

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabible.org](mailto:pastorpat@waukeshabible.org).

**Date:** September 10, 2017

**Sermon Title:** First Timothy - An Introduction

Sermon Series: First Timothy

Text: 1 Tim. 1:1, 2

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: September 10, 2017  
Title: First Timothy: An Introduction  
Text: 1 Tim. 1:1, 2; 3:14-16

#### Introduction:

Jon D. Payne in his book *In the Splendor of Holiness* writes, "Indeed, the so-called seeker-sensitive churches, well-meaning as they may be, put more emphasis upon what man will get out of a service of worship (unbeliever or believer) than upon what God will get out of it. To be sure, we are supposed to be seeker-sensitive when designing and executing worship, but according to Scripture, God (not man) is the Seeker toward whom we are to be sensitive in worship." (p. 25) Payne goes on to write, "In the New Covenant, as in the Old, Christians are called to worship God in the manner that He prescribes, and not according to the shifting desires and changing fads of the unbelieving culture. If we worship in God's Spirit and according to His truth, the object of our worship will inevitably be God Himself. In other words, our worship will be God-centered. Therefore, to make anything other than God the center of our worship is, in a word, idolatry." (p. 26)<sup>1</sup>

As I read and study 1 Timothy I ask myself, "Is this us?" Are we a reflection of the church described in 1 Timothy? I try to adjust where we are against where they were and attempt to ask myself, "Are we concerned about the same things or have we simply imploded onto ourselves?"

I find it difficult to simply say, "If it happened in Acts, then it is for us or if it did not happen in Acts, we are to exclude it." But think about what we are dealing with and then ask yourself, "Is this a reflection of the principles and priorities Paul gave to Timothy and the Local Church?"

Much of what we focus on is not stated in the Bible. This does not make it wrong. However, **the good we do can become an enemy of the best to be done.** Why? Because you and I cannot do everything well. If such is the case, then should we not focus our energy on what is known?

A primary problem that we have in our churches and in our lives is an emphasis on us. When you and I step back and start to assess what we do and why it is done, I think we might painfully conclude that it is about us and not about JESUS and HIS VISION/MISSION.

Friends, this Letter points us back to what is primary. If you and I approach this study seriously and prayerfully, we will have to put off much good and start focusing once more on what is best. All I ask is that we carefully and faithfully approach this text and listen to what the Spirit says to His Church.

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

"The Bible's silence on the ultimate fate of Paul has engendered a great deal of debate in modern times. The book of Acts ends with Paul sitting in a Roman prison awaiting his hearing before

the Roman emperor, a privilege of appeal that all Roman citizens possessed. However, the writing of the Pastoral Epistles clearly dates to a time after the events of Acts. So where was Paul when he wrote 1 Timothy? Paul had expected the Romans to release him from prison, something that likely happened near the end of AD 62 (Philippians 2:24). His release allowed him the opportunity to travel to Ephesus and eventually place Timothy in ministry at that church. Paul then went on to preach in Macedonia, where he heard reports of Timothy's work at Ephesus that prompted him to write 1 Timothy, probably in AD 63."<sup>2</sup>

"Paul likely wrote 1 Timothy during a fourth missionary journey not recorded in the book of Acts. Writing from an unknown location, Paul wrote to Timothy at Ephesus to instruct him on how to lead the church there. Ephesus was a wealthy and highly influential port city in the Roman province of Asia, renowned for its temple of Artemis (Diana)."<sup>3</sup>

## **THE BIG PICTURE:**

### **Why is First Timothy so important?**

First Timothy presents the most explicit and complete instructions for church leadership and organization in the entire Bible. This includes sections on appropriate conduct in worship gatherings, the qualifications of elders and deacons, and the proper order of church discipline. Paul advised Timothy on these practical matters in a way that would have helped the young pastor to emphasize the purity that should characterize Christian leaders and the gatherings they oversee.

