

## A Study Outline of First Timothy

### Introduction

- We first meet Timothy in Acts 16 as Paul was beginning his second missionary journey.
- We have no record of his conversion, but we know that he was Paul's "son in the faith" (1 Tim. 1:2; 2Tim. 1:2).
- He was a travel companion of Paul and was more like Paul than anyone else (Phil. 2:19-22).

### Chapter 1

1:1-11 – Paul's charge to Timothy to charge those teaching error.

- *Charge* is a combination of two words (*para* – beside; *angello* – to tell, declare). Apparently there were some near Timothy who needed to be corrected.
- *Fable* (*muthos*) literally means mythology. Some were teaching things that were fabricated in their own minds.
- Genealogies – there were false teachers in the church, of Jewish descent, who were making things up about their own history.
- Teaching in the Lord's church is to be for edification (building up, constructive), not speculation and questioning.
- The ultimate purpose (*end*) of teaching is:
  - Pure love.
  - Clean conscience.
  - True faith.
- Anything else is "vain jangling" (NKJV – idle talk – v. 6). It is the case that there are some who teach in the church who have no idea what they are talking about (v. 7).
- God's law has a specific purpose (v. 8-10).

1:12-16 – God entrusted Paul with the Gospel.

- Paul used to be a:
  - Blasphemer – to speak out against.
  - Persecutor – a pursuer.
  - Injurious (NKJV – insolent) – one who mistreats another for pleasure.
- Paul was blinded to the truth by his own beliefs (v. 13). Preconceived ideas are very dangerous!

- God's grace was "exceedingly abundant" – above more than enough.
- Paul was the highest rank of sinner because he used all his talents and zeal to persecute what was right. Zeal without the proper knowledge will not save a person from sin (Rom. 10:1-3).
- Verse 16 shows that Paul's opportunity for salvation is a lesson for all other sinners.

1:17-20 – Praise to God and another charge to Timothy.

- Verse 17 is a joyful response by Paul to the salvation that was offered to him through Christ.
- *Prophecies* (v. 18) is a reference to authoritative declarations, such as Acts 13:2.
- Verse 19 – Hymenaeus and Alexander had put away their faith and conscience when they left the faith and blasphemed.

## Chapter 2

2:1-7 – Prayers for all because of God's love.

- Different types of prayer:
  - Supplications – "to make known one's particular need."
  - Prayers – "to speak out, to utter a desire."
  - Intercessions – "to meet with, to address God on behalf of someone."
  - Thanksgiving.
- The prayers are to be for all mankind (v. 1) and specifically for government officials (v. 2). The reason is also stated in verse 2.
- Salvation is not granted to all men through prayer, but perhaps a door can be opened through prayer to reach others.
- Mediator – "one who stands between two parties." Moses was the mediator of the Old Law (Gal. 3:19). Hebrews 2:14-18 shows why Christ is uniquely qualified to fulfill this role.
- There are many intercessors, but there is only one mediator.
- Christ is also our ransom (v. 6). "A price paid to redeem something, someone."

2:8-15 – Prayer and roles.

- “Men” are to pray everywhere. This is the gender specific term in the Greek. “I will therefore that *males* pray everywhere...” From this, and verses 11-12, it is clear that Paul is discussing the assembly.
- Holy hands – a figure of speech referring to holy lives (Ps.24:4). Different postures for prayer (1 Kg. 8:22; Matt. 26:39; Lk. 22:41).
- Men are to pray without animosity or bitterness toward others.
- Women who profess godliness will conduct themselves in a certain manner as well. Of modest one dictionary reads, “it is not only the propriety of dress and demeanor, but of the inner life, expressing itself outwardly.”
- The way we dress and conduct ourselves reflects our heart.
- Isaiah 3:16-23 addresses the issue of braided hair, gold, and pearls. Godly men and women do not do what they do to attract attention to themselves.
- Our dress and conduct should speak to the fact that we are Christians.
- Verses 11-12 – The role of women in the church.
  - Silence if from a word that means, “stillness, tranquility, quietness.”
  - In the public assembly there are different roles for men and women.
  - If this meant absolute silence a woman could not sing or say “amen.”
  - Subjection is from a word that means, “subordination, subjection.”
  - Christ was subject to the Father, but He lost no dignity or importance.
  - Women are not forbidden to teach the gospel, but they are forbidden to be domineering (usurp authority).
  - Acts 18:26.
  - Silence in verses 11-12 is a different word from 1 Corinthians 14:34. The word in 1 Corinthians literally means, “to muzzle.”
- Verses 13-14 – The reasoning behind the different roles.
  - Adam was created first (v. 13).
  - Eve was deceived (v. 14).
  - This plan is not some male-dominated religious view, but it is based on God’s order in creation.
  - Adam and Eve both sinned, but Eve allowed herself to be deluded. Paul also mentions this point in 2 Corinthians 11:3.

