

# 1 Timothy chapter 1-5

BRC

Read the Bible. Follow Jesus

NT #42 Bible Reading Class

Pastor: Warren Wang

LA Snow 2023



# A Bible Reader's Conviction

- *All scripture is God-breathed and is useful for teaching, rebuking, correcting and **training in righteousness**, so that the servant of God may be thoroughly equipped for every good work. (2 Tim. 3:16-17, NIV)*

# A Blessed Journey

1. May you study God's Word with a reverent heart and walk in His will.
2. May the Word of the Lord prosper, and may He add to the church those who are being saved.
3. May the Lord bless your days of reading Scripture.

**B R C**

Read the Bible. Follow Jesus

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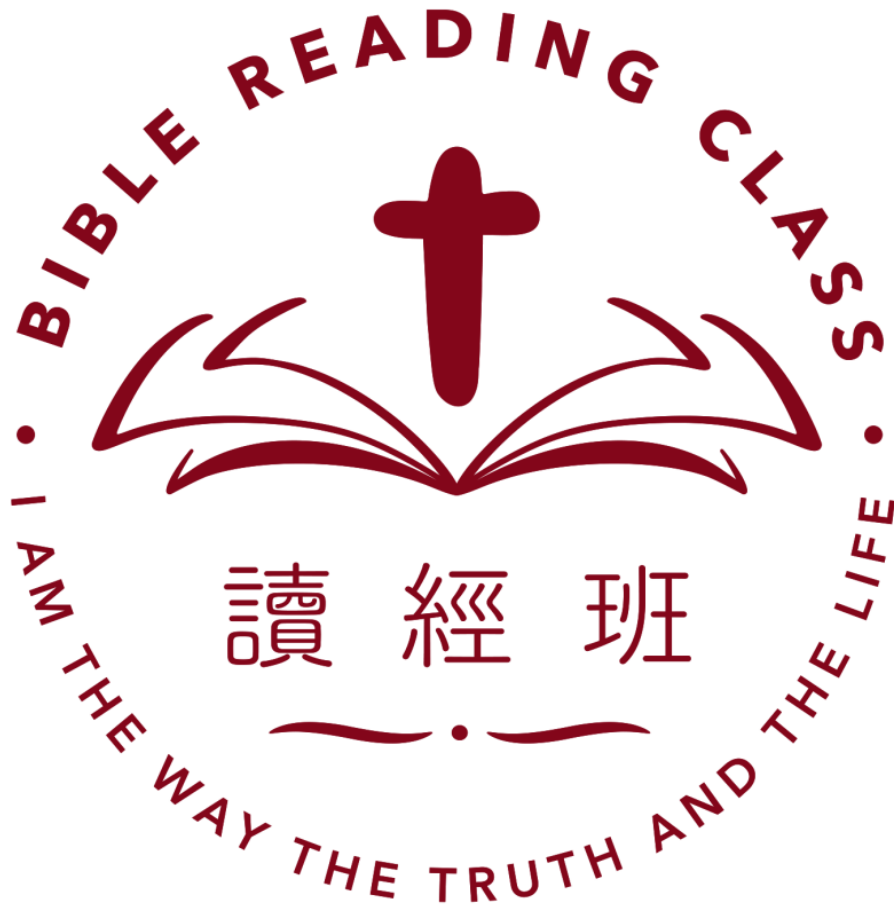


# The Guiding Principles of BRC



- Christ-Centered
- Bible-Based
- Mission-Minded

# BRC: A Gentleman's Agreement



- I'll complete weekly reading assignment
- I'll watch weekly teaching video in its entirety
- I'll complete weekly quiz (closed book)

