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BLUESTONE INDEPENDENT BBAPTIST CHURCH
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“An Introduction to I Timothy”
I Timothy 1:1-2

Introduction: As we begin our adventure into the first epistle to Timothy, we must note that it is one of three Pastoral Epistles. The other two are II Timothy and Titus. It is in these three epistles that we see the formation, function, and foundation of each church and how it is to be governed. Paul, an older preacher, gives a charge to the younger preacher Timothy and encourages him to continue in the faith as he has been taught. Apparently, the key verse to these three Pastoral Epistles is I Timothy 3:15. In this verse, we see:

1. The Conduct of the Church- *“that thou mayest know how thou oughtest to behave thyself in the house of God”*
2. The Custody of the Church- *“which is the church of the living God”*
3. The Custom of the Church- *“the pillar and ground of the truth”*

Body: Before we can understand the first epistle to Timothy, we must identify with Timothy’s background. Although Timothy is currently pastoring in Ephesus at the time of this epistle, he has served the Lord in many other places. Accordingly, these other instances of service will prove beneficial for him as he attempts to tackle the problems at Ephesus. Notice:

- I. Timothy’s Childhood Acts 16:1-5
 - A. His Parents Acts 16:1- *“the son of a certain woman, which was a Jewess, and believed; but his father was a Greek.”*
 - B. His Personality Acts 16:2- *“Which was well reported of by the brethren that were at Lystra and Iconium.”*
- II. Timothy’s Conversion Acts 16:1-3
 - A. Converted because of his Mother II Timothy 1:5- *“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”*
 - B. Converted because of the Manuscript II Timothy 3:15- *“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”*
- III. Timothy’s Calling Acts 16:3
 - A. His Giving Romans 16:21- *“Timotheus my workfellow”*
 - B. His Gift I Timothy 4:14- *“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”*
- IV. Timothy’s Circumcision Acts 16:3 (I Corinthians 9:20)

- V. Timothy's Character Philippians 2:19-23
 - A. He was Similar to Paul v. 20- *"For I have no man likeminded"*
 - B. He was Sincere to People v. 20- *"who will naturally care for your state"*
 - C. He was Scripturally Proved v. 22- *"ye know the proof of him"*
 - D. He was Serving with Paul v. 22- *"he hat served with me"*

- VI. Timothy's Career I Timothy 6:11- *"O man of God"*
 - A. Timothy's Service at Thessalonica I Thessalonians 3:1-2, 6
 - B. Timothy's Service at Corinth I Corinthians 4:16-17, 16:10-11
 - C. Timothy's Service at Philippi Philippians 2:19-24
 - D. Timothy's Service at Berea Acts 17:13-14
 - E. Timothy's Service at Ephesus I Timothy 1:2-3
 - 1. He Faces the Opposition of Doctrine I Timothy 1:3 (Acts 20:29-30)
 - 2. He Faces the Opposition of Disrespect I Timothy 4:12
 - 3. He Faces the Opposition of Disease I Timothy 5:23

Conclusion: This epistle written to Timothy was a guideline on how to handle the things "of God". As we view I and II Timothy, we see the allusions to God and His attributes. Notice, in each epistle, the things pertaining to God.

I Timothy

- 1. Commandment of God 1:1
- 2. Sight of God 2:3, 6:13
- 3. Church of God 3:5, 15
- 4. House of God 3:15
- 5. Creature of God 4:4
- 6. Word of God 4:5
- 7. Gift of God 4:14
- 8. Name of God 6:1
- 9. Man of God 6:11

II Timothy

- 1. Will of God 1:1
- 2. Gift of God 1:6
- 3. Power of God 1:8
- 4. Word of God 2:9
- 5. Foundation of God 2:19
- 6. Lovers of God 3:4
- 7. Inspiration of God 3:16
- 8. Man of God 3:17

“The Meaning of the Local Church”

I Timothy 1:1-20

Introduction: In this first epistle to Timothy, we see the charge of a seasoned saint to a struggling saint. Paul, under the inspiration of the Holy Spirit, writes to Timothy instructing him how to operate the church at Ephesus. In these opening verses, Paul reveals to Timothy that he is nothing more than a servant of the Lord Jesus Christ guiding him through the perils of pastoring. Notice:

1. A Converted Servant v. 1- *“Paul”*
 - a. Paul’s Past Galatians 1:13- *“For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it:”*
 - b. Paul’s Profit Galatians 1:14- *“And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.”*
 - c. Paul’s Pleasure Galatians 1:15- *“But when it pleased God, who separated me from my mother’s womb, and called me by his grace,”*
 - d. Paul’s Purpose Galatians 1:16- *“To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:”*
 - e. Paul’s Preaching Galatians 1:23- *“But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.”*
2. A Commanded Servant v. 1- *“an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ”*
 - a. Paul’s Message- *“an apostle”*
 - b. Paul’s Messiah- *“of Jesus Christ”*
 - c. Paul’s Master- *“by the commandment of God our Saviour, and Lord Jesus Christ”*
3. A Confident Servant v. 1- *“which is our hope”*
 - a. Paul’s Hope of the Lord’s Changing I Corinthians 15:52- *“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”*
 - b. Paul’s Hope of the Lord’s Coming Titus 2:13- *“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;”*
4. A Consecrated Son v. 2- *“Unto Timothy, my own son in the faith”*
 - a. Consecration through Salvation II Timothy 1:5- *“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”*
 - b. Consecrated through Service Philippians 2:20-22- *“For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ’s. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.”*
5. A Contributing Saviour v. 2- *“Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.”*
 - a. His Mercy- *“Grace, mercy, and peace”*
 - b. His Might- *“God...Father...Lord”*

