

PETE BUMGARNER MINISTRIES

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I TIMOTHY STUDY GUIDE



I TIMOTHY

SCRIPTURE READING

I Timothy

THEME

Without mature, godly oversight, the church will not properly function. The oversight is responsible for setting order in the local church through instruction, command, and rebuke. The conduct of the oversight should serve as a godly example for others to follow. The oversight must lead by example, and he must not be afraid to exercise his God-ordained authority when necessary.

I. INTRODUCTION

- A. Paul's letters to Timothy are generally referred to as "Pastoral Epistles" because they deal with issues that affect the local church.
- B. This letter was probably written between A.D. 61 and A.D. 63.
- C. Timothy was a devoted companion of Paul and proved to be a great asset to his ministry.
- D. In the King James Version of the Bible, Timothy is mentioned by name twenty-four times. (Acts 16:1; Acts 17:14; Acts 17:15; Acts 18:5; Acts 19:22; Acts 20:4; Romans 16:21; I Corinthians 4:17; I Corinthians 16:10; II Corinthians 1:1; II Corinthians 1:19; Philippians 1:1; Philippians 2:19; Colossians 1:1; I Thessalonians 1:1; I Thessalonians 3:2; I Thessalonians 3:6; II Thessalonians 1:1; I Timothy 1:2; I Timothy 1:18; I Timothy 6:20; II Timothy 1:2; Philemon 1:1; Hebrews 13:23)
- E. Timothy is first mentioned in Acts 16:1; he is referred to as "Timotheus."
- F. His father was a Greek and his mother, Eunice, was a Jewish Christian.

- G. Paul wanted Timothy to travel with him, but because of the Jews' attitude toward circumcision, he deemed it necessary that Timothy first be circumcised. (Acts 16:3)
- H. Timothy honored Paul's counsel and submitted to circumcision, thereby demonstrating his commitment and strength of character.
- I. Timothy became Paul's most faithful companion in ministry.

II. CHAPTER ONE

- A. In verse one, Paul identifies himself as an apostle of Jesus.
 - 1. Paul's apostleship is the result of God's command.
 - 2. Although there are many self-proclaimed apostles, only those who have been sent by God are truly apostles.
- B. Verse two reveals the person to whom the letter is written, Timothy.
- C. Paul does not waste words in this letter; he immediately begins to instruct Timothy.
 - 1. In verse three, we learn that Timothy is in Ephesus at Paul's request.
 - 2. He is in Ephesus to eradicate some problems that are affecting the church. (All church oversight must follow this principle and confront those things which are contrary to the Scriptures.)
 - a. It appears that false doctrines are being taught.
 - b. Arguments have arisen as a result of fables and genealogies. (I Timothy 1:4)
 - 3. Evidently, God's commandments are being misused; therefore, Paul states that the purpose of the commandments is to produce "love from a pure heart," "a good conscience," and "sincere faith." These godly virtues have apparently been abandoned. (I Timothy 1:5)

- a. Unqualified teachers are mishandling the Word of God. (I Timothy 1:6-7)
 - b. It is imperative that we understand the proper use of the commandments of God; they are not profitable unless they are used correctly.
4. Another profound truth revealed in this text is that the law is not given to the righteous; the law is for the unrighteous. (Since the law is given for the unrighteous, it must not be used against the righteous.) (I Timothy 1:8-11)
- D. Verses twelve through seventeen reveal some profound truths that apply to all who have been called into the ministry.
- 1. Jesus Christ enables us to fulfill the ministry to which we have been assigned; He alone can empower us for service. (I Timothy 1:12)
 - 2. Those who are counted faithful are placed into the ministry. (I Timothy 1:12)
 - 3. If past sins have been confessed and repented of, they are forgiven and should not have an ill effect on future ministry. (I Timothy 1:13-14)
 - 4. Jesus came into the world to save, not condemn, sinners. (I Timothy 1:15)
 - 5. The mercy God granted unto us that resulted in our salvation is a pattern for others. (I Timothy 1:15-16)
 - 6. All honor and glory must to be given unto God, Who alone is wise, and is the eternal, immortal, invisible King. (I Timothy 1:17)
- E. The Holy Spirit, through Paul, discloses that prophecies are invaluable in warfare. (I Timothy 1:18)
- F. Faith and a good conscience are pertinent to good warfare. (I Timothy 1:19)

