

## Introduction

When I played professional golf for a living, I bought J.K. Lasser's annual tax book. It let me know what the per diem rates were for every city, the mileage rate deductions, and other information that was extremely helpful to me. I had to file income taxes in every state that I earned income, and some years I had as many as twenty-five tax returns to file. In the ministry that God has called me to do, which is to plant churches, there is another publication that serves me in a similar capacity. It is called the Bible. It has principles and guidelines for every facet of ministry. The good news is that I don't have to buy it every year; I simply need to keep learning what is in it, and refer back to it constantly. In particular, Paul's letters to Timothy have been incredibly helpful to me.

Paul's first letter to Timothy gives the qualifications for pastors and deacons. As a church planter, I invested in the Timothy's that God brought to me, and mentored them. I taught them how to study to show themselves approved as God's workmen. I taught them how to teach the Word of God, and what the goal of teaching should be. Out of 1 Timothy, I taught them about the character requirements for leaders. I taught them about the Biblical offices of church leadership, and how to recognize the calling in their lives. I taught them about the priority of prayer. Paul's letters to Timothy have been my go-to guides for much of this training. I love these two letters that Paul wrote to Timothy, and I am excited about going through them with you. In our Introduction today, we will cover the first two verses, looking at the author, the recipient, and the greeting that Paul gives to Timothy. Then, I will give you an overview of 1<sup>st</sup> Timothy, along with the primary and secondary purposes that Paul wrote the letter.

### Introduction to 1 Timothy

1. Author
2. Recipient
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4. Overview

(1 Ti 1:1-2) "Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope, {2} To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord."

#### 1. **Author** (1 Tim 1:1)

The author of this letter to Timothy is Paul. He introduces himself as "an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope." We'll take a look at his personal life, and then a look at his work in the church as an apostle.

(1 Ti 1:1) "Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope,"

Paul's Hebrew name was Saul, which means, "asked." After he became a Christian, and was ministering to Gentiles, he was called Paul, which is a Latin name, meaning little or small. He was born about 2 A.D. and he was martyred in Rome around 67 or 68 AD. Paul was a descendant of Israel, of the tribe of Benjamin. He was a descendant of Abraham, and had been circumcised on the eighth day. He was a Hebrew of Hebrews, meaning he spoke Hebrew, and he was also a Pharisee. Paul was also the son of a Pharisee, and had been brought up and trained to be a Pharisee. He studied under Gamaliel, who was very well respected among the Pharisees.

(Php 3:4–5) “although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: {5} circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee;”

(Ac 22:3) “I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today.”

Now we will take a look at Paul’s salvation experience and calling as an apostle. As a zealous Pharisee, he was actively engaged in persecuting those that belonged to the Way, a name by which the Christians were called. While on his way to Damascus to arrest and bring back any Christians that he found, God revealed Himself to him. God appeared as a bright light and blinded Paul so that he had to be led by those that accompanied him. Jesus spoke to him and asked him, “Why are you persecuting Me?” The men heard the voice, but saw no one.

(Ac 9:1–9) “Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, {2} and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. {3} As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; {4} and he fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” {5} And he said, “Who are You, Lord?” And He *said*, “I am Jesus whom you are persecuting, {6} but get up and enter the city, and it will be told you what you must do.” {7} The men who traveled with him stood speechless, hearing the voice but seeing no one. {8} Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. {9} And he was three days without sight, and neither ate nor drank.”

When Paul arrived at Damascus, Ananias came to Paul and laid hands on him, and when he did, something like scales fell from his eyes and he regained his sight. He got up and was baptized, took food, and was strengthened. The Lord told Ananias that Paul “is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name’s sake.

(Ac 9:11–19) “And the Lord *said* to him, “Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, {12} and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.” {13} But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; {14} and here he has authority from the chief priests to bind all who call on Your name.” {15} But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; {16} for I will show him how much he must suffer for My name’s sake.” {17} So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.” {18} And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized; {19} and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus,”

Even though Paul was called to be an apostle, he did not serve in that capacity for many years. While Paul was living in Tarsus, Barnabas came to him and asked him to help him establish the

church in Antioch. During the next eighteen months they preached the gospel, made disciples, and raised up a leadership team.

(Ac 11:25–26) “And he left for Tarsus to look for Saul; {26} and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.”