Body: As ministers of Jesus Christ, Paul and Timothy were entrusted with the gospel. It was their responsibility to protect the fundamentals of the faith. In the preceding verses, we see the charge from Paul to Timothy compelling him to be steadfast in the faith. Observe how the Lord leads both of these ministers in the progression of the local church.

I. The Statement of A Problem vs. 3-7- *“that thou mightest charge some that they teach no other doctrine”*

A. There was a Charge v. 3- *“that thou mightest charge some”*

1. To Stay Devoted- *“I besought thee to abide still at Ephesus”*
 - a. “This is a small word that carries a great definition. ‘At’ is a primary preposition which denotes a fixed position in place, time, or state.” (Andy Simpson)
 - b. “God requests that we be faithful, but He also gives to us a specific place where we exercise our faith. So no matter where He puts us ‘at’, we should heed His request to be faithful.” (Andy Simpson)
2. To Speak Doctrine- *“that thou mightest charge some that they teach no other doctrine”*
 - a. “If one considers the use of the term ‘charge’ in the military, there is a great truth that may be applied to the church and its minister. The messenger is the only one who receives the charge from the commander, no one else.” (Andy Simpson)
 - b. “When Paul used the word ‘some’, he was not using it in general terms. ‘Some’ denotes a specific member in the church of Ephesus or in the city of Ephesus. It means ‘a certain one.’ God gives the message to His messenger for a specific problem that is hiding in the church, and it is the responsibility of the pastor to deliver what God has sent without any variations.” (Andy Simpson)

B. There was a Caution v. 4- *“Neither give heed to...”*

1. What To Avoid
 - a. *“fables”* 4:7, II Timothy 4:4, Titus 1:14, II Peter 1:16
 - b. *“endless genealogies”* Titus 1:14, 3:9
2. Why To Avoid
 - a. *“which minister questions”* Romans 3:11, Titus 3:9, II Timothy 2:23
 - (1) “The false teachers were using the Old Testament Law, and especially the genealogies, to manufacture all kinds of novelties; and these new doctrines were leading people astray.” (Warren Wiersbe)
 - (2) “The false teachers were raising questions, not answering them.” (Warren Wiersbe)
 - b. *“rather than godly edifying which is in faith”*
3. When To Act- *“so do”*

C. There was a Conclusion v. 5- *“Now the end...”*

1. A Pure Charity- *“Now the end of the commandment is charity out of a pure heart”*
 2. A Profitable Conscience- *“and of a good conscience”*
 3. A Powerful Confidence- *“and of faith unfeigned”*
- D. There was a Confusion v. 6- *“some having swerved”* 6:21, II Timothy 2:18
1. Confusion that Led to a Departure- *“turned aside”*
 2. Confusion that Led to a Discourse- *“unto vain jangling”*
- E. There was a Craving v. 7- *“Desiring to be teachers”* Luke 5:17, Acts 5:34
1. Ignorance in Accusations- *“understanding neither what they say”*
 2. Ignorance in Affirmation- *“nor whereof they affirm”*
- II. The Scriptures and their Purpose vs. 8-11- *“the law is good”*
- A. The Comeliness of the Scriptures v. 8- *“the law is good”*
1. The Understanding of the Law- *“we know that the law is good”*
Galatians 3:21-24, Romans 3:31
 2. The Usefulness of the Law- *“if a man use it lawfully”*
- B. The Condemnation of the Scriptures vs. 9-10- *“the law is not made for a righteous man, but for the lawless”*
1. “lawless” (Strong’s)- *“departing from the law, a violator of the law, lawless, wicked”*
 2. “lawless” (Webster’s)- *“Not subject to law; unrestrained by law”*
 3. “disobedient” (Strong’s)- *“not made subject, unsubjected; that cannot be subjected to control, disobedient, unruly, refractory”*
 4. “disobedient” (Webster’s)- *“Neglecting or refusing to obey; omitting to do what is commanded, or doing what is prohibited; refractory; not observant of duty or rules prescribed by authority; Not yielding to exciting force or power”*
 5. “ungodly” (Strong’s)- *“destitute of reverential awe towards God, condemning God, impious”*
 6. “ungodly” (Webster’s)- *“Wicked; impious; neglecting the fear and worship of God, or violating his commands.”*
 7. “sinners” (Strong’s)- *“devoted to sin”*
 8. “sinners” (Webster’s)- *“One that has voluntarily violated the divine law; a moral agent who has voluntarily disobeyed any divine precept, or neglected any known duty. It is used in contradistinction to saint, to denote an unregenerate person; one who has not received the pardon of his sins.”*
 9. “unholy” (Strong’s)- *“impious, wicked”*
 10. “unholy” (Webster’s)- *“not renewed and sanctified; Profane; not hallowed; not consecrated”*
 11. “profane” (Strong’s)- *“unhallowed, common, public place”*
 12. “profane” (Webster’s)- *“Irreverent to any thing sacred; applied to persons. A man is profane when he takes the name of God in vain, or treats sacred things with abuse and irreverence.”*
 13. “murderer” (Strong’s)- *“a manslayer”*

