

THE HOUSEHOLD OF GOD

Book of 1 Timothy

About These Studies

Our Term 3 Bible Study series based on 1 Timothy 1-6 has eight pre-written studies. These studies are generally designed to be completed by your group after you have heard the passage preached on a Sunday. Each study consists of roughly seven to ten open-ended questions for your group to discuss.

It may help to think about these questions as 'discussion starters' rather than a set of questions to answer one after another. You should allow about 30 to 40 minutes for this discussion. The studies do not aim to guide your group in detailed exegesis of each passage.

Rather, they aim to:

- Revisit the exegesis that was presented in the Sunday sermon
- Help your group address remaining questions that you have about the passage
- Provide your group with ample opportunity to consider possible passage applications



This term we have again included some Head/Heart/Hand icons throughout the studies to help signal where a question is moving into application. The Head symbol indicates that the question is aimed at sharpening the way we **think**. The Heart symbol indicates a question more closely tied to our **desires/emotions/affections**. The Hand symbol indicates that we are getting more **practical** or moving toward **taking action**.

It is recommended that each group member listens to the relevant sermon before the group meeting. Members may also wish to listen to the corresponding episode of the Sermon Seasonings podcast (on the weeks when these are available).

Special thanks to Ross Hansen, Leigh Cartwright, Michelle Lim and Theresa Ong who were involved in writing draft studies for this term. The studies have also been reviewed and given a final edit by Seb. The study booklet has been designed by Justine Kim. The Bible verses throughout this study booklet are generally quoted from New International Version (NIV), Holy Bible, New International Version®, NIV® Copyright© 1973, 1978, 1984, 2011 by Biblica Inc.

Special Request from our Mission Team – ‘2 for 2’

This term in Growth Group we want to continue encouraging group leaders and members to be thinking intentionally about those friends and family you have that do not yet know Jesus. We believe that only God can change the hearts of those who are dead in their sins. So, we must bring them before God in prayer.

If you are a leader it would be fantastic if you could continue to encourage each member of your group to choose two people in their life that they would particularly like to be praying for. Then share these names across the group and pray for them. It would be fantastic to spend some time early in the term praying together as a group for each member's 2 chosen people and then determine how you will keep praying together for these people ongoingly.

For example, our group (Braydon & Merryn's GG) will split in two's to pray for these people every second week as part of our normal group's time in prayer. This is just one way to keep these people in our prayers. Our Explore course will also be running again in Term 3 this year and could be an awesome goal to bring along the friend you have been praying for!

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Introduction

¹⁴Although I hope to come to you soon, I am writing you these instructions so that,
¹⁵ 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 3:14-15

Author²

Who wrote 1 Timothy? The letter of 1 Timothy begins by introducing Paul the apostle of Christ as the author:

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

This introduction is very similar to many of Paul's other letters in the New Testament and is also consistent with his other two 'pastoral epistles' (2 Tim 1:1 and Titus 1:1). Throughout 1 Timothy, Paul also includes auto-biographical details in 1 Timothy about his own conversion story (e.g. 1 Timothy 1:12-16) and his relationship with Timothy and the church at Ephesus, which fit well with what we also know about his life and missionary journey according to the book of Acts. In addition to this, the concluding verse for the whole letter ends in a similar way to most of Paul's letters: 'Grace be with you all' (1 Tim 6:21).

Date

When was 1 Timothy written? The likeliest window for dating the letter is during some of Paul's later missionary trips after he was released from prison in Rome, during the 60's AD and more likely the early-60's (perhaps a year or two before Paul's death, which itself is debated to be either in 64AD or 67AD).³

¹ The Bible verses throughout this brief are generally quoted from New International Version (NIV), Holy Bible, New International Version®, NIV® Copyright© 1973, 1978, 1984, 2011 by Biblica Inc.

² These key points have been informed by the introductory material about Pauline authorship in: Knight, G.W. The Pastoral Epistles WBC (William B. Eerdmans Publishing Company, 1992), 4-6.