While that pastoral team was ministering to the Lord, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work which I have called them.” From that point on, they are referred to as apostles. On that first apostolic trip, Barnabas was the team leader. They were apostles, but they were not apostles of the Lamb. Many teach that Paul became the twelfth apostle, taking Judas’ place, which is erroneous. Paul does not meet requirements in Acts 1 to be an apostle of the Lamb. Paul was not there for the baptism of Jesus, with Him during His ministry, or a witness of His death and resurrection, which were the requirements for the twelve apostles of the Lamb. That does not however diminish his value or work as an apostle.

(Ac 13:1–4) “Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. {2} While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.” {3} Then, when they had fasted and prayed and laid their hands on them, they sent them away. {4} So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.”

(Ac 1:21–22) “Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us— {22} beginning with the baptism of John until the day that He was taken up from us—one of these *must* become a witness with us of His resurrection.”

Paul wrote thirteen of the books of the New Testament, and some scholars say that he also wrote the book of Hebrews. If he did, he would have written fourteen books. Paul wrote this letter to Timothy about 63 A.D. In the letter he said he left Timothy in Ephesus when he left for Macedonia. Scholars say that Paul was either in Macedonia or Rome when he wrote this letter.

## 2. **Recipient** (1 Tim 1:2)

Paul wrote this letter to Timothy, who he addresses as his true child in the faith. Timothy’s name is a Greek name, and it means one who honors God. Timothy had a Greek father and a Jewish mother.

(1 Ti 1:2) “To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord.”

Timothy is from Lystra, a small town of Lycaonia, in central Asia Minor. Lystra was established as a Roman colony by Augustus, about 6 B.C. They were a pagan culture, and were steeped into Greek mythology. When Barnabas and Paul came to Lystra, and healed a lame man, the people there believed that Hermes and Zeus had visited their city. Lystra is no longer a city, but an excavation site, and a temple of Zeus has been found.

(Ac 14:8–12) “At Lystra a man was sitting who had no strength in his feet, lame from his mother’s womb, who had never walked. {9} This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well, {10} said with a loud voice, “Stand upright on your feet.” And he leaped up and *began* to walk. {11} When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, “The gods have become like men and have come down to us.” {12} And they *began* calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.”

It was probably during this first visit to Lystra that Timothy and his mother were saved. They probably heard Paul preach the gospel and became believers. Paul addresses this to Timothy, my true child in the faith. On Paul’s second apostolic journey, when he and Silas came to Lystra, Luke described Timothy as a disciple, and that the brothers at Lystra and Iconium spoke well of him. Paul wanted to take him along, and so he circumcised him because of the Jews who lived in that area. Normally a Jewish father would circumcise his son or have a priest circumcise him at eight days old, but since Timothy had a Greek father, he had not been circumcised. Paul took on the role of a spiritual father. He had led him to Christ, and now was going to disciple him. Paul did not circumcise him for salvation, but for ministry. As an uncircumcised man, he could not go into the temple with Paul. So, Paul circumcised him to give him more freedom and access to minister to the Jews in the temples and synagogues. Timothy joined Paul and Silas and became a team member. Paul mentored him and groomed him in apostolic ministry.

(Ac 16:1-5) "He came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. The brothers at Lystra and Iconium spoke well of him. Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek. As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. So the churches were strengthened in the faith and grew daily in numbers."

Timothy was a great help to Paul and Silas. In Philippians 2, Paul writes that he wants to send Timothy to them, and that Timothy has proved himself, because as a son with his father, Timothy has served Paul in the work of the gospel. In those days, a son would carry on the family business. If a father was a fisherman, his sons would become fishermen. The son would serve and be an apprentice under his father. Timothy served Paul in his missionary journeys to preach the gospel.

(Php 2:19-22) "I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel."

Paul had a deep appreciation, love and respect for Timothy. In 1 Corinthians 4, Paul tells the church in Corinth that he is sending Timothy, his son whom he loves, and who is faithful in the Lord. There was a deep bond between them and he had proven to be faithful. He lived up to the reputation that he had developed at home in Lystra.

(1 Co 4:17) "For this reason I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church."