14. “murderer” (Webster’s)- “A person who in possession of his reason, unlawfully kills a human being with premeditated malice.”
15. “manslayer” (Strong’s)- “a murderer”
16. “manslayer” (Webster’s)- “One that has slain a human being. The Israelites had cities of refuge for manslayers.”
17. “whoremonger” (Strong’s)- “a man who prostitutes his body to another's lust for hire; a man who indulges in unlawful sexual intercourse, a fornicator”
18. “whoremonger” (Webster’s)- “One who practices lewdness.”
19. “defile themselves with mankind” (Strong’s)- “one who lies with a male as with a female, sodomite, homosexual”
20. “defile” (Webster’s)- “To make unclean; to render foul or dirty; in a general sense.”
21. “menstealer” (Strong’s)- “a slave-dealer, kidnapper, man-stealer; of one who unjustly reduces free men to slavery; of one who steals the slaves of others and sells them”
22. “manstealer” (Webster’s)- “One who steals and sells men.”
23. “liar” (Strong’s)- “one who breaks faith; a false and faithless man”
24. “liar” (Webster’s)- “A person who knowingly utters falsehood; one who declares to another as a fact what he knows to be not true, and with an intention to deceive him.”
25. “perjured” (Strong’s)- “a false swearer (that which has been pledged or promised with an oath), a perjurer”
26. “perjured” (Webster’s)- “One that willfully takes a false oath lawfully administered.”

C. The Commitment of the Scriptures v. 11- “*committed to my trust*”

1. The law and the gospel must go together.
2. “Law and Gospel go together, for the Law without the Gospel is diagnosis without remedy; but the Gospel without Law is only the Good News of salvation for people who don’t believe they need it because they have never heard the bad news of judgment.” (Warren Wiersbe)

III. The Salvation of Paul vs. 12-17- “*I obtained mercy*”

A. His Preaching v. 12- “*putting me into the ministry*”

1. Paul’s Enablement- “*who hath enabled me*” II Timothy 4:17
2. Paul’s Entrustment- “*he counted me faithful*”
3. Paul’s Enlistment- “*putting me into the ministry*” Acts 20:24, Colossians 1:23, Ephesians 3:7

B. His Past vs. 13-14- “*Who was before...*”

1. The Guilt of His Past v. 13- “*Who was before...*”
 - a. His Injury- “*blasphemer, and a persecutor, and injurious*” Acts 8:1-3, 9:1-2, 22:4, 7, 26:15, Philippians 3:6
 - b. His Ignorance- “*I did it ignorantly in unbelief*”
2. The Grace in His Past v. 14- “*the grace of our Lord*”

- a. “The grace of God turned the persecutor into a preacher...”
(Warren Wiersbe)
 - b. “...and the murderer into a minister and a missionary!”
(Warren Wiersbe)
 - C. His Pattern vs. 15-16- “for a pattern to them which should hereafter believe”
 - 1. The Salvation of Sinners v. 15- “Christ Jesus came into the world to save sinners”
 - 2. The Showing of the Saviour v. 16- “in me first Jesus Christ might shew forth all longsuffering” I Corinthians 15:9, Ephesians 3:8
 - D. His Praise v. 17- “honour and glory”
- IV. The Struggles of a Pastor vs. 18-20- “thou by them mightest war a good warfare”
 - A. A Pastor’s Fight v. 18- “war a good warfare”
 - 1. A Guided Fight- “according to the prophecies which went before on thee, that thou by them”
 - 2. A Good Fight- “a good warfare” II Timothy 2:4
 - B. A Pastor’s Faith v. 19- “Holding faith” Ephesians 6:16
 - 1. The Defense of the Faith- “Holding faith”
 - 2. The Development of the Faith- “a good conscience”
 - 3. The Departure from the Faith- “which some having put away concerning faith have made shipwreck”
 - C. A Pastor’s Foes v. 20- “Hymenaeus and Alexander”
 - 1. The Declaration of the Foes- “Hymenaeus and Alexander” II Timothy 2:17, 4:14
 - 2. The Deliverance of the Foes- “whom I have delivered unto Satan” I Corinthians 5:5
 - 3. The Discovery of the Foes- “that they may learn not to blaspheme”
 - a. “Bad doctrine usually starts with bad conduct, and usually with secret sin.” (Warren Wiersbe)
 - b. “Hymenaeus and Alexander deliberately rejected their good consciences in order to defend their ungodly lives.” (Warren Wiersbe)

Conclusion: Now that the battles of pastoring have been declared, this first chapter serves as an introduction to the remainder of I Timothy. It is the foyer to the functioning of the church of the living God. At this point, we observe the outline for the remaining chapters.