- G. Oversight has both the right and responsibility to take spiritual action against those who blaspheme. (I Timothy 1:20)

III. CHAPTER TWO

- A. Verses one and two are an exhortation to pray. Four types of prayer are mentioned in these verses.
1. **Supplications** are petitions; we must petition God through faith.
 2. **Prayers** carry the connotation of worship; we must worship God.
 3. **Intercession** is supplication, or an earnest petition; we must earnestly petition God for the benefit of others.
 4. **Thanksgiving** is gratitude; we must give thanks unto God for Who He is and what He has done.
 5. These prayers are to be prayed for all men, including kings and those who are in positions of authority.
- B. The purpose for praying these prayers is revealed in verses three and four: it is good and acceptable in the sight of God, and God desires all men to be saved and come to the knowledge of the truth.
- C. People must understand that there is only one God and there is only one Mediator between God and man, Jesus Christ. He gave His life as a ransom. This fact will be experientially revealed in God's time. (I Timothy 2:5-6)
- D. One can and should know God's commission for his life. Paul identifies his appointment (commission) as a preacher, an apostle, and a teacher of the Gentiles. (I Timothy 2:7)
1. Paul's ministry emphasizes faith and truth, which are confidence and accuracy.
 2. Confidence and accuracy should permeate every ministry.

- E. Verse eight expresses the desire for men to pray with their undefiled hands lifted unto God and their hearts free from anger and unbelief.
- F. Verses nine through fifteen are instructions given to women in relationship to the church.
 - 1. Women are requested to dress in modest apparel which conforms to accepted standards of manners and behavior.
 - 2. The emphasis of verses nine and ten is not to impose dress codes; it is to align the inward and outward man.
 - 3. “Learn” is the key word for verses eleven and twelve.
 - 4. The message in these verses seems to be the same message that is conveyed in I Corinthians 11:1-16 and I Corinthians 14:34-35.
 - a. Contrary to some teaching, not all men have authority over all women.
 - b. The father has authority over **his own** daughter, and the husband has authority over **his own** wife. Neither of these has authority over other women.
 - c. The oversight in the local church has spiritual authority in the church, but he does not have any more authority over women than he does over men.
 - d. We must understand that authority is not a dictatorial position; authority makes one responsible and accountable.
 - e. Our authority, which is responsibility and accountability, is limited to our God-ordained assignments.
 - f. According to I Corinthians 11:5, **only** the women who **are not** under the authority of their husbands are forbidden to pray or prophesy.

- g. These instructions given to Timothy are neither exclusively for, nor limited to, church services. Christian men and women must maintain proper conduct at all times.
- h. Verses 13-15 give insight into the fall of man and the logic behind the aforementioned authority.
 - (1) The husband's authority over the wife came as a result of the fall. Eve was deceived; Adam was not deceived.
 - (2) Eve transgressed as a result of deception; Adam rebelled through willful disobedience.
 - (3) The "rule" of Genesis 3:16 is synonymous with headship and authority.
 - (4) Verse fifteen refers to the pain in childbearing mentioned in Genesis 3:16.

IV. CHAPTER THREE

- A. It is imperative that verse one be properly understood; otherwise, confusion in church leadership will persist.
 - 1. There are three key words that must be understood in this passage of scripture: **desire**; **bishop**; and **work**.
 - a. **Desire** means to long for something.
 - b. **Bishop** means oversight.
 - c. **Work** means toil.
 - 2. Verses two through seven are qualifications for those desiring the "office of a bishop."
 - 3. Although I Timothy, II Timothy, and Titus are referred to as "Pastoral Epistles," we must not confuse **gift** with **position**.
 - a. "Pastor" is a gift given by God. Gifts cannot be earned; consequently, there are no qualifications to any of the five-fold ministry gifts. (Ephesians 4:11)

- b. Conversely, bishop is not a gift; it is an office that must be earned.
 - c. “Pastor” is the **“gift” of shepherding**; bishop is the **“work” of overseeing**.
 - d. Not all church overseers are gifted as pastors, and not all pastors fill the position of church overseer.
- B. Unlike “pastor,” which is a **gifted person**, “bishop” is a **position of oversight**.
1. The Greek word *episkope* refers to the “office” or position of oversight.
 2. Scripturally, bishop is an office or position one can desire.
 3. The “office of bishop” is a necessary and beneficial position in the Body of Christ.
 4. The “office of bishop” is that of a superintendent. It is a position of leadership, not lordship.
 5. The “office of bishop” **is not** one of the five-fold ministry gifts.
 6. Bishop is a position which is earned rather than given.
 7. The Senior Minister of a local church is the overseer or superintendent of that church.
 - a. Although his ministry gift may be “pastor,” it is not mandatory that all overseers be gifted as pastors.
 - b. The foundation of the Church (universal) is built upon the apostles and prophets.
 - c. It is possible that the local church may also be built upon the ministry of an apostle or prophet. (Ephesians 2:20)
 8. A man who desires the office of bishop is actually desiring a work rather than a position.