Many Bible scholars say that Timothy was the pastor at Ephesus, but the Scriptures do not specifically say that. Timothy was an apostle and did apostolic ministry with Paul. We find in 1 Thessalonians that Paul, Sylvanus and Timothy wrote to the Thessalonians. Later, Paul refers to all three of them as apostles. At some point in their travels, Paul and some other leaders laid hands on him, prophesied over him, and ordained him as an apostle to the churches. He continued to serve under Paul, and in this letter to Timothy Paul instructed him to remain on in Ephesus, further proof that he was serving with Paul.

(1 Th 1:1) "Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace."

(1 Th 2:4-6) "but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts. {5} For we never came with flattering speech, as you know, nor with a pretext for greed-- God is witness-- {6} nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority."

### 3. **Greeting** (1 Tim 1:2)

Paul gives Timothy a standard greeting for that day and time. He says, "grace, mercy, and peace from God the Father and Christ Jesus our Lord." In the Hebrew culture, people did not say, "Hi, how are you." They greeted one another with a blessing of peace. Typically, they would say, "Shalom," which means peace. Having grown up in the Middle East, our normal greeting to people was "Salaam," which means peace. Today, people say, "Hi, how are you?" but they do not bless people with a greeting of grace, mercy, and peace. Some people say, "Good luck!", but rarely do we greet people with grace, mercy, and peace. Their greetings were blessings, rather than inquisitions or acknowledgements.

(1 Ti 1:2) "To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord."

#### A. **Greeting of Grace**

Paul's first greeting is a blessing of grace. There are two definitions of grace that I want to quickly mention. Grace can mean the unmerited favor of God. It is by this unmerited favor or grace that we are saved. Our salvation is not as a result of works that no man should boast. This is an unmerited, undeserved favor that we are given by God. We cannot earn this grace. This grace should create in us a gratefulness and should be reflected in our worship and praise to Him. We find this grace in Ephesians 2.

(Eph 2:8-9) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; {9} not as a result of works, that no one should boast."

There is another type of grace that we have. The Lord told Paul in the midst of his afflictions that His grace was sufficient for him. This grace is not just the unmerited favor, but it is the desire

and ability to carry out God's will. Grace can also mean the measure of God's provision in strength, ability, power, gifts, and resources to carry out His will.

(2 Co 12:9) "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me."

In Romans 12, Paul speaks about this grace a couple of times. He speaks into their lives by the grace that was given to him. Paul was doing an apostolic work and was given the grace to do this work. Paul did not have any more favor with God than you or I. Paul had a desire and ability to do a certain work that God had called him to. He alludes to this grace again at the close of his letter. He wrote them very boldly on some points and he could do that because of the grace that was given to him by God. Paul has urged Timothy to remain at Ephesus and instruct people not to teach strange doctrines. He will no doubt find some resistance and possibly some conflict, and he needs the grace of God to carry out this command from Paul.

(Ro 12:3) "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith."

(Ro 15:15) "But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God,"

In Romans 12:6, Paul says that each of them had gifts that differed according to the grace given to them. Like Paul, each of us have been given certain gifts, abilities, and resources to carry out God's call for our lives. Therefore, each of them was to exercise them accordingly.

(Ro 12:6) "And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if prophecy, according to the proportion of his faith;"

## **B. Greeting of Mercy**

Paul's second blessing in his greeting is of mercy. The Greek word is *eleo* (Strong's G1653), which means to have mercy, compassion, or pity on someone. The only times that Paul gives this blessing in any of his letters is in his two letters to Timothy. Paul has given Timothy a difficult assignment, and he blesses him with grace and mercy. Even though he must bring correction and be a gate keeper of what is taught, he needs to do it with mercy and compassion. When a person has compassion and mercy, they are less apt to be harsh and forceful. When a person has compassion, he is more likely to be gentle, and the other person will sense the gentleness and caring concern.

(1 Ti 1:2) "To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord."

God is full of mercy and compassion. In Ephesians 2:4-5, Paul wrote, "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ." God is rich in mercy, or has an abundance of mercy.

(Eph 2:4–5) “But God, being rich in mercy, because of His great love with which He loved us, {5} even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),”

In 1 Peter 1:3, we see that God caused us to be born again according to His great mercy. In Romans 9:23, Paul calls us vessels of mercy, because we are the recipients of God’s great mercy.