### Chapter 3

3:1-7 – The church’s overseers.

- Desire – “to stretch out the hands.”
- “The office of a bishop” is one word in the Greek language. The word (episkopos) means, “inspection, oversee, watchman.”
- This is not a religious title, but the description of responsibility and is a reference to the elders of the church. Three words are used interchangeably by Paul in Acts 20 – elders (presbuteros – v. 17), overseers (episkopos – v. 28), and feed or tend (poimain – v. 28).
- Verses 2-7 are a character sketch of a man who is reaching out for this work:
  - Blameless – without seizing. Irreprehensible. This first “requirement” dominates the rest of the list.
  - Husband of one wife – literally, “a man of one woman.”
  - Vigilant – temperate, self-controlled.
  - Sober – of a sound mind.
  - Of good behavior – according to Plato this word meant, “a citizen who quietly fulfills his duties and is not disorderly.”
  - Given to hospitality – a friend of or kind to strangers.
  - Apt to teach – able to communicate teaching.
  - Not given to wine – literally, “not near wine.”
  - No striker – a violent person.
  - Not greedy of filthy lucre – “A person who is eager to gain even if such gain degrades his moral character.”
  - Patient – fair, equitable.
  - Not a brawler – not disposed to fight, not quarrelsome.
  - Not covetous – not fond of money.
  - Verses 4-5 address the domestic side of the bishop. He keeps his family in place. Gravity is defined as, “standing between caring to please nobody and endeavoring at all costs to please everybody.”
  - Not a novice – newly sprung up.
  - Good report – witness, testimony.
- Verses 8-13 are a character sketch of the church’s servants.
  - Grave (NKJV – reverent) – venerable, respectable.
  - Not double-tongued – two-faced.
  - Not given to much wine – does not allow wine to hold his attention.
  - Proved – distinguished, approved.
  - Blameless – without accusation.
- Verse 11 – Wives are to be:
  - Grave – respectable, venerable.
  - Slanderers – a false accuser. In Greek, when this word is used with the article (the) it refers to the Devil.

- Sober – temperate, self-controlled.
  - Faithful – trustworthy, worthy of confidence.
- Verse 12 rules out the possibility of deaconesses.
- Verse 13 – degree – standing.
- Verse 15 addresses behavior in the church. It does matter how we conduct ourselves in God’s family.
- The church is to stand on and holds up the truth.
- Verse 16 – the word “godliness” means, “deserving reverence, inherent holiness.”
  - God was manifest in the flesh – incarnation.
  - Justified in the Spirit – shown to be the Son of God by the Spirit (Jn. 1:29-33).
  - Seen by angels – recorded several times in the gospels (Lk. 2:13-14; Matt. 4:11; Lk. 22:43).

## Chapter 4

4:1-6 – A warning of an apostasy.

- Through Scripture, the Holy Spirit reveals to us the fact that an apostasy would occur.
- Matthew 7:15-20; Acts 20:29-30; Romans 16:17-18.
- Seducing spirits = false teachers (1 Jn. 4:1).
- Those who apostatize will pretend to be telling the truth, when in reality they are teaching error and their conscience does not bother them.
- There were groups that developed over time that taught the denial of fleshly comforts and benefits (v. 3). The end of verse three makes it clear that they did not know the truth.
- God has blessed man with many physical comforts that are to be enjoyed when received with prayer and thanksgiving.
- Timothy is instructed to remind the Christians of these facts (v. 6).

4:7-11 – Teach and command these things.

- *Exercise* is the word from which we get *gymnasium*. Train, discipline yourself spiritually.
- Bodily exercise will benefit you for a little while, but spiritual exercise will benefit you for eternity.
- The Christian should strive to grow and live a godly life because we trust in our God and Savior (v. 10).

4:12-16 – Timothy’s personal responsibilities.

- Timothy was to be an example “of the believers” (KJV) and “to the believers” (NKJV). People should be able to look at the Christian’s life and see what it means to be a “believer.”
- Timothy’s responsibility involved much reading and study (v. 13, 15). If he did not prepare himself it would be obvious to everyone. The same is true for preachers today!
- Timothy was given a “gift” (v. 14). This gift was given to Timothy “with” (*meta*) or accompanied by the laying on of the hands of the elders (v.15). What was this gift and how did he receive it? 2 Timothy 1:6 says it was given to him “by” (*dia*) or through the laying on of Paul’s hands. The spiritual gift given to Timothy by the apostle Paul was not to be neglected.
- Verse 16 shows the importance of self-application for the preacher and the importance of “the” doctrine. The only way one can be saved is by heeding and continuing in the doctrine of Christ.