"Within the range of the Pastoral Epistles there was probably some lapse of time. I Timothy pictures Paul as traveling and active, counseling his young lieutenant concerning his pastoral duties. Titus is quite similar in its outlook. **II Timothy, however, is definitely a terminus**, for Paul evidently was confident that he would not survive the winter (II Timothy 4:21)."<sup>4</sup>

"The letter is a private communication to Timothy, written by his mentor to give him the guidance he needed for his work as a superintendent of churches."<sup>5</sup>

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).

"Paul's second visit to Lystra is when Timothy first connected with Paul (1 Timothy 1:2; 2 Timothy 3:11). Paul not only brought Timothy into the faith but he was Timothy's main mentor in Christian leadership (Acts 16:3), having done church planting and missionary journeys together. Timothy would have received his authority to preach in churches directly from Paul who of course was the greater known and accepted of the two and an apostle. Timothy's official position in the church was one of an evangelist (1 Timothy 4:14) and he worked with Paul in Phrygia, Galatia, and Mysia, Troa, Philippi and Berea (Acts 17:14) and continued on to do even more work in Athens, and Thessalonica for the church (Acts 17:15; 1 Thessalonians 3:2) not to mention his work in Corinth, Macedonia, Ephesus and greater Asia. Timothy was also noted for

coming to Paul's aid when Paul fell into prison (Philippians 1:1, 2 Timothy 4:13). It is noteworthy that, despite not being required due the ruling of the Jerusalem council, Timothy took circumcision himself in order to be a better witness among the Jews. According to church tradition he was loyal to Paul's wishes and stayed and worked in Ephesus until he finally suffered a martyr's death himself."<sup>6</sup>

## Outline:

### I. WHY AN INTRODUCTION

- A. What is the MELODIC LINE [I.E. SONG]?
- B. "Yellow Tags" - tells us whether or not we are still on the right path.

### II. WHO?

- Q. Who is Paul?
- Q. Who is Timothy?

"The opening salutation identifies the apostle Paul as the author (1:1). **The apostle Paul probably wrote this letter to Timothy in the mid-60s a.d., during a mission trip not recorded in Scripture. This trip took place after the events described in Acts, between Paul's first and final Roman imprisonments.**

Both early tradition and the salutations of the Pastoral Letters (1,2 Timothy; Titus) themselves claim Paul as their author (1:1; 2Ti 1:1; Tit 1:1). Some objections have been raised in recent years on the basis of an alleged uncharacteristic vocabulary and style (see, e.g., notes on 1:15; 2:2), but other evidence still convincingly supports Paul's authorship. See essay, p. 2481."<sup>7</sup>

"Not enough is known to identify the place of origin with certainty. The best suggestion is that the letter was written from Macedonia."<sup>8</sup>

"As the salutation indicates (1:2), Paul is writing to Timothy, a native of Lystra (in modern Turkey). Timothy's father was Greek, while his mother was a Jewish Christian (Ac 16:1). From childhood he had been taught the OT (2Ti 1:5; 3:15). Paul called him 'my true son in the faith' (1:2; see note there), perhaps having led him to faith in Christ during his first visit to Lystra. At the time of his second visit Paul invited Timothy to join him on his missionary travels, circumcising him so that his Greek ancestry would not be a liability in working with the Jews (Ac 16:3). Timothy helped Paul evangelize Macedonia and Achaia (Ac 17:14-15; 18:5) and was with him during much of his long preaching ministry at Ephesus (Ac 19:22). He traveled with him from Ephesus to Macedonia, to Corinth (see Ac 20:3 and note), back to Macedonia, and to Asia Minor (Ac 20:1-6). He may even have accompanied him all the way to Jerusalem. He was with Paul during the apostle's first imprisonment (Php 1:1; Col 1:1; Phm 1).