- 1. The Meaning of the Local Church Chapter One
- 2. The Morality of the Local Church Chapter Two
- 3. The Ministers of the Local Church Chapter Three
- 4. The Message to the Local Church Chapter Four
- 5. The Marriages of the Local Church Chapter Five
- 6. The Money of the Local Church Chapter Six

“Order In The Church”
I Timothy 2:1-15

Introduction: God’s church ought to be an assembly of orderly believers. Even Paul instructed us in this area in I Corinthians 14:40 (“*Let all things be done decently and in order.*”). According to this verse, there should be:

1. A Decent Behavior- “*Let all things be done decently*”
2. A Directed Behavior- “*and in order*”

Body: Apparently, things were getting out of hand at Ephesus. It came to the point that Paul had to rebuke them by letting them know one of the reasons for this epistle (3:15- “*thou mayest know how thou oughtest to behave thyself in the house of God*”). If Timothy were to be a faithful minister, he was to put the brethren in remembrance of some Scriptural guidelines for godly living (I Timothy 4:6). With this in mind, notice the Biblical order that Paul lays out for the assembly at Ephesus.

- I. A Spiritual Order vs. 1-3- “*first of all*” Philippians 4:6, Daniel 6:10-11
 - A. The Pattern for Prayer v. 1- “*first of all*”
 1. Presentation- “*supplications*”
 2. Petitions- “*prayers*”
 3. Private- “*intercessions*”
 4. Praise- “*giving of thanks*” Psalm 103
 - B. The People for Prayer vs. 1-2- “*all men*”
 1. Society v. 2- “*For kings*”
 2. Supervisors v. 2- “*all that are in authority*”
 - C. The Product of Prayer vs. 2-3- “*a quiet and peaceable life*”
 1. A Peaceful Life v. 2- “*that we may lead a quiet and peaceable life in all godliness and honesty*”
 2. A Pleasurable Life v. 3- “*this is good and acceptable in the sight of God*” Revelation 4:11
- II. A Salvation Order vs. 4-6- “*Who will*”
 - A. The Saviour’s Passion v. 4- “*all men to be saved*”
 1. The Escape of A Sinner- “*Who will have all men to be saved*”
 2. The Enlightenment of a Sinner- “*and to come unto the knowledge of the truth*”
 - a. If God wants everyone saved, then why are so many lost?
 - b. Salvation depends on knowledge of the truth. Romans 10:13-14, II Corinthians 4:3, II Timothy 3:7
 - B. The Saviour’s Plan vs. 5-6- “*mediator*”
 1. The Road to Salvation v. 5- “*one*”
 - a. Since there is only one God, then there should be only one mediator.

3. The Woman's Sobriety v. 15- *"if they continue in faith and charity and holiness with sobriety"* Genesis 3:15, Galatians 4:4

Conclusion: Now that Timothy had a charge to set the things in order that were wanting, he must do it with Scripture and steadfastness. As the moral leader of the church, it was his responsibility to enforce these Biblical guidelines. He, like Titus, must constantly affirm these admonitions to the saints at Ephesus (Titus 3:8- *"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."*)

“The Ministers of the Church”
I Timothy 3:1-16

Introduction: As we view the local New Testament church body, we see three different parts of this body. This idea is depicted in Philippians 1:1 (“*Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:*”). These positions are saints (“*saints*”), shepherds (“*bishops*”), and servants (“*deacons*”). Each standing serves an important role in the function of the congregation. Concerning the status of the shepherd, we see his responsibility in Ephesians 4:12.

1. He is to Perfect the Saints- “*For the perfecting of the saints*”
2. He is to Perform a Service- “*for the work of the ministry*”
3. He is to Produce a Structure- “*for the edifying of the body of Christ*”

Body: Understanding each role of service is vital if a congregation is to advance. Further, comprehending qualifications for leadership is another important element if a church is to grow spiritually. Placing unqualified members in places of leadership could make shipwreck of a local congregation. We must keep in mind that the assembly will never rise above their leader. Therefore, Paul admonishes Timothy on certain guidelines in the selection of ministers for the service of the local church.

- I. The Shepherd’s Part vs. 1-7- “*A bishop then must be*” Titus 1:5-9
 - A. Toward the Church vs. 1-6- “*A bishop*”
 1. His Conduct vs. 1-3- “*must be*”
 - a. “*blameless*” Matthew 5:11-12
 - (1) Strong’s- “that cannot be reprehended, not open to censure, irreproachable”
 - (2) Webster’s- “Without fault; innocent; guiltless; not meriting censure”
 - b. “*one*”
 - (1) Strong’s- “only one”
 - (2) Webster’s- “Single in number; individual”
 - c. “*vigilant*”
 - (1) Strong’s- “sober, temperate”
 - (2) Webster’s- “Watchful; circumspect; attentive to discover and avoid danger, or to provide for safety”
 - d. “*sober*”
 - (1) Strong’s- “of a sound mind, sane, in one's senses”
 - (2) Webster’s- “Not mad or insane; not wild, visionary or heated with passion; having the regular exercise of cool dispassionate reason.”
 - e. “*good behaviour*”
 - (1) Strong’s- “well arranged, seemly, modest”