# The Structure of the 27 Books of the New Testament

three Synoptic  
Gospels

John

Four Gospels

Acts

Thirteen Pauline  
Epistles

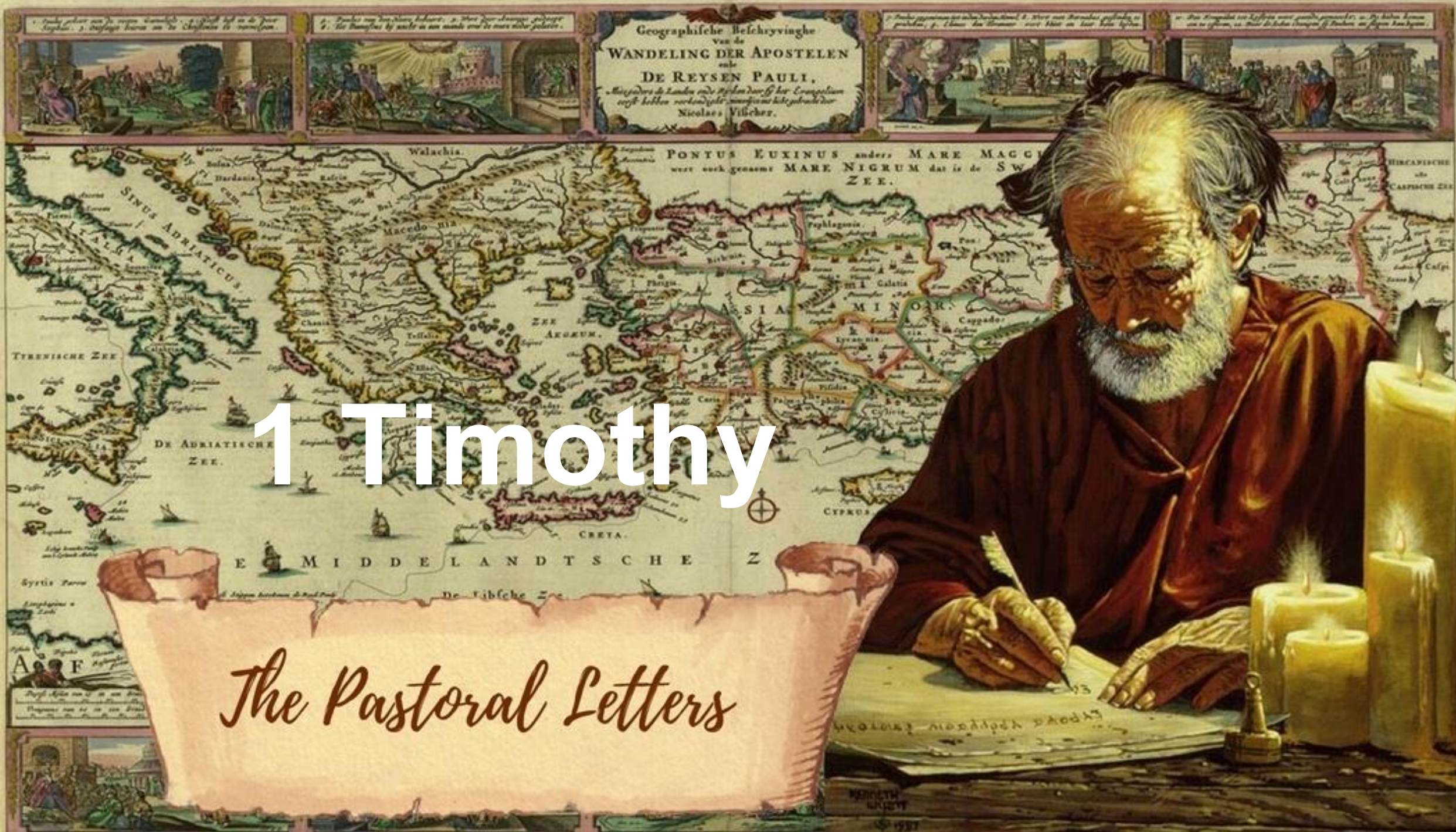
Other Nine  
Epistles

Five Books of Historical Narrative

Twenty-two Books of Doctrinal Teaching

# 1 Timothy

*The Pastoral Letters*



# The Pastoral Epistles

- In the later years of the Apostle Paul, because of the intrusion of heresies and internal disputes, some of the churches he deeply cared about encountered serious difficulties. Paul sent his disciple Timothy to Ephesus and Titus to Crete, commissioning them to act as apostolic representatives to deal with the problems facing the local churches.
- As these churches were newly established, many converts came to faith in Jesus while still carrying elements of pagan belief; among them were also Judaizers who emphasized legalism. Coupled with the spiritual immaturity of new believers—some being misled by false teachings and others becoming involved in interpersonal conflicts—the churches developed a wide range of problems.
- Paul wrote *1 Timothy*, *2 Timothy*, and *Titus* in order to instruct these two men on how to address such issues. The principles revealed in these instructions are of great value for the pastoral care of the church. In 1726, **Paul Anton** was the first to refer to these three letters as the **Pastoral Epistles**, a designation that has since gained wide acceptance.