Following Paul's release (after Ac 28), Timothy again traveled with him but eventually stayed at Ephesus to deal with the problems there, while Paul went on to Macedonia. **Paul's closeness to and admiration of Timothy are seen in Paul's naming him as the co-sender of six of his letters (2 Corinthians, Philippians, Colossians, 1,2 Thessalonians and Philemon) and in his speaking highly of him to the Philippians (Php 2:19-22). At the end of Paul's life he requested**

**Timothy to join him at Rome (2Ti 4:9,21).** According to Heb 13:23, Timothy himself was imprisoned and subsequently released—whether at Rome or elsewhere, we do not know. Timothy was not an apostle. It may be best to regard him as an apostolic representative, delegated to carry out special work (cf. Tit 1:5).<sup>9</sup>

“If Paul was released from his imprisonment in Rome and wrote this letter during the course of his subsequent missionary activities, we should date it during the 60s, probably the early 60s. On the whole, it seems that there is much to be said for the first suggestion, that the letter was written somewhere in the middle 60s (@62).”<sup>10</sup>

### III. WHEN?

- A. Their journey began in Acts 16.
- B. The Letters are after Acts 28.

<sup>1</sup>“Paul came also to Derbe and to Lystra. **A disciple was there, named Timothy**, the son of a Jewish woman who was a believer, but his father was a Greek. <sup>2</sup>He was well spoken of by the brothers at Lystra and Iconium. <sup>3</sup>**Paul wanted Timothy to accompany him**, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. <sup>4</sup>As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. <sup>5</sup>So the churches were strengthened in the faith, and they increased in numbers daily” (Acts 16:1-5).

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“1 Timothy was written sometime after the events of Ac 28 (c. 63–65; see chart, p. 2261), at least eight years after Paul’s three-year stay in Ephesus (see Ac 19:10 and note).”<sup>12</sup>

### IV. WHERE?

- WHY?

Q. Why is the cradle of Christianity Islam?

A. Because the local church failed to carry out the mission.

Q. What is the Mission?

A1. **Internally** – to equip people to carry out the work of the ministry.

A2. **Externally** - To raise up those who can pastor existing churches and plant new churches.

### V. WHAT?

Q. What is this?

A. “The **letter** is a private communication to Timothy, written by his mentor to give him the guidance he needed for his work as a superintendent of churches.”<sup>13</sup>

## VI. OUTLINE [3X]

### A. Dealing with False Teachers

#### a. Personal Encouragement to Timothy

##### i. Instruction / Topics / Themes

##### 1. PURPOSE STATEMENT (3:14-16)

<sup>14</sup>“I am writing these things to you, hoping to come to you before long; <sup>15</sup>but in case I am delayed, I write so that you will know **how one ought to conduct himself** in the household of God, which is the church of the living God, the pillar and support of the truth. <sup>16</sup>By **common confession**, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory” (1 Tim. 3:14-16).

“The letter is a private communication to Timothy, written by his mentor to give him the guidance he needed for his work as a superintendent of churches.”<sup>14</sup>

### Prologue 1:1, 2

#### A1. Dealing with **false teachers** 1:2-20

#### B1. Personal encouragement to Timothy 1:18-20

##### C1. **Instruction**

1. A word about Prayer 2:1-7
2. A word about Men and Women 2:8-15
3. A word about Overseers 3:1-7
4. A word about Deacons 3:8-13

##### **D. Summary of mission 3:14-16**

#### A2. Dealing with **false teachers** 4:1-16

#### B2. Personal encouragement to Timothy 4:11-16

##### C2. **Instruction**

1. A word about the Elderly 5:1-2
2. A word about Widows 5:3-16
3. A word about Elders 5:17-25
4. A word about Servants and Masters 6:1-2

#### A3. Dealing with **false teachers** 6:3-10

#### B3. Personal encouragement to Timothy 6:11-16

##### C3. **Instruction**

1. Wealth 6:17-21

### Epilogue 6:20, 21

## VII. BIG PICTURE

GOD'S VISION [Isa. 11:9]

GOD'S MISSION [Matt. 28:18-20]

1<sup>st</sup> Timothy speaks to GOD'S MISSION in and through the LOCAL CHURCH.