- (2) Webster's- "Having moral qualities best adapted to its design and use, or the qualities which God's law requires; virtuous; pious; religious; applied to persons, and opposed to bad, virtuous, wicked, evil."
- f. "*hospitality*" Romans 12:13
 (1) Strong's- "hospitable, generous to guests"
 (2) Webster's- "The act or practice of receiving and entertaining strangers or guests without reward, or with kind and generous liberality."
- g. "*apt*" II Timothy 2:2, 24 (Keep in mind, we must be students before we can teach!)
 (1) Strong's- "apt and skilful in teaching"
 (2) Webster's- "Fit; suitable"
- h. "*given*" Romans 14:21
 (1) Strong's- "drunken"
 (2) Webster's- "Bestowed; granted; conferred; imparted"
- i. "*striker*"
 (1) Strong's- "bruiser, ready for a blow; a pugnacious, contentious, quarrelsome person"
 (2) Webster's- "a quarrelsome man"
- j. "*greedy*" I Peter 5:2
 (1) Strong's- "eager for base gain, greedy for money"
 (2) Webster's- "Having a keen desire of any thing; eager to obtain"
- k. "*patient*"
 (1) Strong's- "seeming, suitable; equitable, fair, mild, gentle"
 (2) Webster's- "Having the quality of enduring evils without murmuring or fretfulness; sustaining afflictions of body or mind with fortitude, calmness or Christian submission to the divine will; Not easily provoked; calm under the sufferance of injuries or offenses; not revengeful."
- l. "*brawler*" Romans 12:18 (Keep in mind, short tempers make for short ministries!)
 (1) Strong's- "a fight or combat; of persons at variance, disputants etc., strife, contention; a quarrel"
 (2) Webster's- "A noisy fellow; a wrangler."
- m. "*covetous*" Philippians 4:11
 (1) Strong's- "loving money, not avaricious"
 (2) Webster's- "Very desirous; eager to obtain; Inordinately desirous; excessively eager to obtain and possess; directed to money or goods"
2. His Control vs. 4-5- "*ruleth well*"
 a. The Charge of His House v. 4- "*One that ruleth well his own house*"

- B. Toward the Community v. 13- *“used the office of a deacon”*
 - 1. Their Finish- *“For they that have used the office of a deacon well”*
 - 2. Their Fame- *“purchase to themselves a good degree”*
 - 3. Their Faith- *“great boldness in the faith which is in Christ Jesus”*

- III. The Saint’s Part vs. 14-16- *“behave thyself in the house of God”*
 - A. Support the Truth vs. 14-15- *“the pillar and ground of the truth”*
 - 1. A Scriptural Support of the Truth v. 14- *“These things write I unto thee, hoping to come unto thee shortly”*
 - 2. A Sincere Support of the Truth v. 15- *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God”*
 - 3. A Surviving Support of the Truth v. 15- *“which is the church of the living God”*
 - 4. A Steadfast Support of the Truth v. 15- *“the pillar and ground of the truth”*
 - a. A Pillar is for Show
 - b. A Pillar is for Support
 - B. Send the Truth v. 16- *“the mystery of godliness”*
 - 1. The Discovery of Christ- *“And without controversy great is the mystery of godliness”* Ephesians 5:32, Colossians 1:26-27
 - 2. The Deliverance of Christ- *“God was manifest in the flesh”* John 1:14
 - 3. The Declaration of Christ- *“justified in the Spirit”* Hebrews 9:14, Romans 1:3-4
 - 4. The Display of Christ- *“seen of angels”* I Peter 3:22
 - 5. The Disclosure of Christ- *“preached unto the Gentiles”* Ephesians 3:1, 8
 - 6. The Decision about Christ- *“believed on in the world”* II Thessalonians 1:10
 - 7. The Departure of Christ- *“received up into glory”* Mark 16:19, Acts 1:11, 22, Hebrews 1:3

Conclusion: When a church is operating with qualified leadership, the truth of the gospel will stand as a pillar. Her ministries will thrive, and the mystery of the gospel will be unraveled to this blinded world. Success is certain when we follow God’s guidelines for His church.

“A Good Minister of Jesus Christ”

I Timothy 4:6

Introduction: In this chapter, we see the important role of the pastor. We realize the necessity of his position and the demand for his leadership. Keep in mind, the Ephesians were facing false doctrine in their days and it was the responsibility of the man of God to combat heresy. Paul admonishes Timothy to put the brethren in remembrance of some things. They were to:

1. Discern the Spirits vs. 1-6- *“seducing spirits” I John 4:1-3*
2. Depart from Superstitions vs. 7-11- *“refuse profane and old wives' fables”*
3. Devote to the Scriptures vs. 12-16- *“Till I come, give attendance to reading, to exhortation, to doctrine”*

Body: The prophecy that Paul gave about false teachers (Acts 20:28-31) was being fulfilled in his time. They were trying to infiltrate the church and corrupt their sound doctrine. Therefore, the pastor must step up and fight against this apostasy in order to lead the flock of God down the paths of righteousness. Notice the pastor and his task.