# The Pastoral Epistles

- When speaking of the Pastoral Epistles, one cannot avoid speaking of the church and the pastor. Two points must be kept firmly in mind. First, the “church” Paul speaks of is not a modern religious organization, but the ***Ecclesia***—a people called out to follow the Lord. Second, the “pastor” Paul speaks of is not an employee of a religious institution, but the one who protects, feeds, and leads the flock forward. Only by returning to these original definitions can we grasp the true essence of these letters.
- Paul, with a shepherd’s heart, cared for the flock—a community of the called—and instructed his representatives to address problems, establish proper order, and restore the health of the church.
- When the number of people grows, human problems inevitably arise. Who may serve as overseers (administrators)? Who may serve as deacons (servants)? May women preach? If the pastor is young and the congregation older, how can authority be established? What should be done when the congregation no longer delights in Scripture but prefers worldly tastes? Paul focuses on what is most essential, guiding his two closest disciples in dealing with these “human problems.”

# The Pastoral Epistles

- When reading the Pastoral Epistles, it is important to discern what **principles are unchanging** and what **practices are adaptable**. Principles concerning doctrine and morality are unchanging—true two thousand years ago and still true today. Practices related to customs and culture, however, are adaptable. Two thousand years ago women were to cover their heads; how many sisters do so today? People are living; practices are not. If one insists that no one may enter the church without a head covering, all the sisters would soon be gone. Such rigidity—clinging blindly to ancient forms without discernment—does not help people follow Jesus and only harms the proclamation of the gospel. Why insist on it?
- The distinctive feature of the Pastoral Epistles is that principle and daily life are integrated, the spiritual and the practical complement each other, godliness is joined with genuine human concern, and the voices of a strict father and a tender mother are heard together—earnestly exhorting and patiently guiding. The author wrote with a heart that loves the Lord and loves people; we read with the same heart. When unchanging principles are applied to ever-changing life, the channel of the gospel flows freely, the work of the church prospers, the Lord is glorified, and people rejoice.

# My son Timothy

- **Faith and Genuine Affection**
- *Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. (1 Timothy 1:1–2, NIV)*
- These opening lines express Paul's firm faith in God and his deep, affectionate bond with Timothy. They set the tone for the entire letter and point the way forward, offering direction and hope for the growth of genuine relationships among believers.
- When Paul calls Timothy "my true son," this is no ordinary form of address, nor does it represent an ordinary affection. Paul took Timothy with him on his second missionary journey, and from that point on, the two traveled together. More precisely, Timothy's life was merged into the mighty current of God's work that had arisen through Paul's life—a current from which he would never again be separated. This great stream flowed into Asia, into Europe, and onward to the whole world, continuing even to this day.

# My son Timothy

- Among those who believe in Jesus Christ, is it possible for genuine affection to develop with one another beyond biblical doctrine and church affairs? Paul says, of course it is! Just look at me and Timothy, at Titus, at Priscilla and Aquila, and at so many brothers and sisters—you will see it clearly.
- The opening greetings and closing farewells of Paul's letters are often overlooked, yet they are precisely what we need. Christians address one another as “brothers” and “sisters,” but those who actually develop relationships worthy of such names are, in the end, few. Relationships that cross generations—like those of father and son, or mother and daughter—are even rarer.
- Paul says to Timothy, “My son Timothy!” Before I speak to you about spiritual truths and instruct you on how to handle the affairs of the church, I first call you by this name: child. Timothy, I, Paul, am a servant of Jesus Christ, your spiritual father. I love the Lord Jesus, and I love you as well.