## VIII. PURPOSE / WHY

- A. Paul writes to Timothy concerning the organization of the church, its conduct/ character, Timothy's own leadership, and the ongoing threat of false teaching within the body.
- B. This Letter makes no sense if it is not directed at a local church community/structure.  
i.e. elders, deacons, the role of women in the church, widows, etc.

Timothy's youth no doubt served him well, allowing for the energy and vigor he needed to serve his people. However, it also caused inevitable difficulties with older Christians who may not have taken quickly to the leadership of such a young man because of his lack of knowledge and experience in leadership. It was important to Paul that Timothy set an example of consistent faith and a good conscience, remaining above reproach and exercising the spiritual gifts that God had given him (1 Timothy 4:12-16).

However, Paul knew that such a task would not be easy for the young man. Therefore, on two occasions Paul encouraged Timothy to "fight the good fight" (1:18; 6:12). Perseverance in what was good often became a slog for Timothy, one that required thick skin and a clear purpose.

The issue of Timothy's youth is secondary to the primary idea of how a local church behaves.

"Timothy was born in Lystra of a Greek father and of a Jewish mother. He was taught in the Jewish faith from childhood. Paul made him an understudy in his second journey (Acts 16:1-3). He assisted Paul during the three years of preaching at Ephesus. He was one of the delegates appointed to Jerusalem (Acts 20:4).

**Timothy was a trustworthy but not a forceful character. He gave the impression of immaturity.** The epistles which bear his name were intended to encourage him and to strengthen him for the tremendous task which Paul had bequeathed to him."<sup>15</sup>

**"His personality lent itself toward tolerance and pluralism.** Timothy allowed others to believe as they wished. Though he was loyal to and stood for truth. Timothy was reluctant to call names. Timothy became the son Paul never had and Paul became the father Timothy never knew."<sup>16</sup>

Paul wrote 1 Timothy to advise his coworker Timothy about issues in the church in Ephesus. False teachers are the main cause for the letter. Their teaching apparently involved incorrect assumptions about the law (1:7-11) and not allowing marriage and certain foods (4:1-5). Paul's real concern is with the results of the false teaching. For example, it promotes mere theories over solid truth (1:4; 6:4). It also leads to arrogance (6:4) and greed (6:5-10). Paul focuses on the fact

that true Christianity is shown in lifestyles shaped by the gospel. Those whose lives are not shaped by the gospel have turned away from the faith (1:6, 19-20; 4:1; 5:6, 8, 11-12, 15; 6:9-10).

“It is accordingly important that 1 Timothy has so much to say about ministers -- more, indeed, than has any other New Testament writing.” “The letter is a private communication to Timothy, written by his mentor to give him the guidance he needed for his work as a superintendent of churches.”<sup>17</sup>

“During his fourth missionary journey (see map, pp. 2486-2487), Paul had instructed Timothy to care for the church at Ephesus (1:3) while he went on to Macedonia. When he realized that he might not return to Ephesus in the near future (3:14-15), he wrote this first letter to Timothy to develop the charge he had given his young assistant (1:3, 18), to refute false teachings (1:3-7; 4:1-8; 6:3-5,20-21) and to supervise the affairs of the growing Ephesian church (church worship, ch. 2; the appointment of qualified church leaders, 3:1-13; 5:17-25).”<sup>18</sup>

“A major problem in the Ephesian church was a heresy that combined Gnosticism (see Introduction to 1 John: Gnosticism), decadent Judaism (1:3-7) and false asceticism (4:1-5).”<sup>19</sup>

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## IX. READING IT

- A. It is to an **Elder/Pastor** concerning aspects of the **local church**.
- B. Much of what he says is **non-applicable** to the individual outside the local church.
- C. This Letter is not for **you**, but for **us**.

## X. KEY IDEAS

- A. Mentoring [Paul of Timothy] for the pastorate.