- I. The Pastor and His Doctrine vs. 1-2- *“some shall depart from the faith” Titus 2:1*
 - A. The Attack on Doctrine vs. 1- *“doctrines of devils”*
 1. The Warning of the Spirit v. 1- *“Now the Spirit speaketh expressly”*
 2. The Withdrawal of the Saints v. 1- *“that in the latter times some shall depart from the faith”*
 3. The Wandering of the Spirits v. 1- *“giving heed to seducing spirits, and doctrines of devils” I John 4:1-6*
 - B. The Apostasy in Doctrine v. 2- *“hypocrisy” Matthew 7:15-20*
 1. Manifested by their Lips- *“Speaking lies in hypocrisy”*
 2. Manifested by their Lives- *“having their conscience seared with a hot iron”*
- II. The Pastor and His Damsel v. 3- *“Forbidding to marry”*
 - A. The Twisted Concept- *“Forbidding to marry”* (Evidently, they taught that it was more spiritual to remain unmarried than married.)
 - B. The Truthful Concept Genesis 2:18- *“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him” I Timothy 3:2*
- III. The Pastor and His Diet vs. 3-5- *“commanding to abstain from meats”*
 - A. The Selection of the Meat v. 3- *“and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth”*
 1. The Command about the Meat- *“and commanding to abstain from meats” Colossians 2:16*

2. The Creation of the Meat- *“God hath created to be received with thanksgiving of them which believe and know the truth”* Genesis 1:31, Genesis 9:3
 - B. The Satisfaction of the Meat v. 4- *“For every creature of God is good, and nothing to be refused, if it be received with thanksgiving”* Mark 7:15
 - C. The Sanctification of the Meat v. 5- *“For it is sanctified by the word of God and prayer”* I Corinthians 10:31
- IV. The Pastor and His Duties vs. 6-11- *“If thou put the brethren in remembrance of these things”*
- A. Concerning Education v. 6- *“put the brethren in remembrance of these things”*
 1. The Good Report- *“thou shalt be a good minister of Jesus Christ”*
 2. The Growth Required- *“nourished up in the words of faith and of good doctrine”*
 3. The Goal Reached- *“whereunto thou hast attained”*
 - B. Concerning Exercise vs. 7-8- *“exercise thyself rather unto godliness”*
 1. The Practice of Exercise v. 7- *“But refuse profane and old wives' fables, and exercise thyself rather unto godliness”* II Timothy 4:4, Titus 1:14
 - a. Practice Refusing- *“But refuse profane and old wives' fables”*
 - b. Practice Righteousness- *“and exercise thyself rather unto godliness”*
 2. The Profit of Exercise v. 8- *“For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come”*
 - a. Little Profit- *“For bodily exercise profiteth little”*
 - b. Large Profit- *“but godliness is profitable unto all things”*
 - (1) The Present Promise- *“having promise of the life that now is”*
 - (2) The Prophetic Promise- *“and of that which is to come”*
 - C. Concerning Endurance vs. 9-11- *“we both labour and suffer reproach”*
 1. Enjoy the Scriptures v. 9- *“This is a faithful saying and worthy of all acceptation”*
 2. Endure the Suffering v. 10- *“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe”*
 3. Educate the Saints v. 11- *“These things command and teach”*
- V. The Pastor and His Devotion vs. 12-16- *“be thou an example”*
- A. A Spiritual Pattern vs. 12-13- *“but be thou an example”*
 1. In His Inexperience v. 12- *“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity”*

2. In His Insight v. 13- *“Till I come, give attendance to reading, to exhortation, to doctrine”* (*“reading”*- Acts 13:15, II Timothy 4:13, Luke 4:16-17)
- B. A Self Preparation vs. 14-16- *“Take heed unto thyself”*
1. He Must Consider v. 14- *“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery”*
 - a. Consider the Presentation- *“Neglect not the gift that is in thee”* II Timothy 1:6
 - b. Consider the Preaching- *“which was given thee by prophecy”* 1:18
 - c. Consider the Presbytery- *“with the laying on of the hands of the presbytery”* Acts 13:2-3
 2. He Must Contemplate v. 15- *“Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all”*
 3. He Must Continue v. 16- *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee”*

Conclusion: If the Ephesian congregation were to survive, then they must have a pastor that would lead them in the ways of righteousness. They needed a man that would rebuke the darkness and reveal to them the light of God’s Word. Timothy was the man for the job. After an admonition from Paul, he felt the charge to fulfill his ministry to the Ephesians. In the end, Timothy would prove to be a good minister of Jesus Christ.

“Groups in the Church—Part One”
I Timothy 5:1-25

Introduction: As we view the church body as a whole, we begin to notice different groups within the church. This is seen in the fifth chapter of I Timothy. As a good minister, Timothy must know whom he is ministering to and be aware how to reach them. In this text, the main emphasis is on the widows. One of the major problems of the early church was their neglect of the widows. Therefore, Paul admonishes Timothy in taking care of them. Notice the complications in Acts chapter six.