# 1 Timothy

- **Date:** Approximately AD 63, after Paul's release from his first imprisonment in Rome and before his second imprisonment there.
- **Nature of the Letter:** Not an official church document, but a personal letter.
- **Outline:** This letter addresses a wide range of church matters and is not easily categorized. It may be broadly divided as follows:
  - **A Pure Gospel** — Chapter 1
  - **A Worthy Worship** — Chapter 2
  - **A Faithful Ministry** — Chapters 3–6

# Timothy

- During his first missionary journey, Paul and Barnabas went to Lystra to preach the gospel.
- *“But when they found out about this, they fled to the Lycaonian cities of **Lystra** and Derbe and to the surrounding country, where they continued to preach the gospel.” (Acts 14:6–7, NIV)*
- Timothy’s hometown was Lystra. His father was a Greek, and his mother was a Jewish believer.
- *“Paul came to Derbe and then to **Lystra**, where a disciple named **Timothy** lived, whose **mother was Jewish** and a believer but whose **father was a Greek**. The believers 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.” (Acts 16:1–3, NIV)*

# Timothy

- Timothy's grandmother Lois and his mother Eunice were both believers.
- *"I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also." (2 Timothy 1:5, NIV)*
- Timothy had known the Scriptures from childhood.
- *"And how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus." (2 Timothy 3:15, NIV)*
- Timothy traveled with Paul to proclaim the gospel in Macedonia, Achaia, and Asia.
- *"So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer." (Acts 19:22, NIV)*

# Timothy

- Paul was imprisoned in Rome, and Timothy was with him.
- Of Paul's thirteen letters, six name Timothy as a co-sender.
  1. 2 Corinthians: *"Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all his holy people throughout Achaia."* (2 Corinthians 1:1, NIV)
  2. Philippians: *"Paul and Timothy, servants of Christ Jesus, To all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons."* (Philippians 1:1, NIV)
  3. Colossians : *"Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To God's holy people in Colossae, the faithful brothers and sisters in Christ."* (Colossians 1:1–2a, NIV)

# Timothy

- Of Paul's thirteen letters, six name Timothy as a co-sender.
  4. 1 Thessalonians: *"Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you."* (1 Thessalonians 1:1, NIV)
  5. 2 Thessalonians: *"Paul, Silas and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ."* (2 Thessalonians 1:1, NIV)
  6. Philemon: *"Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and fellow worker."* (Philemon 1, NIV)

# Timothy

- Near the end of his life, Paul longed for Timothy to come to Rome to be with him.
- *“Do your best to come to me quickly.” (2 Timothy 4:9, NIV)*
- *“Do your best to get here before winter.” (2 Timothy 4:21, NIV)*
- Timothy himself had also been imprisoned and was later released.
- *“I want you to know that our brother Timothy has been released. If he arrives soon, I will come with him to see you.” (Hebrews 13:23, NIV)*

# The Church in Ephesus

- **Paul's deep connection with the church in Ephesus**
- *"From Miletus, Paul sent to **Ephesus** for the elders of the church. When they arrived, he said to them: 'You know how I lived the whole time I was with you, from the first day I came into the province of Asia. I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents... So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.'"* (Acts 20:17–18, 31, NIV)
- **Timothy shepherded the church in Ephesus**
- *"As I urged you when I went into Macedonia, stay there in **Ephesus** so that you may command certain people not to teach false doctrines any longer."* (1 Timothy 1:3, NIV)

# Paul's Second Missionary Journey



# Calling and Preaching

- **Paul's Calling**

*“Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope.” (1 Timothy 1:1, NIV)*

*“I thank Christ Jesus our Lord, who has given me strength, that he considered me trustworthy, appointing me to his service.” (1 Timothy 1:12, NIV)*

- **The Qualification of a Preacher**

As a preacher, there is only one essential qualification: **God's calling**. Age, ethnicity, theological education, length of time as a believer, and marital status are all secondary. What truly matters is God's call.

How can we know whether a preacher has truly been called by God? There is only one thing to look for:

**faithfulness to the Lord Jesus Christ**. We do not judge by popularity, eloquence in preaching, or affiliation with a particular denomination or theological system. We ask only this: Is he faithful to the Lord? Does he follow Jesus, proclaim Jesus, and build up the body of Christ? Such things cannot be discerned from a résumé. Listen to three sermons and you will begin to sense it. Observe over a period of time—say, three months—and everything will become clear.

# Do Not Teach False Doctrines

- *“As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach **false doctrines** any longer or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God’s work—which is by faith.” (1 Timothy 1:3–4, NIV)*
- **False Doctrines (1:3) vs. Sound Doctrine (1:10)**
- The pure gospel is sound doctrine. Any altered gospel—whether by addition, subtraction, or modification in any form—is false doctrine (literally, “a different teaching”). To promote the law within Christ is to teach false doctrine; likewise, to promote a particular theology or ideology within Christ is also to teach false doctrine. In the church at Ephesus, there were “certain people” teaching false doctrines (Paul explicitly names Hymenaeus and Alexander—see 1:3, 20; note that he names them directly, not by implication). They were spreading teachings such as “*myths and endless genealogies*” (1:4) and prohibitions like “*forbid people to marry and order them to abstain from certain foods*” (4:3). These teachings produced internal strife within the church—“*envy, strife, malicious talk, evil suspicions*” (6:4).