(1 Pe 1:3) “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,”

(Ro 9:23) “And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,”

As vessels of mercy, we are not just to receive God’s mercy, we are to show mercy to others. In Luke 10, Jesus gave the parable of the good Samaritan. The priest and the Levite passed on the other side of the road, but the Samaritan came to the man who had been robbed, stripped, and beaten, and bandaged up his wounds and took care of him. He felt compassion and showed mercy toward the man, and proved to be a loving neighbor. Jesus said, “Go and do the same.”

(Lk 10:33–37) “But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, {34} and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him.... {36} “Which of these three do you think proved to be a neighbor to the man who fell into the robbers’ *hands*?” {37} And he said, “The one who showed mercy (*eleos*) toward him.” Then Jesus said to him, “Go and do the same.”

When the Pharisees criticized the disciples for picking some grains to eat on the Sabbath, Jesus said to them, “But if you had known what this means, ‘I desire compassion (*eleos*), and not a sacrifice,’ you would not have condemned the innocent.”

(Mt 12:7) “But if you had known what this means, ‘I desire compassion, and not a sacrifice,’ you would not have condemned the innocent.”

When Jesus gave the eight woes to the Pharisees in Matthew 23, He said they tithed mint and dill and cumin, but neglected the weightier provisions of the law, justice, mercy and faithfulness. He told them that they should have done these three things without neglecting the others. Mercy is something that God expects us to have and show to others.

Paul wanted Timothy to have the grace to correct erroneous and harmful teaching, to be full of compassion and mercy, and to show mercy while bringing correction. That is a tough balance, but it is what God requires. In 2 Timothy 2:24-25, he told Timothy that the Lord’s bond-servant must not be quarrelsome, but be kind to all, and to correct with gentleness those who are in opposition. That gentleness flows out of a heart of love, compassion, and mercy.

(2 Ti 2:24–25) “The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, {25} with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,”

### C. Greeting of Peace

The third blessing of Paul's greeting is for peace from God. God is a God of peace, and His peace is not like the world's peace. In John 14:27, Jesus told the disciples, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you." God's peace is far different than the world's peace.

(1 Ti 1:2) "To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord."

(Jn 14:27) "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful."

Generally, the world's peace is based on a lack of turmoil, war, strife, or trouble. God's peace is an internal peace that is not circumstantial. We can have God's peace in the midst of trials and tribulations. Paul wrote that the peace of God surpasses all comprehension, and it guards our hearts and minds.

(Php 4:7) "And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

God gives peace, because He is the God of peace. In Judges 6:24, Gideon built an altar and named it Jehovah Shalom, which means the Lord of Peace. In 2 Thessalonians 3:16, Paul ended his letter with a blessing of peace, saying, "Now may the Lord of peace Himself continually grant you peace in every circumstance." In Romans 15:33, Paul wrote, "Now the God of peace be with you all. Amen." God is a God of peace. It is one of His names, and it is a characteristic of God.

(Judges 6:24a) "Then Gideon built an altar there to the LORD and named it The LORD is Peace."

(2 Thess 3:16) "Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!"

(Rom 15:33) "Now the God of peace be with you all. Amen."

(Gal 5:22-23) "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, {23} gentleness, self-control; against such things there is no law."

He is not only a God of peace, but He gives us peace. He gives us peace when we pray. He gives us peace when our minds are steadfast and are trusting in Him. Peace is a fruit of the Spirit, and God gives us peace when we are walking in the Spirit. Paul is blessing Timothy with the peace of God. He has given Timothy a tough assignment, and he needs grace, mercy and peace to carry out his assignment in Ephesus.

(Php 4:6-7) "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. {7} And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

(Is 26:3) "The steadfast of mind Thou wilt keep in perfect peace, because he trusts in Thee."



(Ga 5:22–23) “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, {23} gentleness, self-control; against such things there is no law.”

We need to give our grace, mercy, and peace to one another. When we greet one another, we should learn to bless one another. Our words should encourage and motivate one another to have more desire and ability to accomplish God’s will. Our words should not bring trouble and unrest but peace. Our words should bring about a calmness and rest. Our words should bring about a trust in God and His word. Our words need to show tender mercy and compassion. This is how God wants us to bless one another.

#### 4. Overview (1 Tim 1-6)

##### A. The Secondary Purpose

There are two purposes for the writing of this letter. The secondary purpose is mentioned first, and it was a reminder to Timothy of what Paul had urged him to do upon his departure from Ephesus to Macedonia. Paul had urged him to remain on at Ephesus so that he could instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies. These things would not further the administration of God, which is by faith. Timothy had a job to do in Ephesus and that was to ensure that sound doctrine was being taught.