³ For more on the dating of 1 Timothy see: Carson, D.A. and Moo, Douglas J. 2nd Ed. New Testament Introduction (Zondervan, 2005), 571-72.

Recipients

At the start of 1 Timothy the apostle Paul makes it clear that he is writing this letter firstly to: 'Timothy my true son in the faith' (1:2). We can read more about the first time Paul met Timothy in the opening verses of Acts 16 as well as some brief mentions in a few of the chapters that follow as well (cf. Acts 17:14-15, 18:5, 19:22, 20:4).

In his commentary on the 'Pastoral Epistles' George W. Knight notes three things that stand out about Timothy for us:

(a) In regard to his background, Timothy had a strong religious heritage in his own family, biblical training from his youth, and a strong commendation already as a young man from the church, both his own congregation at Lystra and the neighboring congregation at Iconium (2 Tim. 1:5, 6; 3:14-17; Acts 16:1-3).

(b) In regard to his service, Timothy was a faithful and consistent coworker with and assistant to Paul, who regarded Timothy as one of his most trustworthy and dedicated associates and one to whom he could assign difficult tasks (e.g., at Thessalonica, at Ephesus, and especially at Corinth; in addition to the passages cited above see especially Phil. 2:19-24, particularly 20-22; 1 Thes. 3:2, 6; 1 Tim. 1:18; 6:20; 2 Tim. 1:2 and all of 1 and 2 Timothy).

(c) In regard to his personality and temperament, equally striking is Timothy's apparent timidity and need for encouragement (cf. possibly 1 Cor. 16:10, 11; and the repeated notes in 1 and 2 Timothy, e.g., "God has not given us a spirit of timidity" [2 Tim. 1:7], "do not be ashamed" [1:8], "be strong" [2:1], "suffer hardship" [2:3], "let no one look down on your youthfulness" [1 Tim. 4:12], "do not neglect the spiritual gift" [4:14], "pay close attention to yourself and to your teaching" [4:16], "guard what has been entrusted to you" [6:20]). Timothy's timidity (and thus his need for encouragement) may have stemmed from a realistic appraisal of a difficult situation, from a natural propensity, or from both.⁴

Secondly, there is also an important broader audience to keep in mind as we read 1 Timothy as well, because at various points along the way Paul also addresses the entire church (see 1 Tim 2:1ff), or specific sub-set groups within the church (men – 2:8; women – 2:9-15; leaders 3:1-12; widows – 5:3:1-16 etc.) either directly or indirectly. This broader audience can also be seen in the final verse of the letter where 'grace be with you' is put in the plural form in the Greek text.⁵

⁴ Knight, G.W. The Pastoral Epistles WBC (William B. Eerdmans Publishing Company, 1992), 8.

⁵ For more about this broader audience, see: Knight, G.W. The Pastoral Epistles WBC (William B. Eerdmans Publishing Company, 1992), 8.

Purpose

In his book 'Teaching 1 Timothy' Angus Macleay introduces a few of the main themes and also the aim of 1 Timothy succinctly:

'At the heart of 1 Timothy is a concern for godliness within God's household in order to enable the truth of the gospel to be displayed to the world (see 3:15). There is also a drive to bring a church infected with false teaching back to full health and vigour.'⁶

Structure⁷

| 1 Timothy - Introduction (1:1,2) | | | | |
|--|---|---|--|---|
| (1:3-20) Responding to False Teaching by living in the light of Christ's cross | (2:1-3:13) Restoring the church: focusing on the gospel and godliness | (3:14-4:16) Reminding Timothy of the importance of godliness and the gospel | (5:1-6:2) Restoring the church: focusing on living as a loving church family | (6:3-21) Responding to false teaching by living in the light of Christ's return |

⁶ Macleay, A. Teaching 1 Timothy (Christian Focus Publications, 2012), 23-24.

⁷ For more detail about this proposed outline for 1 Timothy see, Macleay, A. Teaching 1 Timothy (Christian Focus Publications, 2012), 31.