## Chapter 5

5:1-2 – Relationships with different age groups in the church.

- Elders – here not a reference to the bishops, but to men of older age. Young men can learn much from older, experienced Christian men.
- Younger men – we can give and receive edification from people of our own age, but should not limit our relationships to that.
- Elderly women have much to contribute to the cause of Christ (Titus 2:3-5).
- To young Timothy, Paul says to treat the younger women with purity.

5:3-16 – Widows in the church.

- Verses 3-8, 16 – Widows “indeed.” This woman has no family and is destitute (only, alone).
- From the context it appears that there were some children and grandchildren who were neglecting their parents. They would answer for such neglect (v. 8).
- *Piety* is from the Greek word that means, “respect, reverence.” One is not to “charge the church” when they can take care of their own situation.
- Verses 9-10 – Widows under 60. Only a certain group of widows would be taken in by the church for support:
  - Under 60.
  - Wife of one man.
  - Domestically responsible (v.10).

- Verses 11-15 – Younger widows. This group of women was not to be taken in by the church in terms of financial support.
- Paul understood, and was writing by inspiration, that the younger widows may have a desire to remarry. They would cast off their first faith by the behavior mentioned in verse 13. They were instead to fulfill their God-given responsibilities (v. 14-15).

5:17-20 – Paul’s counsel about elders in the church.

- The honor that is given to elders is because of who they are and what they do (1 Thes. 5:12-13).
- Verse 18 is a quote of two OT passages (Deut. 25:4; Lev. 19:13) showing that it is Scriptural to support elders in their work for the church.
- Two or three witnesses – Deut. 19:15; Matt. 18:16.

5:21 – Do what I’ve commanded without partiality.

5:22 – David Lipscomb wrote, “He is speaking of the accusation and trial of elders, and it seems to me that the connection leaves but one possible construction – do not hastily lay hands on an elder to draw him up for trial. Since elders are presumed to be good, true, and faithful men proved by experience, let no accusation be brought against them hastily.”

5:23 – Medical advice for Timothy.

5:24-25 – Both good and evil behavior, whether public or private, will be brought out in the open at judgment.

## Chapter 6

On Christianity and slavery: It has been estimated that Rome had approximately 60 million slaves during the first century. Jesus and the apostles did not try to eradicate slavery, but instead instructed Christians, who happened to be either slaves or masters, how to treat one another. Christianity is to be a leavening influence, not a revolutionary explosion of society.

Coffman wrote, “If becoming a Christian had been equated with emancipation, the churches would have been overwhelmed with a flood tide of unregenerate men, seeking not Christ or holiness, but freedom from their chains, creating circumstances which would immediately have destroyed Christianity from the earth.”

Christianity teaches the dignity of human life and the value of every soul while regulating the Christian’s behavior in any environment.

6:1-3 – Christians who were slaves or Christians who had slaves were to behave and treat others according to “the words of our Lord Jesus Christ.”

- This does not mean that the Bible condones slavery. Paul, by inspiration, was regulating behavior.
- Ephesians 6:5-9.
- 1 Peter 2:18.

6:4-5 – The man who teaches otherwise is...

6:6-10, 17-19 – Learning contentment.

- Luke 12:15.
- Contentment – “a satisfied mind or disposition.”
- “They that will” (v. 9) is from one Greek word that means, “intend, purpose, have in mind, decided.”
- Money has cost some people their soul (v. 10).
- All kinds of evil can result from a person being covetous.
- One man wrote, “For example, in order to be rich some have married for the wrong reason, committed fraud, perjury, theft, and murder.”
- The rich have never been condemned for being rich. They have been warned repeatedly in Scripture against what wealth and the desire for it can lead to.
- Two warnings given in verse 17. Commands given in verses 18-19 concerning spiritual life.

6:11-16 – Fight the good fight.

- Flee means to run away! We should run away from things that will cost us our soul.
- It is possible to keep God’s commands “without spot and unrebukeable.”
- Verses 14-16 show that we need to be keeping His commands until He comes.

6:20-21 – Remain faithful.

- “Vain babblings” – speeches that are devoid of any divine or spiritual character, fruitless in terms of man’s salvation.”
- “Science” is from the Greek word *gnosis*, or knowledge.
- As a preacher, his “speeches” were not to contain false knowledge and unspiritual teachings.