# New Life in Christ

- *“I thank Christ Jesus our Lord, who has given me strength, that he considered me trustworthy, appointing me to his service. Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus. Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners — of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life.” (1 Timothy 1:12–16, NIV)*
- Paul identifies himself as “the worst of sinners,” the worst among the wicked, yet he received mercy and became a new creation in Christ. In Christ, everyone is given a new beginning, a new life. Jesus knows everything about you; He loves you and accepts you exactly as you are. There is no sin too great for Him to forgive, and no sinner so lost that He must abandon them. As long as you turn to Jesus as Lord, He will forgive you and save you. Jesus paid the full price for sin on the cross, so you no longer have to pay it yourself; He bore the curse on the cross so that you may receive blessing.

# The Pure Gospel

- *“Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.” (1 Timothy 1:15, NIV)*
- The most important work of the church is to proclaim the gospel. What is the gospel? The gospel is this: ***“Christ Jesus came into the world to save sinners.”***
- Pay close attention to the doctrinal content of this verse. If “preaching the gospel” proclaims only a great God but does not proclaim Jesus Christ, it is not the gospel. If “preaching the gospel” speaks only of how good it is to believe in Jesus or how blessed one becomes with Jesus, but does not speak of human sin and the need for Jesus to save sinners, that too is not the gospel.
- Any message that does not proclaim “Christ Jesus came into the world to save sinners,” but instead preaches something else—whether *“myths and endless genealogies,”* or prosperity, praying in tongues, healing, or casting out demons—is preaching **false doctrine** (literally, *“a different teaching”*).

# The Pure Gospel

- Brothers and sisters, when you are looking for a church, do not ask whether it suits your personal preferences, but whether it accords with God's will. Do not look at whether the facilities are good or whether the congregation is large; look instead at whether it proclaims the pure gospel.
- If a church's pulpit is weak—if it does not preach Jesus, does not proclaim the pure gospel, and does not rightly handle the word of truth—then even if it has good fellowship, loving people, beautiful music, and excellent children's programs, you should not go there. On the other hand, as long as the pulpit is strong, proclaiming the pure gospel and rightly dividing the word of truth, you may go there even if other aspects are less than ideal. After joining, do your best to help improve the fellowship, the choir, and the children's ministries so that the church may become healthier.
- Only one thing you cannot fix: a corrupt pulpit. Other areas can improve, but once the pulpit is compromised, you are powerless. You cannot control what the person in the pulpit says. Your only option is not to attend—to leave. If a church allows those who preach unsound messages to stand in the pulpit week after week, that church has a serious problem, and you should avoid it if possible. If you continually listen to impure teaching, over time you will become part of the problem yourself—numb, unable to discern what is wrong, and ultimately impure as well.

# A trustworthy saying that deserves full acceptance

In *1 Timothy*, there are two statements introduced with the formula “**trustworthy saying**” (that is, *worthy of full acceptance*). These two statements are extremely important: the first concerns **salvation**, and the second concerns **godliness**.

- *“Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners.” (1 Timothy 1:15, NIV)*
- *“For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.” This is a trustworthy saying that deserves full acceptance. (1 Timothy 4:8–9, NIV)*

# Exercising Church Discipline

- Paul says that he has “*handed over to Satan*” Hymenaeus and Alexander, because they “*have rejected the faith and so have suffered shipwreck with regard to the faith*” (1:19–20).
- To be “*handed over to Satan*” means **to be expelled from the church** (cf. 1 Corinthians 5:13), that is, removal from church membership. This is the most severe form of church discipline. There are several forms of church discipline—public rebuke, temporary suspension from fellowship—and the most serious is expulsion from membership.
- The church belongs to God and exists under His protection and blessing. When believers are separated from the church, they are separated from God’s protection and blessing and thus become vulnerable to Satan’s attacks. This is why Paul uses the expression “*handed over to Satan.*”

# Handed Over to Satan; Following Satan

- *“Among them are Hymenaeus and Alexander, whom I have **handed over to Satan** to be taught not to blaspheme.” (1 Timothy 1:20, NIV)*
- *“Some have in fact already turned away to **follow Satan**.” (1 Timothy 5:15, NIV)*
- 1 Timothy speaks of two situations, both related to **separation from the church**. One involves being removed as a matter of discipline; the other involves leaving of one’s own accord:
  1. **Handed over to Satan** (1:20): Because of church discipline, a person is expelled from membership and thus separated from the church.
  2. **Following Satan** (5:15): A person withdraws from the church voluntarily and no longer maintains fellowship with brothers and sisters.