- C. The man who fills the office of bishop (*episkopos*) has a unique task with an awesome responsibility.
1. The man must qualify for the office. One who does not meet the qualifications should not be placed in the office of bishop.
 2. The bishop (Senior Minister) is not someone who eagerly identifies with a title; he is someone who does a work.
 - a. The biblical use of “bishop” **is not** a prefix to someone’s name.
 - b. Scripturally, the word “bishop” identifies the work of a man; it is never used to identify a man.
 3. A bishop (Senior Minister) must rule, but he must never act as a lord.
 4. The bishop (Senior Minister) has the tremendous responsibility of watching over souls.
 5. The bishop (Senior Minister) must give an account to God for how he handles the office and work of bishop.
 6. The bishop (Senior Minister) oversees the work of the Lord in a particular scope, such as a church or an organization.
 7. The bishop (Senior Minister) must keep the door closed to Satan in every area of oversight.
 8. The bishop (Senior Minister) serves as a watchman; therefore, he is responsible for warning of impending danger.
 9. The bishop (Senior Minister) must constantly be aware of any problem in the assembly, and he must approach that problem in a scriptural manner.
 10. The bishop (Senior Minister) must be a man of the Word, and he must also be a man of prayer.

- D. Listed below are the specified qualifications one must meet before he is eligible to become a bishop: (I Timothy 3:2-7; Titus 1:6-9)
1. The bishop **must be blameless** - (*anegkletos*) unaccused; irreproachable.
 2. The bishop **must be the husband of only one wife** - (literally, a one-woman man).
 3. The bishop **must be vigilant** - (*nepaleos*) sober; temperate; not intoxicated; exercise cool reason.
 4. The bishop **must be sober** - (*sophron*) safe or sound in mind; self-controlled in both opinion and passion.
 5. The bishop **must be of good behavior** - (*kosmios*) orderly; decorous.
 6. The bishop **must be given to hospitality** - (*philoxenos*) fond of guests; hospitable.
 7. The bishop **must be apt to teach** - (*didaktikos*) instructive; **skilled** in teaching (not necessarily gifted).
 8. The bishop **must not be given to wine.**
 9. The bishop **must not be a striker** - (*plektes*) a smiter; pugnacious, which means given to fighting; quarrelsome.
 10. The bishop **must not be greedy of filthy lucre.** (He cannot be a man who possesses a love for money.)
 11. The bishop **must be patient** - (*epieikes*) fair; moderate; forbearing; gentle.
 12. The bishop **must not be a brawler**; he must be peaceable.
 13. The bishop **must not be covetous**; therefore, he must be a man without an excessive love for money.
 14. The bishop **must be a man who rules his own house well** - (*proistemi*) to stand before or preside.

15. The bishop **must have his children in subjection**. The children must also be respectful.
16. A man who does not know how to manage his own household should not be allowed to oversee a church.
17. The bishop **must not be a novice** - (*neophutos*) newly planted; young convert.
 - a. A bishop should be raised up in the assembly rather than brought in from outside the assembly. (Titus 1:5)
 - b. A bishop proves himself by displaying maturity and meeting the required qualifications.
18. The bishop **must be of good report from those who are without**. (He must be well respected by those outside the church.)
19. The bishop **must not be self-willed** - (*authades*) self-pleasing; dominated by self-interest.
20. The bishop **must not be angered quickly** - (*orgilos*) irascible, which means easily provoked; hot-tempered.
21. The bishop should be a **lover of good men** - (*philagathos*) fond of good or loving that which is good; promoter of virtue, which means moral excellence.
22. The bishop **must be just** - (*dikaios*) equitable; giving to each his due.
23. The bishop **must be holy** - (*hosios*) religiously right; right lifestyle.
24. The bishop **must be temperate** - (*egkrates*) strong in a thing; self-controlled.
25. The bishop **must hold fast to the faithful Word**.
26. The bishop **must be able to exhort and to convince the gainsayers** - (*parakaleo*) to call near; (*elegcho*) to confute, which means admonish; reprove gently. Gainsayers (*antilego*) are those who dispute, refuse, or contradict sound doctrine.