(1 Ti 1:3–4) “As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, {4} nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith.”

The Greek word that was translated as urged is *parakaleo* (Strong’s G3870), which literally means to call near. The word is used 109 times and it is commonly translated as exhort, beseech, entreat, comfort, or encourage. It is to call near in order to give some instructions or to ask to do something. In Acts 28:20, Paul had arrived in Rome, and was in chains. He called the leading men of the Jews in Rome so that he could speak to them about his imprisonment and share the gospel with them. Paul called Timothy to himself and urged, encouraged, and exhorted him to instruct men not to teach strange, different doctrines that did not build up the kingdom of God.

(Ac 28:17–20) “After three days Paul called together those who were the leading men of the Jews, and when they came together, he *began* saying to them, “Brethren, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. {18} “And when they had examined me, they were willing to release me because there was no ground for putting me to death. {19} “But when the Jews objected, I was forced to appeal to Caesar, not that I had any accusation against my nation. {20} “For this reason, therefore, I **requested** (*parakaleo*) to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel.”

In verse eighteen, Paul wrote, “This command I entrust to you Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight. Paul had not just urged Timothy; he had commanded him to remain in Ephesus and to instruct certain men not to teach strange doctrines. Timothy had apparently been given some prophecies that were going to help him fight the good fight and this command of Paul was in accordance with that. I believe that the prophecies pertained to his calling as an apostle. One of the roles of the apostle was to ensure that sound doctrine was being taught in the churches.

Earlier, I mentioned that most theologians say that Timothy was the pastor in Ephesus. Timothy is referred to in 1 Thessalonians as an apostle. The things that Paul has requested him to do also reflect that he was an apostle. He was watching over what was being taught by the pastors. He was also told to remain in Ephesus, and this would not be the normal instruction given to a pastor in Ephesus. Obviously, Timothy had the freedom to go other places in his apostolic role, but Paul wanted him to stay in Ephesus to make sure sound doctrine was being taught.

## B. The Primary Purpose

Paul's reminder is the first thing mentioned in the book, but it is not the primary or main purpose of the letter; it was a secondary purpose. The main purpose or theme of the book is found in 1 Timothy 3:14-15. Paul writes so that people will know how to conduct themselves in the household of God, which is the church of the living God, the pillar and support of the truth.

(1 Ti 3:14–15) “I am writing these things to you, hoping to come to you before long; {15} but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.”

God wants His people to know how to conduct themselves in church. He wants the church to know that they are the pillar and support of the truth. The church must uphold truth. Truth is essential to conduct in the church. Sound doctrine is essential in the church, which is why Paul urged Timothy to remain in Ephesus. It is by God's truth that we know how to conduct ourselves.

What does Paul say about conducting ourselves in God's house? Here are some of the things that Paul covered in this letter. First, the church is to be a place of prayer. In chapter two, Paul wrote, “First of all, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men.” Paul spoke about the attitude that men and women were to have in prayer. Men were to lift up holy hands without wrath and dissension, and women were to dress modestly, and have an attitude of submissiveness.

(1 Ti 2:1) “First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men,”

In chapter three, Paul spoke about the offices of elder and deacon. He gave the qualifications for each office. The leaders in a church are to set examples of godly behavior, and they are to manage the affairs of the church. The pastors are responsible for making sure that everyone in the church is conducting themselves properly. Paul addresses leadership because they are vitally important in this endeavor to conduct ourselves properly in God's house.

In chapter four, Paul gives some specific instructions for Timothy. These instructions were not just for Timothy; they were included in the canon of Scripture because they are pearls of wisdom for all leaders and pastors.

In chapter five, Paul addresses how we are to treat one another. We are to honor older men and older women, treating them as a father or mother. Then, he tells us how to treat younger men and women, and we are also to honor them, treating them as a sister or brother. This is God's household, and we are all brothers and sisters, and God expects us to treat one another with honor and respect.

(1 Ti 5:1–2) “Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers, {2} the older women as mothers, *and* the younger women as sisters, in all purity.”

Then, Paul tells us how to treat widows. We are to honor widows, and by honor, it is not just with words, but with financial support. He tells us who the church is to support and the requirements for a widow to be put on that list. The church is the last resort; if there are family members, they should be the first ones to support the widows in their family.