Recommended Resources

Highly Accessible / Non – Technical

Sermon Seasonings



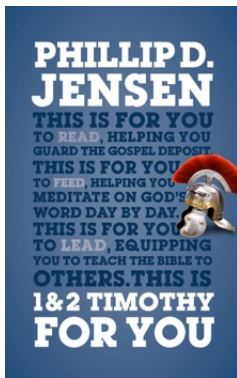
1 Timothy Intro Night

1 Timothy Intro Night with Phillip Jensen
Mon. 21 July 2025, 7:30pm @ Christ Church

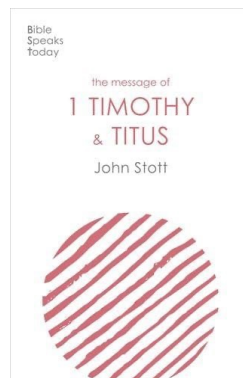
Apple iTunes, Spotify or, online via: <https://anchor.fm/sermonseasonings/>

Low/Mid-Range Accessible / Semi-Technical

The first four resources (left to right) would be helpful for anyone in teaching roles at church, they are especially accessible for those who lead Bible Studies. The book 'God's Good Design' by Claire Smith is a helpful resource included in relation to digging deeper into some of the complementarian issues in 1 Tim 2.



1 & 2 Timothy For You
by Philip D. Jensen



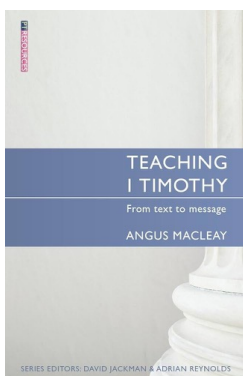
**The Message of
1 Timothy & Titus**
by John Stott



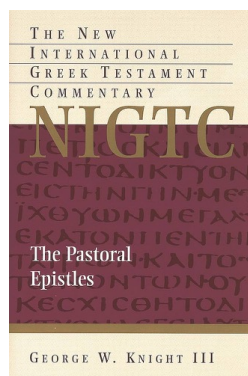
**God's Good Design
(2nd Edition)**
by Claire Smith

Highly Technical Commentaries

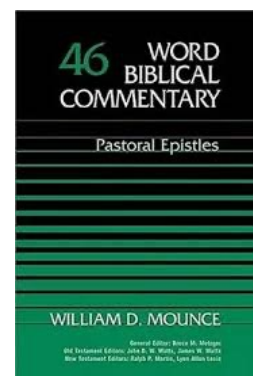
The last two books by Knight and Mounce are two of the leading commentaries on the Pastoral Epistles. They provide highly technical commentary, incorporating insights from the Greek text & engaging with wider scholarship.



**Teaching 1 Timothy
(Proclamation Trust)**
by Angus Macleay



**The Pastoral Epistles
(NIGTC)**
by George W. Knight



**Pastoral Epistles
(WBC)**
by William D. Mounce

Study One | Guarding the Truth

1 Timothy 1:1-11

Study Big Idea

Paul starts his letter to Timothy commanding him to oppose the false teachers in Ephesus. He is to guard the truth out of love for God's people and also understand God's law properly

Discussion Question

When was the last time you received a letter of any real significance in your mailbox?

'Missionary Letters

The context of 1 and 2 Timothy is the Christian mission. Christianity is missionary at heart. Jesus himself was on a mission. He was sent by his Father and "came into the world to save sinners" (1 Timothy 1:15). By his death and resurrection, Jesus fulfilled the Old Testament's expectation of the Christ (Luke 24:44-46). Yet the mission did not finish with Christ's death and resurrection, for Jesus' disciples were commissioned to carry his mission to the world—the Old Testament expectation, Jesus repeated in the New, included "that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem" (Luke 24:47). [...] The letters, or epistles, of the New Testament are the missionary writings of the apostles as they addressed fellow believers in other parts of the first-century Greco-Roman world. As disciples, the apostles were all on the Christian mission to declare the gospel of Jesus throughout the earth. Their correspondence is gathered into the latter part of the New Testament. To understand the New Testament letters in their context and intent is to read them as missionary correspondence.'