# Instructions Concerning Worship (1 Timothy 2:1–15)

- *I urge, then, first of all, that **petitions**, prayers, intercession and thanksgiving be **made for all people**— for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior,*
- ***who wants all people to be saved** and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as **a ransom for all people**. This has now been witnessed to at the proper time.*
- *And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles. (1 Timothy 1:20, NIV)*

# Instructions Concerning Worship (1 Timothy 2:1–15)

- From the perspective of the preacher:
  1. The object of prayer: We are to pray for **all people**, including kings and those in authority (at that time, Emperor Nero).
  2. The object of the gospel: God desires **all people** to be saved, and Jesus gave His life as a ransom for **all**.
  3. The object of ministry: Since God desires all people to be saved, the church should have a broad and inclusive vision, setting aside ethnic and regional barriers (Paul was appointed as an apostle to the Gentiles).

# Instructions Concerning Worship (1 Timothy 2:1–15)

- *“Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing.” (1 Timothy 2:8, NIV)*
- **From the perspective of the brothers (men):**

1. **Negative aspect:** *Without anger or disputing.*

The church in Ephesus experienced conflict and division because some were teaching false doctrines. The brothers were to hold firmly to sound doctrine, preserve the unity of the church, and avoid contentious arguments.

2. **Positive aspect:** *Lifting up holy hands, everywhere to pray.*

Lifting hands was a Jewish posture of prayer. The brothers were to set a good example in prayer, marked by holiness and devotion.

# Instructions Concerning Worship (1 Timothy 2:1–15)

- **From the perspective of the sisters (women):**
  1. **In matters of dress:** They are to dress modestly and appropriately, not adorning themselves with expensive jewelry or clothing.
  2. **In matters of conduct:** They are to be marked by good deeds, which is fitting for women who profess reverence for God.
  3. **In matters of truth:** They are to “*learn in quietness*”—to learn the truth humbly and quietly.
  4. **In matters of leadership:** They are not permitted to preach or to exercise authority over men (that is, to yield both the public teaching of truth and spiritual leadership to the brothers), because:
    - **The order of creation:** Adam was created first, then Eve; Eve was created as a helper to Adam. (Therefore, brothers are to serve as spiritual leaders, and sisters are to support them.)
    - **The nature of the fall:** It was not Adam who was deceived, but the woman who was deceived. (Men are portrayed as more oriented toward reason, women more toward emotion; in matters involving doctrinal truth, men are therefore seen as less easily deceived.)

# On Not Permitting Women to Preach

- *“I do not permit a woman to teach (didaskō—‘to teach, to instruct’) or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.” (1 Timothy 2:12–15, NIV)*
- Ephesus was world-famous for the worship of the fertility goddess Artemis; the magnificent Temple of Artemis was one of the Seven Wonders of the ancient world. Influenced by this culture, Ephesian women tended to be relatively assertive, and in the church some competed to teach and to assume leadership roles. Because this was the ancient world, women generally had limited access to education and limited social experience, which affected their knowledge and discernment. Teaching others and giving instruction on the basis of limited understanding led to disorder within the church. In light of this situation, Paul prohibited women from teaching (in the sense of authoritative instruction) and from exercising authority over men. Paul’s reasoning is grounded in **the order and nature of creation**: Adam was created first, not Eve; therefore Eve should not take precedence over Adam. Furthermore, Eve was deceived and thus more susceptible to deception; consequently, she should not occupy a leadership role that could affect the entire community.

