. 6:12 that the medicine or wine might tend to take control of the leader's body. It was clear that Timothy was not taking care of his health. As believers we must continually encourage leaders to do what is needful for their health and well-being. Finally, the leader must accept the encouragement and take responsibility to take any needed remedies whether they are medical or natural.

1 Timothy 5:24-25 - The chapter closes out this section on elders and sin with this observation. This applies to leaders or anyone else who names the name of Christ. In some lives of professing believers, it is obvious that they never really experienced the reality of salvation.

Such scriptures as Mt. 7:21-23; 1 Cor. 6:9-11; Tit. 1:15-16; James 2:14-19 and 1 John 3:6, 9 showcase the obvious sins that go ahead of the professing believer into judgment. On the other hand some professing believers do not demonstrate obvious sins but these sins will be revealed later at the last judgment. On the other hand the good works of believers are generally obvious. Even in due time the good works that are now hidden will be revealed at the judgment seat of Christ. At that time, God will reward them openly. This passage emphasizes that there are some things that we do not know about those who confess Christ. We do not always know the whole story, although many times we know enough of the story to have some definite conclusions. God calls upon leaders and all believers to be discerning but to leave the final judgment and sorting out of the truth to Him.

D. In relation to bosses and subordinates (6:1-2)

1 Timothy 6:1 - This verse gives instructions on how a Christian leader should conduct himself in the workplace and also how Christian leaders should instruct those under their leadership in the church to conduct themselves in the workplace. The boss is to be considered worthy of full respect. This does not mean that he is worthy of full respect. He may be a real ogre but the Greek word for “consider” means to count something true even though it does not appear to be true or feel true. This takes faith on the part of the Christian subordinate. There are two reasons given in this verse for this type of conduct. First of all, this helps to prevent the reputation and character of the true God from being maligned. We use the term “name” for reputation. We say an individual has a good “name” in a community. This refers to that individual’s reputation and character. The second reason given for the prescribed conduct of the Christian employee is to help to prevent the word of God and what it teaches from being maligned. As believers, we are ambassadors for Christ (2 Cor. 5:20) in a fallen world. Our job in the workplace is to do our very best so that the reality of God and His word becomes greater in the minds of bosses and others who observe them.

1 Timothy 6:2 - Here are more commandments that those in leadership are to model to give to those under their leadership regarding conduct in the workplace. By comparing this verse to verse 1, it is obvious that the command in 2 Cor. 6:14-17 regarding being unequally yoked does not apply to the workplace. One can work for an unbeliever or for a believer. One of the unfortunate practices that often come into being is the Christian employee who goes to work for a Christian boss. This employee decides he can be disrespectful in addressing his boss. This creates problems among unbelievers who may be working for that boss. This employee decides that he does not have to work so hard, but God’s word commands him to serve his boss all the more. The reason for this is that the one benefitting from his labor as an employee is himself a believer and is himself a special object of God’s love and the love of other believers. If the Christian employee feels he can be overly familiar with his boss and not work quite as hard, people, especially unbelievers, will not see the benefit of being a believer and being the special object of God’s love and the love of the believers who are under the Christian boss’s authority. Those in leadership and believers in general are to teach these principles for workplace conduct and attitude. They are also to preach (=exhort or highly encourage) believers to put this

information into practice in their place of work. How we as believers think, speak and behave in the workplace either adds the light of Christ to the workplace or adds the darkness of sin and error to the workplace. The choice and responsibility is up to us.

E. In relation to false teachers (6:3-5)

1 Timothy 6:3-5 - Those who lead officially or by example may encounter other believers in leadership who teach that which does not agree with sound doctrine. It may be what was just discussed in 1 Tim. 6:1-2 or it may be any aspect of God's word. What is really suspect is the one who does not teach what lines up with the words of Christ. These words may be the words He spoke during His earthly ministry which the Holy Spirit called to the memory of the men who were with Him, i.e. the Apostles and their associates (John 14:26). On the other hand that may be the words penned in the rest of the New Testament which Christ gave to the Holy Spirit to show the Apostles and their associates (John 16:12-15). These are said to be wholesome words and to agree with what is godly, i.e. showing love and devotion to God. The one who does not consent to put himself under the authority of these words is described for us. He is said to be proud. This is to say that His own importance is greater for Him than the importance of Christ and what is said in God's word. He is said to know nothing. He may claim to have an inside track to God but a failure to yield to God's word shows that such a claim is false. Finally, he is obsessed with arguments and disputes concerning words. He will use these to dodge obedience to the plain meaning of scripture. It is one thing to see what the scripture is really saying and what words mean. It is another thing to manipulate words into some kind of pattern which will support false teaching and/or sinful living. In our next paragraph, we will see what kind of attitudes and behaviors are promoted when leaders do not consent to or otherwise stay true to God's word.