(1 Ti 5:3–4) “Honor widows who are widows indeed; {4} but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.”

Next, Paul tells us to honor pastors, especially those that work hard at preaching and teaching. That does not mean a card of appreciation in October, Pastor Appreciation month, but with financial support so that they are not in need. The tithes and offerings in the Old Testament supported the workers in God’s house, and the same principle applies in the New Testament. The faithful and generous giving of church members is essential to honoring pastors. Paul also talked about the correction of pastors, should that be necessary.

(1 Ti 5:17) “The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.”

In chapter six, Paul instructs slaves to honor their masters so that the name of God and our doctrine will not be spoken against.

(1 Ti 6:1) “All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against.”

How should we conduct ourselves in the household of God? We are to honor one another so that the name of God and our doctrine will not be spoken against. That is not just applicable for slaves, but for all of us.

Finally, Paul addresses our attitude about wealth and those who are rich in this present world. America is considered to be one of the wealthiest nations on earth, so this is very relevant to us today. He instructs the rich to do good, be rich in good works, to be generous, and ready to share.

This is how we are to conduct ourselves in the church, and this was the main purpose for Paul’s letter to Timothy. God wants us to know how we are to conduct ourselves in His house.

## **Conclusion and Applications**

Paul’s first letter to Timothy is about how we are to conduct ourselves in the house of God, the church, the pillar and support of the truth. Paul was a spiritual father to Timothy, and raised him up to be an apostle, where Timothy became a valuable team member. Paul had exhorted Timothy to remain in Ephesus in order to make sure that sound doctrine was being taught. In this letter, he reminds him of that command, and he also gives instructions about how we are to treat one another in the church, which is with honor. We are to honor God in His house. We are to honor pastors, especially those who work hard at preaching and teaching. We are honor widows, older

men, older women, younger men, younger women, and slave masters. The primary way that we are to treat one another is with honor.

The principles that Paul shared with Timothy apply to everyone today. The principles about leadership have not changed. The qualifications for leaders have not changed. The principles about how to treat one another have not changed. The priority of prayer, and praying for kings and those in authority has not changed. There are many applications for all of us in the weeks to come.

### **Closing Prayer**

Father God, as we begin our study of 1 Timothy, open up our hearts and minds, and give us understanding of Your word. Give us insights and applications for our lives. Help us to be a church with sound doctrine. Help us to be a church that honors one another, and most of all, that honors You. We pray this in Jesus' name. Amen.

### **Discussion Questions**

- Why was Paul's greeting of grace, mercy, and peace so important?
- What are some ways that we can show honor to one another?
- Is it more reasonable and logical for the Apostle Paul to tell the pastor in Ephesus to remain there and command him to do things, or to tell an apostle on your apostolic team to remain there and command him to do certain things?
- Is the church today a pillar and support of the truth? What are some things that we should be doing in order to fulfill our responsibility to be a pillar and support of the truth?

**Introduction** (1 Ti 1:1–2)

1. **Author** (1 Tim 1:1, Php 3:4–5, Ac 22:3, 9:1-19, 11:25-26, 13:1–4, 1:21-22)
  
2. **Recipient** (1 Tim 1:2, Ac 14:8-12, 16:1-5, Php 2:19-22, 1 Co 4:17, 1 Th 1:1, 2:4-6)
  
3. **Greeting** (1 Tim 1:2)
  - A. Greeting of Grace (Eph 2:8-9, 2 Co 12:9, Ro 12:3, 15:15, 12:6)
  
  - B. Greeting of Mercy (Eph 2:4–5, 1 Pe 1:3, Ro 9:23, Lk 10:33–37, Mt 12:7, 2 Ti 2:24–25)
  
  - C. Greeting of Peace (Jn 14:27, Php 4:6-8, Judges 6:24a, 2 Th 3:16, Ro 15:33, Ga 5:22-23, Is 26:3, Ga 5:22-23)
  
4. **Overview** (1 Tim 1-6)
  - A. The Secondary Purpose (1 Ti 1:3–4, Mt 28:20, Ac 28:17–20)
  
  - B. The Primary Purpose (1 Ti 3:14–15, 1 Ti 2:1, 5:1–4, 5:17, 6:1)

**Conclusion and Applications**