# On Not Permitting Women to Preach

- What has been described above reflects the situation in **Ephesus two thousand years ago** and forms the historical background for Paul's statement, "*I do not permit a woman to teach or to exercise authority over a man.*" The question, then, is this: **Was Paul's instruction a special directive for a specific time and place, or is it a universal truth that transcends time and culture?**
- **If it was a special directive**, then it may be adjusted in light of changes in time and context. In the modern world, women's levels of education have risen dramatically, and their insight and discernment are no less than those of men. The original reasons for Paul's restriction no longer apply. As long as the truth is rightly handled and believers are built up, we should not judge the message by the gender of the speaker, but receive the teaching itself.
- **If it is a universal truth**, and the prohibition of women preaching is God's will, then even in the twenty-first century we must submit to it, not allowing sisters to preach or to exercise authority over brothers. Some churches or denominations that hold this view make a slight adjustment, saying that women may teach children and other women, but not adult men. Frankly speaking, this is a clever compromise with reality. If sisters were not allowed to teach children in Sunday school and only brothers were permitted to do so, nearly all children's Sunday schools would have to shut down.

# On Not Permitting Women to Preach

- So, when Paul said these things, were they **special instructions** or **universal truths**? To this day, there is still no definitive conclusion. Some people swear with absolute certainty that this is God's unchanging, eternal universal truth and must never be violated. Others say, "Come on — this is clearly a special instruction addressed to the church in Ephesus two thousand years ago. What's wrong with you for applying it directly to the church today?"
- Let me share my own view. I believe that **women preaching is not a fundamental doctrine**, and therefore allows room for interpretation. How you interpret this passage is your responsibility. How each church interprets it is the responsibility of that church. The key issue is this: **how much weight do you give to this matter?** Compared with the gospel, salvation, the person of Christ, and the doctrine of the Triune God, how significant is the issue of women preaching?
- If Church A preaches a false gospel but does not allow women to preach, while Church B preaches the true gospel but does allow women to preach, which is more serious? If Church A has cases of abuse against children and women, while Church B allows women to preach, which church has the bigger problem? If discipline is required, which should receive the harsher judgment?



Southern Baptists expel  
**Saddleback megachurch** over female pastor

# Church Offices

- **Overseer**: The terms *overseer*, *elder*, and *pastor* are interchangeable.
  - **In terms of aspiration**: If anyone desires the office of overseer (pastor/elder), he desires a noble task.
  - **In terms of qualifications**:
    1. **Above reproach**: Not flawless or perfect, but without any obvious wrongdoing that can be justly criticized.
    2. **The husband of one wife**: Faithful in a monogamous marriage, loyal to his wife, with no extramarital affairs.
    3. **Self-controlled, sensible, respectable**: Able to govern himself and characterized by good conduct.
    4. **Hospitable**: Willing to open his home and life to others, generous in welcoming guests.

# Church Offices

- **Qualifications of an Overseer (Pastor/Elder)**
  5. **Not given to drunkenness:** Not one who causes trouble through excessive drinking.
  6. **Not violent but gentle, not quarrelsome:** An overseer must be a person of peace, not aggressive or hot-tempered.
  7. **Not a lover of money:** A greedy person is unfit to lead the church.
  8. **Manages his own household well, with children who obey him:** If a person does not know how to manage his own family, how can he take care of God's church?
  9. **Not a recent convert:** One must be tested over time before serving as an overseer (pastor/elder).
  10. **Must have a good reputation with outsiders:** He should be well regarded by those outside the church.

# Church Offices

- **Deacons:** The original meaning of *deacon* is “servant” or “helper.” Deacons serve as assistants to the overseers (pastors/elders).
  - **Qualifications:**
    1. **Must be dignified:** Frivolous or careless people are not suitable to be deacons.
    2. **Not double-tongued:** A deacon must be trustworthy; those who lie or spread gossip are unfit for this role.
    3. **Not indulging in much wine:** Not abstinence per se, but not given to excessive drinking.
    4. **Not pursuing dishonest gain:** Not a lover of money and not obtaining wealth through improper means.
    5. **Holding to the mystery of the faith with a clear conscience:** Having a firm grounding in truth and not compromising it.
    6. **Must first be tested:** Do not appoint hastily; allow time for proven character and faithfulness.

# Church Offices

7. **Female deacons (or wives of deacons):** The original term can mean “women” or “wives,” referring here to the wives of deacons. The wives of deacons must likewise be dignified, not slanderers, temperate, and faithful in all things. If a man meets the qualifications to be a deacon but his wife does not, he is still not qualified to serve as a deacon.
  8. **The husband of one wife:** The same requirement as for overseers.
  9. **Managing children and household well:** The same requirement as for overseers.
- **Rewards:** Those who serve well as deacons
    - Gain an excellent standing (a good position), and
    - Acquire great confidence in the faith that is in Christ Jesus.