1 Timothy 6:3-5 - When leaders do not follow God's word, it is important for others in the church who lead in an official capacity or an unofficial capacity to identify those leaders who are not following God's word. The attitudes and behaviors promoted by the pride, empty knowledge and obsession with arguments and disputes are noted. First of these is envy. There begin to be those who want the spotlight and even the position with its benefits that someone else has. The second problem that starts is quarreling. Rather than relying on the unchanging truth of God's word, these people argue their opinions rather than standing with God's word. Insulting words are the third result. People fail to communicate in a civil manner. Name-calling is often associated with this. Fourthly, evil suspicions surface. People believe that others are talking about them or plotting to undermine them in some way. There is lack of trust and confidence. Fifthly and finally there are more quarrels and contentions over things that are totally useless (e.g. the color of the carpet in the main auditorium) and over other issues that are a matter of preference and not a matter of commandment. The minds of these people are corrupt. They do not function in their God-intended way. They are destitute of the truth of God's word which would free them from these types of quarrels. They become materialistic believing that if we live a life devoted to God, we will be financially wealthy. If a leader – official

or otherwise – or a church member finds themselves in such a situation, work to bring correction in the church. If you cannot bring correction, withdraw yourself from that church fellowship. Such a withdrawal will be painful in many cases, but it will bring God's blessing.

F. In relation to money and godly living (6:6-19)

1 Timothy 6:6-8 - Leaders are to recognize that godliness is not a means to financial gain, but it is a means to great spiritual gain. However, there is one condition that is required. Godliness is to be accompanied by contentment. Contentment must be learned so that we can be content in times of plenty and times of scarcity (1 Phil. 4:11-12). Contentment is not something we produce on our own but is produced by the strength of Christ (Phi. 4:13). We must recognize and teach that we brought nothing into this world and that we cannot take anything out of this world when we die or if Christ returns before that time. God's word instructs us that if we have food and covering (clothing and shelter) that we are to be content. 1 Timothy 6:8 forms a good definition of our needs. As leaders our job is to model contentment and to model godliness and then to instruct those under our leadership with regard to these two character qualities. All believers need to learn these qualities so that they are not caught up in the materialism rat race of our culture.

1 Timothy 6:9-10 - As leaders, the teachings of this verse must be given to those we lead. This is true whether we are leading and teaching in some official capacity or whether it is strictly exemplary. It also needs to be clearly communicated to people we are discipling. It is not a sin to be rich (Gen. 13:2; Mt. 27:57). However, it is a sin to want to be rich. This desire to be rich affects the poor probably as much or more so than it affects the wealthy (Jer. 6:13). The evidence of such a desire is buying lottery tickets with gigantic payoffs. The desire to become rich opens the believer up to additional temptations and causes him to be trapped. This may cause him to steal or to work so long and hard that he neglects family and church responsibilities. Wanting to be rich (not necessarily being rich) feeds the desire for foolish things. Foolish things are those things which promote disobedience to what one knows from God's word (Matthew 7:24-27). It also promotes the desire for harmful things. These can harm the physical and/or spiritual wellbeing of ourselves and others. These things can ruin and destroy blessings in this life and rewards in the future life for believers. This desire or love of money is the source of all kinds of evil. It is easy as this desire gets a hold on someone for them to do more and more evil deeds to gain or retain money. Finally, this desire has caused some believers to leave the faith (i.e. not saving faith but the teachings of the New Testament) so that God's word in the New Testament law of Christ no longer governs their thinking and their behavior. The results of this is not a small amount of sorrow but a lot of grief. This lesson is best learned by trusting and obeying God's word in this matter and not by experience.

1 Timothy 6:11 - The leader must lead by example and teaching those whom he leads to avoid anything that would lead to wanting to be rich and loving money. To flee means to avoid behaviors that would lead in that direction. For example, a believer has an opportunity to land a job that pays more in an area where there is not a solid Bible-believing church while the area