27. The bishop **must be an elder**. (Titus 1:5-9)
- a. “Elder,” which is the Greek word *presbuteros*, means older or senior.
 - b. “Elder,” when related to bishop, deals with spiritual maturity rather than age.
 - c. One does not have to be old to be spiritually mature.
 - d. “Elder” is not a gift or position; it is the status of a person.
28. The qualifications for a bishop are divided into three categories.
- a. The three categories are: spiritual (church) attributes, moral (community) attributes, and domestic (home) attributes.
 - b. These categories deal with the total man: spirit, soul, and body.
29. The Holy Spirit **must** set the oversight in the assembly. (Acts 20:28)
30. The Scriptures do not teach that a bishop must be one of the five-fold ministry gifts. (I Timothy 5:17)
31. In Romans 12:8, “he that ruleth” may be referring to or including the office of bishop.
- E. After listing the qualifications for bishops, Paul gives the criteria for selecting deacons.
1. The word “deacon” is often misunderstood.
 2. Too often, churches have problems because of a gross misconception of the true biblical definition of deacon.
 3. The Greek word for “deacon,” when referring to a person, is *diakonos*, which means an attendant or waiter.

4. The Greek word for “deacon,” when referring to service, is *diakonia*, which means attendance.
5. The Greek word for “deacon,” when referring to position, is *diakoneo*, which means to be an attendant.
6. By definition of the man, his service, and position, we can conclude that a deacon is one who serves. **He is a servant, not a ruler.**
7. Before serving as a deacon, a man must qualify for the position of deacon.
8. Like bishop, deacon is more than a title; it is a man who renders service.
9. The deacon is a servant who aids and assists in ministry so that the Word of God can be proclaimed without distraction. (Acts 6:2-4)
10. The deacon must be spiritually mature; consequently, he must be a man of prayer, and he must also be knowledgeable in the Word of God.
11. A true deacon will be full of the Holy Spirit and wisdom; consequently, he will be led by the Spirit of God.
12. Listed below are the qualifications for a deacon: (Acts 6:3; I Timothy 3:8-12)
 - a. The deacon **must be grave** - (*semnos*) venerable, which means honorable, greatly respected, or highly esteemed.
 - b. The deacon **must not be double-tongued** - (*dilogos*) *dis* means twice ; *logos* is word or speech; hence, inconsistent in conversation.
 - c. The deacon **must not be given to wine** - (*prosecho*) to hold the mind towards or to attend to.
 - d. A deacon **must not be greedy of filthy lucre** - (*aischrokerdes*) greedy of base gains.

- e. A deacon **must hold the mystery of faith in a pure conscience**. (He must be persuaded in Whom he believes.)
- f. A deacon **must first be proved** - (*dokimazo*) to test; to examine by prolonged observation rather than by formal examination.
- g. Only those who have been approved and qualify may be considered for the position of deacon.
- h. “Let them serve as a deacon” is a more suitable rendering than “use the office of a deacon.”
- i. One who serves as a deacon **must be blameless** - (*anegkletos*) unaccused.
- j. A deacon **must be the husband of one wife** - (literally, a one-woman man).
- k. A deacon **must be one who has rule over his children**.
- l. A deacon **must rule his own house well** - (*proistemi*) to stand before or preside..
- m. A deacon **must be a man of honest report** - (*martureo*) to be well testified of.
- n. A deacon **must be full of the Holy Spirit**.
- o. A deacon **must also be full of wisdom**.
- p. The wife of a prospective deacon must also meet certain qualifications.
 - (1) A deacon’s wife **must be grave** - (*semnos*) venerable, which means honorable, greatly respected, or highly esteemed.
 - (2) A deacon’s wife **must not be a slanderer** - (*diabolos*) those given to finding fault with others.