Jensen, P.D. *1 & 2 Timothy For You*
(The Good Book Company, 2019), 10-11.

Read 1 Timothy 1:1-2, 6:20-21

1. What stands out to you about the way Paul begins and ends his first letter to Timothy?

- Look up: Acts 16:1-5, Philippians 2:19-23, and 1 Corinthians 4:16-17. What are a few things we learn about the kind of person Timothy was?

Read 1 Timothy 1:3-7

- What issues does Paul raise with Timothy about the church in Ephesus in these verses? (See also, 2 Tim 2:14-18)

- In pairs/groups, look at the following passages and complete the table:

| Passage | Summarise what is being said in these verses | How should God's people/ leaders respond to false teaching? |
|------------------|--|---|
| Jude 1:17-23 | | |
| Galatians 1:6-10 | | |
| Titus 1:7-11 | | |



- (Optional) When have you seen a courageous example of a Christian leader guarding the truth out of love for God's people? (1:5)

‘Historically, Christians have spoken of three uses of the law. First, it is given to convict unbelievers of sin and in this way lead the sinner to Christ. Second, it is given to restrain evil within society. Third, it is given to educate and teach believers, already saved by the grace of the Lord Jesus Christ, in order to shape lives that are pleasing to God. In these ways it can be seen that there is no conflict between the Old and New Testaments since there is a clear ongoing purpose for the law. As we shall see, Paul is primarily concerned in this passage with the first use of the law (1:9) but the third use may be observed at 1:11. Nor indeed is the second use completely absent (see 2:2).’

Macleay, A. *Teaching 1 Timothy*
(Christian Focus Publications, 2012), 58-59.

Read 1 Timothy 1:8-11

6. Who is the law for? And why? (verses 8-10)?



7. a) What are some key Bible passages that come to your mind in the Old or New Testament when thinking about God's law?

b) What place does 'God's law' have in your own Christian life and thinking?



8. How do you understand the relationship between the law and the gospel? (See also, Galatians 3:12-14, Heb 10:15-18, Rom 13:8-10)

Pray in Response



Extra Notes

Study Two | A Trustworthy Saying

1 Timothy 1:12–20

Study Big Idea

God's saving grace and mercy in Jesus should lead us to thankful praise and faithful service of Him.

Discussion Question

What do you find amazing about God's grace and mercy? When did this hit home to you?

'Turning away from the false teachers and their misuse of the law, Paul now writes about himself and the gospel which has been entrusted to him. He makes an extremely personal statement. He retells the story of his conversion and commissioning, sandwiching it between two expressions of praise. 'I thank Christ Jesus,' he begins (12), and ends: 'Now to the King eternal . . . be honour and glory' (17). His whole life is permeated with thanksgiving, not only for his salvation but also for the privilege of having been made an apostle.'

Stott, J. *The Message of 1 Timothy and Titus: The Life of the Local Church* (Inter-Varsity Press, 1996), 57. (Kindle)

Brief Recap

What were one or two of the themes raised at the start of Paul's first letter to Timothy?

Read Acts 9:1-16

1. Before meeting Jesus on the road to Damascus, what was Saul/Paul's life like? (See also, Galatians 1:13-14, Philippians 3:3-8)
2. What made Saul an unlikely choice from a human perspective for the role of bringing God's gospel to the Gentiles?

Read 1 Timothy 1:12-17

3. What does Paul thank Christ Jesus for in verses 12-14?



4. Paul's conversion story is quite extraordinary. What are some ways it also lays down a pattern for the way any Christian is saved? (See also, Jn 3:3; Eph 2:1-5, 8-9; 2 Cor 4:6)



5. a) What do you find encouraging about these verses as you reflect on your own story of salvation?

b) (Optional) Have you had any opportunities to share your own story about being saved with anyone recently?