where he is now working has one. There are several behaviors that are to be given priority as emphasized by the word “pursue”. The idea of righteousness is to order our thoughts and behaviors according to God’s standards as set forth in His word. The word “godliness” emphasizes giving God first place in everything and seeking to please Him above others and self. The type of “faith” that is spoken of here is the faith by which we live the Christian life. It chooses to live by God’s word rather than one’s own understanding (Prov. 3:5-6). It depends on the power of Christ through the working of the Holy Spirit to live by God’s standards and to please God (Gal. 2:20; Phil. 4:13). The next quality on the priority list is love: loving God with our whole being (Mt. 22:36-38) and showing it by obeying His commandments (1 John 5:2-3), loving our neighbor, i.e. fellow human beings, as much we already love ourselves (Mt. 22:39-40) in treating them like we would like to be treated (Mt. 7:12), loving our fellow-believer in the same sacrificial manner as Christ loved us (John 13:34-35; 1 John 3:16-18). Perseverance refers to our ability to function in harmony and fellowship with God. It involves staying in fellowship consistently and when we sin, immediately confessing and forsaking it and getting back into the race of the Christian life (1 John 1:7, 9 cp. Prov. 28:13). Gentleness is sensitivity to the thoughts and perspectives of others. We may not agree with them, but it enables us to patiently work with them and instruct them in right thinking and right living (2 Tim. 2:24-25). In addition it helps us to be good listeners (Prov. 18:13, 15, 17) and slow to speak and lose our temper (James 1:19-20). When we give these qualities priority in our lives, we greatly weaken the pull of riches and materialism. Christ then becomes our central purpose for living (Phil 1:21).

1 Timothy 6:12 - As leaders by office or simply by example, it is important to teach and exemplify the fact that we are fighting a spiritual battle against Satan and his demons, i.e. angels; against our sinful nature Gal. 5:16-17 and against the world system (1 John 5:4-5). We are to fight the honorable fight of faith (The Greek word for “good” means good in the sense of honorable). Notice that our weapons are spiritual and not human according to 2 Cor. 10:3-4. This struggle against our three-fold enemy is by faith. Faith has two aspects. First is trusting God’s word as true and real (Rom. 10:17) for the issues of the Christian life. Secondly, it involves trusting Christ for the power and direction for Christian living (Gal. 2:20). The word fight shows that we have to extend effort to win the struggle. We must take hold of the eternal life to which we were called through the gospel that we believed (2 Thes. 2:13-14). It is one thing to receive eternal life and it is another thing to take hold of it. Christ is our life according to Col. 3:4. As we appropriate more and more of Christ, we appropriate more of His life and show it through the fruit of the Spirit (Gal. 2:20; 3:1-5; 5:16, 22-23). Trials present opportunity for us to show the life of Christ in our bodies (2 Cor. 4:10-11). One of the subjects brought up is one of the first things that a new believer does after being called to eternal life through the gospel. It is making a confession of Christ in front of many witnesses, presumably the church fellowship. This confession does not save but simply is made because of the salvation received (Rom. 10:9-10; Mt. 10:32). It is one of the first demonstrations of genuine faith in Christ. This confession is mentioned in the context of fighting the honorable fight in our spiritual warfare because we are told that our obedience flows out of our confession of the gospel (2 Cor. 9:13). In summary we fight this honorable battle by faith and by recalling that we have the life of Christ and by recalling that this is the very life that we confessed before the church.

1 Timothy 6:13-14 - Timothy as a leader is directed to keep the commandment of fighting the honorable battle, pursuing the virtues of 1 Tim. 6:11 and fleeing the love for materialism/money trap mentioned in 1 Tim. 6:9-11. He is to keep the commandment without stain. This means that he must keep these instructions so that he and those he leads are not damaged by sin. He is also to keep these instructions without reproach. What this is saying is there is to be no provable charge of sin in carrying out this directive. There are several motivations cited for doing this. The first of these is the presence of God who is the giver of life to everything possessing life. The second motivation is the presence of Christ and His honorable (The Greek word for "good" is good in the sense of honorable) confession to the truth before Pilate. The final motivation is the appearing of Jesus Christ at the rapture (1 Thes. 4:16-17). As leaders in an official sense or merely in an exemplary sense, we have the same charge as Timothy and the same motivations. As we struggle to carry out this directive, we must ask ourselves how motivating the presence of God and of Christ are as well as the prospect of His return at any moment.