- (3) A deacon's wife **must be sober** - (*nephaleos*) circumspect, which means watchful on all sides; temperate.
 - (4) A deacon's wife **must be faithful in all things** - (*pistos*) trustworthy; reliable.
- q. Many of the qualifications are the same for both deacon and bishop.
- F. The phrase "office of a deacon" in I Timothy 3:13 is one Greek word, *diakoneo*, which means to be an attendant. Scripturally, deacon is not an office.
- G. Actually, the word "service" is more appropriate than the word "office," when referring to a deacon.
- H. A deacon is one who is placed in a position to serve others.
- I. The service or "office of a deacon" is a vital function in the Body of Christ.
- J. The service of a deacon is not one of oversight. It is a position from which one can properly render a service.
- K. One who ministers well while serving as a deacon acquires to himself a good degree - (literally, gains a worthy position).
- 1. The word "degree" (*bathmos*) denotes grade, rank, or standing.
 - 2. The suggestion here is that one who ministers well as a deacon proves himself worthy for advancement.
 - 3. It appears from the Scriptures that the *diaconate* (service of deacon) precedes the *episcopate* (office of bishop). Serving precedes ruling. (Note the similarities in the deacon and bishop qualifications.)
- L. Although Paul was hoping to come to Timothy shortly, he felt it necessary to write these instructions so that the church would operate with proper conduct; after all, the church is the "pillar and ground of truth."

- M. Paul ends this chapter with the attention on the life of Jesus. (I Timothy 3:16)
1. God was manifested in the flesh through the physical body of Jesus.
 2. He was justified in the Spirit when He redeemed mankind through His death, burial, and resurrection.
 3. He was seen by angels.
 4. Jesus is preached among the Gentiles.
 5. He is believed on in the world.
 6. He was taken up in glory. (Acts 1:9)

V. CHAPTER FOUR

- A. Verses one through three are warnings concerning the “latter times.”
1. According to Acts 2:14-18, we are living the “latter times.”
 2. The Holy Spirit explicitly describes the future actions of some professing believers.
 - a. Some will depart from “the faith.” The term “the faith” is referring to the gospel of Jesus.
 - b. Those who depart from “the faith” will submit to seducing spirits and doctrines of demons.
 - c. These deceived people with insensitive consciences will spread lies in a deceptive manner.
 - d. They will attempt to prevent marriages and encourage people to abstain from certain foods.
 - (1) Every creature of God is good; nothing should be refused if it is received with thanksgiving. (I Timothy 4:4)

- (2) The giving of thanks for our food consecrates it by the Word of God and prayer. (I Timothy 4:5)
 3. One who instructs the brethren in the messages and warnings of the Holy Spirit is recognized as a good minister of Jesus Christ and educated in the words of faith and good doctrine. (I Timothy 4:6)
 4. Wicked (profane) and silly myths (old wives' fables) must be rejected. (I Timothy 4:7)
 5. We must train ourselves to follow doctrines and practices that are pleasing to God. (I Timothy 4:7)
- B. Verse eight reveals the temporary results of physical exercise, which only affects the body; conversely, we learn that godliness is advantageous in everything and produces eternal results. (I Timothy 4:8)
1. Paul is not emphasizing physical exercise; he is contrasting the temporary to the eternal.
 2. His emphasis is upon godly living, not the physical body.
- C. The Word of God is faithful and worthy of acceptance. (I Timothy 4:9)
- D. Paul declares that his labors and the reproaches that he suffers are directly related to the Word of God and his hope in God, Who is the Deliverer of all men. (I Timothy 4:10)
- E. He exhorts Timothy to teach the preceding truths. (I Timothy 4:11)
- F. Verse twelve indicates that although one may be young, he can and should be a godly example to other believers.
- G. Just as Paul encouraged Timothy, we, too, should be an example in word, conduct, love, spirit, faith, and purity. We must also give attention to reading, to exhortation, and to doctrine. (I Timothy 4:12-13)

- H. Paul reminds Timothy of the gift that was imparted to him as a result of prophecy and the laying on of hands by the elders. (I Timothy 4:14)
- I. Timothy is commanded to meditate and to yield to the giftings that reside within him so that his spiritual growth may be evident to all. We, too, should adhere to this admonition. (I Timothy 4:15)
- J. Timothy is instructed to pay attention to himself and his doctrine. We must follow these instructions, realizing that it is through awareness and practice that we save ourselves and those who hear us.