6. You may have heard someone say words to the effect that they are 'too sinful to be accepted by God'—how would you answer that objection?

‘What we must grasp here (and grasp it with its full integrity and passion) is that Paul was absolutely convinced of the truth of his words. Christ Jesus’ power and his eagerness to save anyone who turned to him both informed and drove Paul’s missionary heart. Paul believed this with his whole being. There was no doubt in his mind. Why? Because he knew Jesus’ atoning death was sufficient. Why else? Because when he received the Savior, Jesus gave his righteousness to him. As a result Paul knew by experience mercy, grace, love, faith, and apostleship. And he was “the worst”!

This conviction must be ours as well. This is the reality that drives me. God has saved me, and if he can do that in my life, he can do it for anybody. I believe this with all my heart.

No one on this earth is beyond grace, and only divine grace makes the difference. It is all of God - just as it was for Paul on the Damascus Road. The hunter was the hunted. As the Lord told Ananias regarding Paul, “This man is my chosen instrument to carry my name” (Acts 9:15).

“Christ Jesus came into the world to save sinners”—number one sinners like you and me. It is all by his grace.’

Hughes, R.K. *1-2 Timothy & Titus – To Guard the Deposit*
(Crossway, 2000), 46-47. (Accordance)

Read 1 Timothy 1:18-20

7. What charge does Paul give Timothy in these verses?

8. Read 2 Timothy 2:16-18 and 2 Timothy 4:14-15. What have Hymenaeus and Alexander done?

9. (Optional) What do you think the apostle Paul means by handing someone over to Satan? What would be the motivation(s) for doing this? (See also, 1 Corinthians 5:1-5)

'Indeed, speaking of Hymenaeus and Alexander, Paul says that he has handed them "over to Satan that they may learn not to blas-pheme" (1:20). The exact mechanism by which somebody is handed over to Satan is not spelt out in the New Testament. In the only other reference to this phrase (1 Corinthians 5:5), it is something in which the entire congregation is involved. As in all these and other references to fellow Christians in spiritual danger (Matthew 18:15-20; Galatians 6:1-4; 1 John 5:16-17; 2 Thessalonians 3:14-15; Jude 23), the aim is always their salvation. When Jesus speaks of treating somebody as a "Gentile and tax collector" (Matthew 18:17), he does not mean that we should condemn them (that is the pharisaic method), but that we should pray for them and preach the gospel to them, for that is how he treated all outsiders. Paul's aim in handing these men over to Satan is that they may learn, as they are disciplined, not to blaspheme. Paul himself was a blasphemer, though he acted in ignorance and unbelief; but they are apparently becoming blasphemers in knowledge and defiance. They are in greater danger of going beyond forgiveness (Mark 3:28-30).'

Jensen, P.D. *1 & 2 Timothy For You*
(The Good Book Company, 2019), 52.

10. What are some things we can give praise to God for in the light of this study?

Pray in Response

Study Three | Worship that Pleases God

1 Timothy 2

Study Big Idea

The worship that pleases God is: prayerful for all people, gospel-centred, pursues godly behaviour amongst men and women, who are made equal and different and is orderly.

Discussion Question

What are some people or things you pray for regularly?

'In this pastoral letter Paul is looking beyond Timothy, to whom it is addressed, to the local churches he has been called to supervise. The apostle is concerned through Timothy to regulate the life of the church. He began with doctrine (chapter 1), urging Timothy to counter false teaching and to remain himself loyal to the apostolic faith. He continues now with the conduct of public worship (chapter 2). As he had 'urged' Timothy (parakaleō) to remain in Ephesus to combat error (1:3), so now he presses him to give priority to public worship: I urge [parakaleō again], then, first of all, that . . . prayers . . . be made for all people.'

Stott, J. *The Message of 1 Timothy and Titus: The Life of the Local Church*
(Inter-Varsity Press, 1996), 68. (Kindle)

Brief Recap

What have we been learning about in our 1 Timothy series so far?