1. The Railing Acts 6:1- *“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations”*
2. The Responsibility Acts 6:2- *“Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables”* Acts 6:4
3. The Remedy Acts 6:3- *“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business”*
 - a. Their Picking Acts 6:5- *“And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch”*
 - b. Their Praying Acts 6:6- *“Whom they set before the apostles: and when they had prayed, they laid their hands on them”*
 - c. Their Prospering Acts 6:7- *“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith”*

Body: Now that we understand what can happen when a group is neglected in the ministry, observe the focus on the different members. In this chapter, we see a relationship that should exist (*“father...brethren...mothers...sisters”*) as we serve one another. If we treat one another in this manner, no one will feel neglected.

- I. A Social Group vs. 1-2- *“father...brethren...mothers...sisters”*
 - A. An Act of Reverence v. 1- *“Rebuke not an elder, but intreat him as a father”*
 - B. An Act of Relationship vs. 1-2- *“...and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity”*
- II. A Solitary Group vs. 3-10- *“widows”*
 - A. Her Support vs. 3-4- *“Honour widows”*
 1. The Part of the Church v. 3- *“Honour widows that are widows indeed”* Galatians 6:10, Deuteronomy 14:29, 24:17, Isaiah 1:17, Malachi 3:5

- a. The phrase *“taken into the number”* (v. 9) means to be enrolled and put on the list.
- b. Evidently, the church had a list of the qualified widows.
2. The Part of the Children v. 4- *“But if any widow have children or nephews”*
 - a. Respect their Parents- *“let them learn first to shew piety at home”*
 - b. Repay their Parents- *“and to requite their parents”* Exodus 20:12, Ephesians 6:1-3
 - (1) This is Admirable- *“for that is good”*
 - (2) This is Acceptable- *“and acceptable before God”*
 - c. Remember their Parents v. 8- *“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel”* Titus 1:16
 - d. Relieve their Parents v. 16- *“If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed”*

B. Her Spirituality vs. 5-7- *“a widow indeed”*

1. Concerning Her Prayers v. 5- *“Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day”*
2. Concerning Her Pleasure v. 6- *“But she that liveth in pleasure is dead while she liveth”* James 5:5
3. Concerning Her Purity v. 7- *“But she that liveth in pleasure is dead while she liveth”*

C. Her Service vs. 9-10- *“Well reported of for good works”*

1. Concerning Loyalty v. 9- *“Let not a widow be taken into the number under threescore years old, having been the wife of one man”*
2. Concerning Labor v. 10- *“Well reported of for good works”*
 - a. Her Children- *“if she have brought up children”*
 - b. Her Cottage- *“if she have lodged strangers”*
 - c. Her Cleaning- *“if she have washed the saints' feet”* Luke 7:44
 - d. Her Comfort- *“if she have relieved the afflicted”*
 - e. Her Consecration- *“if she have diligently followed every good work”*

III. A Sinful Group vs. 11-15- *“younger widows...wax wanton”*

A. Their Desires vs. 11-13- *“But the younger widows refuse: for when they have begun to wax wanton against Christ”*

1. In Marriages v. 11- *“...they will marry”*
2. In Mingling v. 13- *“And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not”*

- B. Their Duties v. 14- *“I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully” Titus 2:4-5*
 - C. Their Damnation v. 12- *“Having damnation, because they have cast off their first faith” v. 15- “For some are already turned aside after Satan” 1:6*
- IV. A Supervision Group vs. 17-25- *“the elders”*
- A. His Reward vs. 17-18- *“double honour”*
 - 1. Concerning His Welfare v. 17- *“be counted”*
 - a. His Dignity Perceived- *“Let the elders that rule well be counted worthy” Matthew 10:10, I Thessalonians 5:12-13*
 - b. His Double Pay- *“of double honour” I Corinthians 9:7-14*
 - c. His Diligence in the Precepts- *“especially they who labour in the word and doctrine”*
 - 2. Concerning His Worth v. 18- *“For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward”*
 - a. Churches Can Hinder Him- *“For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn” Deuteronomy 25:4*
 - b. Churches Can Help Him- *“The labourer is worthy of his reward” Luke 10:7*
 - B. His Railers vs. 19- *“Against an elder receive not an accusation, but before two or three witnesses”*
 - 1. The Withstanding- *“Against an elder receive not an accusation”*
 - 2. The Witnesses- *“but before two or three witnesses” II Corinthians 13:1*
 - C. His Rebuke v. 20- *“Them that sin rebuke before all, that others also may fear”*
 - 1. The Manifestation of the Rebuke- *“Them that sin rebuke before all”*
 - 2. The Meaning of the Rebuke- *“that others also may fear”*
 - D. His Remembrance v. 21- *“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality”*
 - 1. Not by Preference- *“that thou observe these things without preferring one before another”*
 - 2. Not by Partiality- *“doing nothing by partiality”*
 - E. His Righteousness v. 22- *“Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure”*
 - 1. Concerning His Approval- *“Lay hands suddenly on no man” Acts 6:6, 13:3, I Timothy 4:14*
 - 2. Concerning His Abstinence- *“neither be partaker of other men's sins” II John 1:11*
 - 3. Concerning His Attention- *“keep thyself pure”*
 - F. His Remedy v. 23- *“Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities”*

G. His Rivals vs. 24-25- *“men's sins”*

1. The Display of Some v. 24- *“Some men's sins are open beforehand, going before to judgment”*
2. The Departure of Some v. 24- *“and some men they follow after”*
3. The Discovery of Some v. 25- *“Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid”*
 - a. The Good- *“Likewise also the good works of some are manifest beforehand”*
 - b. The Guilty- *“and they that are otherwise cannot be hid”*

Conclusion: If Timothy were to be a good minister, then he must pay attention to these groups. His role was to lead them willingly, lead in the Word, and lead them from wickedness. Timothy's ministry would be successful if he practiced these ideas.