VI. CHAPTER FIVE

- A. When confronting people in the church, the leadership must treat them with respect and display proper conduct toward them at all times. (I Timothy 5:1-2)
 - 1. The older men should receive the respect of a father.
 - 2. The older women should receive the respect of a mother.
 - 3. The younger men should receive the respect of a brother.
 - 4. The younger women should receive the respect of a sister, with all purity.
- B. The church should honor the widows within the constituency who are truly conducting themselves as widows. (I Timothy 5:3)
 - 1. Widows who have children and grandchildren should receive proper care and maintenance from their own family. (I Timothy 5:4)
 - 2. A believing widow who does not have any other source of help should receive assistance from the church.
 - 3. Paul places widows into two different categories: those who focus on God and those who focus on the pleasures of life. (I Timothy 5:5-6)

4. A family that will not care for its own acts in opposition to the gospel and is more evil than unbelievers. (I Timothy 5:8)
5. In order to qualify for church support, a widow must meet the following criteria: (I Timothy 5:9-10)
 - a. She must not be under sixty years of age.
 - b. She must not have been married more than one time.
 - c. She must have a reputation for good works.
 - d. She must have reared children.
 - e. She must be a woman who demonstrates hospitality.
 - f. She must be one who has a reputation for ministering to those in need.
 - g. Her lifestyle must be one that testifies of diligence in following good works.
6. The church must refuse support to younger widows because of their desire and tendency to remarry. (I Timothy 5:11-15)
 - a. Young widows may abandon their dedication to Christ to seek sensual pleasure. Those widows who do are sure to incur judgment for setting aside their faith.
 - b. They may learn to become unproductive as they wander from house to house.
 - c. They may become gossipers and meddlers, engaging in unprofitable conversation.
 - d. According to Paul's instructions to Timothy, it is better for young widows to marry, to have children, and to manage their own homes.
 - e. Those who follow these instructions can prevent slander from their adversaries.

- f. From Paul's comments, it appears that Satan has already taken advantage of some of the young widows.
- C. Believers should care for and properly maintain family members who are widows, thereby allowing the church to focus on those who have no other means of support. (I Timothy 5:16)
 - D. Elders **who rule well** should be deemed worthy of double honor or pay, **especially** those who labor in the Word and instruct others. (I Timothy 5:17-18)
 - 1. To substantiate his instruction, Paul uses terminology that can be found in Deuteronomy 25:4 and Luke 10:7.
 - 2. The Greek word for "elder" is *presbuteros*, which means older or senior.
 - 3. By looking closely at these scriptures, we can see that ruling is acceptable and necessary, that those who rule should be spiritually mature, and that not all elders "labor in the Word and teach."
 - E. Accusations against elders require at least two or three witnesses before any action can be taken. (I Timothy 5:19)
 - F. An elder who is guilty of sinning should be openly and publicly rebuked. This action will stimulate the fear of God in others. (I Timothy 5:20)
 - G. Paul adjures Timothy to observe these instructions and to administer them without prejudice, or partiality. (I Timothy 5:20)
 - H. Verse twenty-two reveals a principle that should be closely followed by all churches, ministers, and believers.
 - 1. "Lay hands on no man suddenly" is a principle that must be considered in its context.
 - 2. The context is instructions concerning elders who rule well, elders who teach the Word, and elders who sin.
 - 3. In light of the context, we can apply this principle when ordaining elders to rule or to teach.

4. We can also apply this principle when passing judgment on accused elders.
5. Whether ordaining or judging, we must not take action until we are sure that we are doing the right thing.
 - I. Verse twenty-five contains specific instructions for Timothy; this verse must not be used as a license to sin. The instructions given by Paul are strictly for medicinal purposes. (I Timothy 5:23)
 - J. Verses twenty-four and twenty-five make us realize that both sins and good works can be hidden; however, the day will come when they will be judged and rewarded accordingly.