1 Timothy 6:15-16 - As leaders and example setters, believers need to be reminded that the second coming of Christ is not a matter of our time and will. God, the Father, will reveal Christ at His second coming. God has revealed Himself extensively in His word and His creation. This doxology exists to remind leaders and those that they lead of who God is. He is said to be Sovereign. This simply means ruler. He is the only ruler of the universe. He is to be blessed or praised. As ruler He is the king of kings and Lord of lords. Since this title is applied to Christ, it shows that He is God (Rev. 17:14). God alone possesses immortality. This simply means that He is incapable of dying. That is why Jesus became human so that He could sacrifice His humanity on the cross (Heb. 2:9, 14; 1 Pet. 3:18). While angels possess immortality as do resurrected people (Luke 20:35-36), they differ from God because their immortality was given to them. God's immortality is a quality that He has always had, and it was not given to Him by another. God lives in unapproachable light. No human being has ever seen God nor are they able to see Him. God has been seen in the Shechinah glory in Ex. 24:11-18 and in Christ John 14:8-9 but never directly. God has the place of honor and eternal power. A reduced view of God is not adequate for our understanding. God is who He reveals Himself to be. Leaders and those whom they lead must ever remember that God is who He shows Himself to be and not necessarily what we want Him to be.

1 Timothy 6:17 - Leaders are to teach those under their leadership concerning the handling of money. If we start accumulating money, it becomes easy to be arrogant and think that we can function without being dependent on God and His working. Some very poor people told me a story of a couple who helped them with some expenses on one occasion who breezily remarked that they would never have to worry about anything because they both had good jobs with good benefits. In the coming 15 years, they both lost their health and fell upon hard times. They had to retire early and with their health problems eating up their income, they had a difficult time financially and otherwise. We must remember that it is God who gives us the ability to gain and save wealth (Deut. 8:18). We are not to set our future expectation on the

uncertainty of wealth. Downturns in market values can change the value of holdings and funds that support pensions. We are told in Ps. 62:10 that if riches increase, we are not to set our heart upon them. Keep in mind that riches are uncertain but God is constant (Ps. 90:2; Mal. 3:6; Jas. 1:17). Our future expectation is to be in the person of God. It states that the reason God gives us things is for our enjoyment. It is true that God expects us to share with those in need (Eph. 4:28; 1 John 3:17-18), but He also so ordains that we may enjoy the things that He has given us. As long as money is our servant, we can experience enjoyment, but if it becomes our master, we lose God's blessing and the ability to enjoy it

1 Timothy 6:18-19 - The instructions that leaders are to give to those that they lead officially or by example only are regarding the handling of money – especially those who are more blessed financially. The first instruction in this verse is to use that blessing to benefit others whether it is the church, missions or less fortunate believers and in some cases even unbelievers (Gal. 6:10). Believers who are financially blessed are to be rich in good works. The second Greek word for “good” is the Greek word for “honorable”. We are to be rich in works that honor and glorify God. The third instruction in this passage is that the financially blessed believer is be ready or prepared to give. Look at the criteria for giving and helping that are given in God's word so that you are helping believers to live responsible, God-honoring lives rather than just throwing money at any believer's issues and enabling them to live irresponsibly and dishonor God. The key is being willing to share when you have the means to meet a fellow-believer's needs (1 John 3:17-18) or the needs of an unbeliever (Luke 10:30-37). The motivation is building a good foundation of treasure in heaven because such giving does benefit us in terms of rewards. Remember rewards are gained by works after salvation and salvation itself is not a reward but a free gift (Eph. 2:8-9). To lay hold on eternal life emphasizes as noted before is to appropriate more and more of Christ. We appropriate more of His life and show it through the fruit of the Spirit (Gal. 2:20; 3:1-5; 5:16, 22-23). It is letting Christ increase while we decrease (John 3:30). In summary true wealth in God's kingdom is not how much we get but how much we give whether it is of money, time or our labor.

G. In relation to our trust (6:20-21)

1 Timothy 6:20-21 - Those who lead other believers must keep in mind that God has entrusted to both leaders and followers His word with its central message being the gospel. This must be guarded from: those who would twist it to mean something that it does not mean, those who promote error because they do not rightly divide God's word, those who disregard it by localizing it away or culturizing it away, and those who deny it outrightly in whole or in part. This is referred to as worldly chatter or talk. There are those with various systems of knowledge trying to persuade us to interject the views of worldly philosophy into our understanding and application of God's word. This has happened with various psychological and self-help views being falsely promoted as “what the Bible has taught all along.” These

NOTES ON THE BOOK OF 1 TIMOTHY (Leadership Section 1)

alternative approaches to scripture are said to be empty. They do not promote the likeness of Christ in the life of the believer nor do they promote a healthy understanding and communication of the gospel of salvation to the unsaved. People who are caught up in these deviations from God's word are often very intelligent people and will promote these false systems of knowledge as biblical and as a result, they and those they teach end up going astray from the faith (=the teachings of the New Testament). The closing reminds us that God's grace must be working in the lives of the leaders and followers because that promotes the working of God in our lives and focuses us on His sufficiency and not any sufficiency of our own (James 4:6; 2 Cor. 3:4-5; 12:9-10).