# What Is the Church?

- *“If I am delayed, you will know how people ought to conduct themselves in God’s household, which is the church of the living God, the pillar and foundation of the truth.” (1 Timothy 3:15, NIV)*
- **The church is the household of the living God:**
  - Not merely the home of God’s children, but a place where the true and living God Himself dwells.
- **The church is the pillar and foundation of the truth:**
  - The function of the church is to uphold the truth and to hold it high before the world.

# The Three “3:16” Verses

- In the New Testament, there are three “**chapter 3, verse 16**” passages that teach us about the redemption accomplished by Jesus Christ. They are worth committing to memory:
  1. *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” (John 3:16)*
  2. *“Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.” (1 Timothy 3:16)*
  3. *“This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.” (1 John 3:16)*

# Teachings of Demons: Forbidding Marriage and Certain Foods

- *“The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.” (1 Timothy 4:1–3, NIV)*
1. **“Forbidding”** (such ascetic restrictions) is identified as teaching that comes from deceiving spirits and demons.
  2. **Everything God created** may be received with thanksgiving by those who believe and know the truth.

# Marriage and Food

- **Marriage:**
  - Christians may marry; only heretical teachings forbid marriage.
- **Food:**
  - Christians may eat anything; only heretical teachings impose restrictions on food.
  - For everything God created is good, and nothing is to be rejected if it is received with thanksgiving.

# The Life and Ministry of a Preacher

- *“If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed. Have nothing to do with godless myths and old wives’ tales; rather, train yourself to be godly.” (1 Timothy 4:6–7, NIV)*
- **Train yourself in godliness:**
  - This training focuses especially on “*the truths of the faith*” and “*the good teaching*” you have followed—that is, exercising oneself in the truth of the gospel and in sound, healthy doctrine.

# The Life and Ministry of a Preacher

- *“Don't let anyone look down on you because you are young, but **set** an example for the believers in speech, in conduct, in love, in faith and in purity. Until I come, **devote** yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers. .” (1 Timothy 4:12–16, NIV)*
- **Be an example to the believers:**
  - *Don't let anyone look down on you because you are young.*
- **Devote yourself to the public reading of Scripture, to exhortation (NIV: preaching), and to teaching:**
  - These are all centered on God's Word and are the core priorities of a preacher's ministry.
- **Watch your life and doctrine closely; persevere in them:**
  - Live and teach consistently, and continue steadfastly in this way.

# Caring for One's Own Household

- *“Give proper recognition to those widows who are really in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God... Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.” (1 Timothy 5:3–4, 8, NIV)*
- **Widows:** From the Old Testament to the New Testament, God commands His people to care for orphans, widows, and foreigners. In ancient times, men were usually the primary providers for families, so many widows and orphans lived in poverty and were in need of help.
- **Learning to practice filial piety at home (practicing godliness):** Scripture emphasizes honoring one's parents. If a widow has children or grandchildren, they should practice filial care within the family. Such care is described as *“putting one's religion into practice”*—that is, practicing godliness. Those who are active in church but neglect filial responsibility at home are not truly godly.
- ***“Worse than an unbeliever”*:** When Christians fail to care for their own family members, they lose their witness before the world and are, in this respect, worse than those who do not believe.

# Honoring and Disciplining Elders (Pastors/Overseers)

- *“The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For Scripture says, ‘Do not muzzle an ox while it is treading out the grain,’ and ‘The worker deserves his wages.’ Do not entertain an accusation against an elder unless it is brought by two or three witnesses. But those elders who are sinning you are to reprove before everyone, so that the others may take warning.” (1 Timothy 5:17–20, NIV)*
- **In terms of honor:**
  - Elders who manage the church well are worthy of **double honor**.
  - Especially those who labor in **preaching and teaching**.

# Honoring and Disciplining Elders (Pastors/Overseers)

- **In terms of discipline:**
  - An accusation against an elder must be submitted in writing and supported by the testimony of **two or three witnesses**.
  - If an elder is confirmed to be sinning, he is to be **rebuked publicly in the presence of all**, so that the rest may take warning.