VII. CHAPTER SIX

- A. Although verses one and two are addressed to masters and slaves, the principle applies to employers and employees.
- B. Timothy is instructed to teach and exhort this principle. We must do the same.
- C. Paul identifies those who do not agree with his teaching and instructions as follows: (I Timothy 6:3-4)
 1. Those who do not consent to the doctrines of Jesus and to instructions that produce godliness are proud people without understanding.
 - a. Proud people are obsessed with doubts and arguments.
 - b. Men with corrupt minds lack understanding; they engage in debates of unbelief, producing envy, strife, blasphemy, and evil suspicions.
 2. These men who oppose sound doctrine are destitute of the truth and regard gain as godliness. Do not associate with these people. (I Timothy 6:5)
 - a. Godliness **cannot** be measured by what one gains, but godliness **with contentment** is great gain. (I Timothy 6:6)

- b. We came into the world with nothing, and it is certain that we will leave the world with nothing. (I Timothy 6:7)
 - c. When our needs are met, we should be content. (I Timothy 6:8)
- D. Those who resolve to be rich open the door to temptations, traps, and lusts, which cause men to sink into eternal ruin. (I Timothy 6:9)
 - 1. Greed, which is the love of money, is the root or source of all evil.
 - 2. Greed has seduced some and caused them to stray from “the faith;” as a result, they experience self-induced sorrows.
- E. Men of God should flee greediness and pursue righteousness, godliness, faith, love, patience, and gentleness (meekness). (I Timothy 6:11)
- F. We must fight the good fight of faith for the purpose of obtaining eternal life. (I Timothy 6:12)
 - 1. We have been called to eternal life.
 - 2. We have acknowledged this calling by our profession of salvation before witnesses.
- G. Both God the Father and Jesus Christ are called to witness the urgent command which has been given by Paul. (I Timothy 6:13)
- H. While fighting the good fight of faith, it is imperative that we keep ourselves unblemished and without reproach until Jesus returns for us. (I Timothy 6:14)
- I. The return of Jesus will take place “in His own time.” (I Timothy 6:15)
- J. Jesus is identified as the only Potentate; Potentate is defined as “ruler.” (I Timothy 6:15)
- K. Jesus is also identified as the “King” of kings and “Lord” of lords. (I Timothy 6:15)

1. "King" is defined as Sovereign and "kings" are defined as those who rule.
 2. "Lord" is defined as Supreme in Authority and "lords" are defined as those who rule.
 3. From these definitions, we can see that Jesus is the Supreme Ruler and that He grants unto us the privilege of ruling under His authority.
- L. Jesus alone has immortality, and He dwells in unapproachable light. (I Timothy 6:16)
1. No man has literally seen Jesus in His glorified state.
 2. Although we are not immortal, we have the assurance that when Jesus returns for us, we will be changed from mortal to immortal and from corruptible to incorruptible. (I Corinthians 15:51-54)
- M. Honor and everlasting power belong to Jesus. (I Timothy 6:16)
- N. The rich of this age must be commanded to trust in the living God, not their riches. They must also be warned against arrogance. (I Timothy 6:17-19)
1. God gives possessions for convenience, not control.
 2. Those who have possessions should use them to accomplish good works.
 3. They must be prepared to give and willing to share.
 4. By following these instructions, the rich lay a foundation which will result in eternal life.
 - a. This statement does not suggest salvation by works.
 - b. The message which is being conveyed revolves around faith; the rich must have faith in God, not their riches.
 - c. The good works come as a result of faith; after all, faith requires corresponding action.

- O. The concluding exhortation given unto Timothy by Paul is applicable to us.
 1. **Guard that which was committed to your trust.** (I Timothy 6:20)
 2. Avoid wicked, fruitless discussions and opposing theories that are falsely called science (knowledge). (I Timothy 6:20)
 3. Those who engage in this type activity will ultimately be deceived and deviate from the truth. (I Timothy 6:21)
 4. Religious philosophies and theories are illegitimate substitutes for truth.

VIII. SUMMARY

- A. Because of its content, I Timothy is often referred to as a “Pastoral Epistle.”
- B. Timothy’s stay in Ephesus was both temporary and specific; he was to set order through instruction and authoritative action.
- C. Although this letter was written to Timothy many years ago, the truths and principles must be applied today.
- D. Every local church should function with scriptural order, and its constituency must practice godliness at all times.

IX. CONCLUSION

- A. Each of us has a particular role in the local church. We must fill that role with the fear of God in our hearts and the power of God manifested in our lives.
- B. Those who are overseers (bishops) must do their work with all diligence. A church left to itself will not please God.
- C. God sets the structure of the local church through His appointed servants; therefore, we must submit to God-ordained leadership.

- D. When leaders truly lead and followers truly follow, the ministry of the local church is maximized.
- E. When followers try to lead and leaders try to follow, the ministry of the church is greatly hindered.
- F. As individuals, let's fulfill our ministry so the church can fulfill its ministry.