“The first of Paul’s final series of letters – which along with 2 Timothy and Titus are called the Pastoral Epistles – 1 Timothy offers practical and pastoral advice from the aging apostle Paul to



a young pastor named Timothy working in the church at Ephesus. More than a decade prior to writing this letter, Paul had first met Timothy in the city of Lystra—in Asia Minor—where Timothy was known and respected by the Christians (Acts 16:1–4). Upon recognizing Timothy’s impressive qualities, Paul recruited the young man to travel with him as he continued his second missionary journey. The presence of Timothy would have met an important need for Paul, their friendship coming on the heels of Paul’s split with his close friend and partner in missions, Barnabas (15:36–41).”<sup>22</sup>

- B. The nature of false doctrine.
- C. The nature of sound doctrine.
- D. How we are to conduct ourselves as a local church.

## XI. JESUS

- A. Because the Local Church is His Body, we reflect Him [i.e. our conduct].
- B. Because Jesus is the Head, our COMMON CONFSSION is Him.
- C. Everywhere you look when the church is gathered you see JESUS.

**Shepherding the Sheep:** (What is the NEXT STEP?)

NOW WHAT?

1. If we desire to know how a local church is to conduct herself and what she is to confess, then this book is for us.
2. The Local Church is a vehicle / means God uses to accomplish His end.
3. The Local Church is not a “take it or leave it” element of the Christian life.
4. The Local Church is vital and necessary to your salvation experience and growth in the grace and knowledge of our Lord Jesus Christ.

“The leaders of our churches fill important roles as they participate in encouraging the spiritual growth of Christians under their care. We know the significance of these men in our churches and in our personal lives, but 1 Timothy helps us to gain a clearer understanding of the proper qualifications and roles for church leaders. Paul’s letter shows us those things he hoped Timothy would address in his ministry, providing a template of sorts that our leaders can follow in their own ministries.

How do your leaders implement Paul’s exhortations in 1 Timothy? Our churches will be strongest when they are closest to the biblical vision laid out for them. As you look at your church or look for a new one, consider the priorities of the leaders. Look for an emphasis on sound doctrine, on purity within the leaders’ personal lives, and on living out the Christian faith by example. Find those qualities, and you will more than likely find a church where you can thrive.”<sup>23</sup>

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- <sup>1</sup> <http://www.oneplace.com/ministries/watchman-radio-hour/read/articles/are-our-modern-day-worship-services-pleasing-to-god-12272.html>
- <sup>2</sup> Unknown source
- <sup>3</sup> Unknown source
- <sup>4</sup> Tenney, NTS, p. 333.
- <sup>5</sup> Carson, Moo, & Morris, INT, p. 373.
- <sup>6</sup> [https://en.wikipedia.org/wiki/First\\_Epistle\\_to\\_Timothy](https://en.wikipedia.org/wiki/First_Epistle_to_Timothy)
- <sup>7</sup> Unknown source
- <sup>8</sup> Carson, Moo, & Morris, INT, p. 372.
- <sup>9</sup> <https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-1-timothy/>
- <sup>10</sup> Carson, Moo, & Morris, INT, pp. 372,373.
- <sup>11</sup> Carson, Moo, & Morris, INT, pp. 372,373.
- <sup>12</sup> <https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-1-timothy/>
- <sup>13</sup> Carson, Moo, & Morris, INT, p. 373.
- <sup>14</sup> Carson, Moo, & Morris, INT, p. 373.
- <sup>15</sup> Tenney, NTS, p. 334.
- <sup>16</sup> Unknown source
- <sup>17</sup> Carson, Moo, & Morris, INT, p. 375.
- <sup>18</sup> <https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-1-timothy/>
- <sup>19</sup> <https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-1-timothy/>
- <sup>20</sup> Unknown source
- <sup>21</sup> Unknown source
- <sup>22</sup> Unknown source
- <sup>23</sup> Unknown source