“Groups in the Church—Part Two” I Timothy 6:1-21

Introduction: In chapter five of I Timothy, we saw four groups within the local church. Now, in chapter six, we will study four more groups embedded within the congregation that the pastor must address. We will review these groups in chapter five and then move on to the other four in chapter six.

1. A Social Group 5:1-2- *“father...brethren...mothers...sisters”*
2. A Solitary Group 5:3-10- *“widows”*
3. A Sinful Group 5:11-15- *“younger widows...wax wanton”*
4. A Supervision Group 5:17-25- *“the elders”*

Body: Knowing the warfare that Timothy was facing at Ephesus, Paul switches over to military terms. Timothy has a *“fight”* (6:12), a *“charge”* (6:13, 17), and a watch (6:20-“keep”). He must take the oversight of the congregation and lead them on in the battle for what is right. Observe what other groups Timothy must direct in the fight.

- I. The Servants vs. 1-2- *“Let as many servants...”*
 - A. Their Sincerity v. 1- *“Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed”* Ephesians 6:5-7, Colossians 3:22, Titus 2:9-10, I Peter 2:18
 1. Keep in mind, one-half of Rome was slaves.
 2. “Some slaves used their newfound freedom in Christ as an excuse to disobey, if not defy, their masters. They needed to learn that their spiritual freedom in Christ did not alter their social position, even though they were accepted graciously into the fellowship of the church.” (Wiersbe)
 - B. Their Service v. 2- *“And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort”*
- II. The Straying vs. 3-10- *“If any man teach otherwise...”*
 - A. Straying in Word vs. 3-4- *“consent not to wholesome words”* Isaiah 8:20
 1. His Rejection v. 3- *“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness”* 1:3
 2. His Reason v. 4- *“He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings”* 1:7, Hebrews 5:12, II Timothy 2:14, 23
 - B. Straying in Wealth vs. 5-10- *“supposing that gain is godliness”*
 1. Their Strategy v. 5- *“Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself”* (Apparently, they were rich in everything but the truth.)

2. Their Searching v. 6- *“But godliness with contentment is great gain”* Philippians 4:11
3. Their Supposition v. 7- *“For we brought nothing into this world, and it is certain we can carry nothing out”* Job 1:21
4. Their Selfishness v. 8- *“And having food and raiment let us be therewith content”*
5. Their Snare v. 9- *“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition”*
 - a. These strayers *“will be rich”* which means they will to be rich at any cost.
 - b. Their desire for wealth leads them to sin. Proverbs 11:4, 28, 23:4, 28:22
6. Their Sorrows v. 10- *“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows”* Matthew 13:22, Mark 10:24

III. The Shepherds vs. 11-16- *“O man of God”*

- A. They are to Flee v. 11- *“But thou, O man of God, flee these things”* (The phrase *“But thou”* is a contrast between Timothy and these false teachers.) 6:5
- B. They are to Follow v. 11- *“and follow after righteousness, godliness, faith, love, patience, meekness”* (Keep in mind that separation without spirituality is wrong growth.)
- C. They are to Fight vs. 12-16- *“Fight the good fight of faith”* II Timothy 4:7
 1. For the Calling v. 12- *“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses”*
 2. For the Confession v. 13- *“I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession”*
 3. For the Commandments v. 14- *“That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ”*
 4. For the Crown v. 15- *“Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords”*
 5. For the Coming v. 16- *“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”* John 1:18, Colossians 1:15

IV. The Sumptuous vs. 17-19- *“them that are rich in this world”*

- A. Their Trust v. 17- *“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy”* Deuteronomy 8:18

- B. Their Transaction v. 18- *“That they do good, that they be rich in good works, ready to distribute, willing to communicate”*
- C. Their Treasure v. 19- *“Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life”* Matthew 6:19-21

Conclusion: With the warfare on, Timothy needed to guard the home front. He needed to avoid elements that would drag him down. Lastly, he needed to operate in the grace given to him. Certainly, this grace would prove to be the vital key to the success of Timothy and the church at Ephesus. Notice how Paul included these in the last two verses of I Timothy.

1. The Protection of Timothy v. 20- *“O Timothy, keep that which is committed to thy trust”* II Timothy 2:2
2. The Prevention of Timothy vs. 20-21- *“...avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith...”* II Timothy 2:16
3. The Provision for Timothy v. 21- *“Grace be with thee. Amen.”*