Read 1 Timothy 2:1-7

1. a) What does Paul 'urge' at the start of chapter 2? (verses 1-2)

b) Why? (verses 3-4)



2. a) What prayer routines or systems (if any) guide the way you pray for people and things?

b) How could verses 1 and 2 help inform and shape some of the ways we pray?
Who are some specific people in authority we could pray for regularly?

3. a) What are we are told about God and Christ in verses 3-6?

b) What does it mean that Christ is our 'mediator' and 'ransom'?



4. How passionate do you feel about sharing God's saving gospel with others? Do you have any self-reflections on what might be either fueling or hindering your desires here?

Read 1 Timothy 2:8-14

5. a) What instruction does Paul give to men in verse 8?

b) How is this counter-cultural? (See also, James 1:19-20)

6. a) What instruction does Paul give to women in verses 9-10?

b) How is this counter-cultural? (See also, 1 Peter 3:1-6)

'The word translated "authority" here is unusual, and some have translated it not as having authority but as usurping authority, or domineering. The inherent weakness in such a translation is that it fails to make any contextual sense. Why would Paul need to prohibit something as obviously evil as usurping authority at this point and in this way? And why would it only be women to whom he speaks of this problem? It requires creating a speculative back story where the false teachers were women, when so far only men have been mentioned as false teachers (1:3, 6, 20—the ESV obscures this by translating the word as "persons" in verses 3 and 6).

The controversial nature of 2:11-12 has attracted more analysis and comment than almost any other passage in the Bible. Without enumerating or answering all the proposed alternatives, it is worth noting that the understanding of the previous paragraph matches that of the rest of the New Testament, especially of Paul, whose teaching in all the different churches is the same (see 1 Corinthians 4:17; 7:17; 14:33):

- Submissiveness is a spiritual good that is taught to all Christians (Ephesians 5:21; 1 Corinthians 16:16). It is based in our understanding of God sovereignly instituting human authority (Romans 13:1). It was demonstrated by none other than God the Son towards his human parents (Luke 2:51).
- Teaching is more than downloading information; it is a relational activity of leadership. So, leaders must be able to teach (1 Timothy 3:2; 4:11-12; Titus 1:9) because teachers have an authority, which requires disciples (students) to follow, respect, submit and imitate (1 Thessalonians 5:12-13; Hebrews 13:7, 17). In this way the church is governed by the word of God rather than by power, politics, personalities or prescriptions.
- While males and females are created together in the image of God (Genesis 1:27), and enjoy the same status in Christ as heirs of eternal life (Galatians 3:28, 1 Peter 3:7), they continue in sexual polarity and differing responsibilities in this lifetime (1 Timothy 5; Titus 2) ...'

Jensen, P.D. *1 & 2 Timothy For You*
(The Good Book Company, 2019), 66.

Read 1 Timothy 2:11-14

7. a) What is Paul commending in verse 11?

b) What is Paul not permitting in verse 12?

c) Where in the Bible does Paul ground his argument in verses 13-14?

8. What are some questions you have in relation to this passage?

Digging Deeper - Some Further Resources:

- Christ Church 'Sermon Seasonings' Podcast: Special Episode on 1 Tim 2
- Book: 'God's Good Design' (2nd Edition, Matthias Media 2012) by Claire Smith
- Priscilla & Aquila Centre Website: <https://paa.moore.edu.au/resources/>



9. What do you think verse 15 means?

'1 Timothy 2:15 is a verse that appears strange, and even wrong(!), at first glance. However, it is actually not as controversial as it might seem once we understand how the sentence works grammatically.

Here is the verse with the major parts of the sentence in bold and the accompanying elements in smaller normal text:

¹⁵ **But women will be saved** through childbearing—**if they continue in faith, love and holiness** with propriety.

The major thrust of the sentence therefore is straightforward: women will be saved if they persevere in faith, love and holiness. This is no different to the way men will be saved (ref.).

It is therefore NOT saying that women will be saved BY having children or by any other achievement. This would contradict what Paul has already said in 1 Timothy about the grace of God in Christ as being the only means of our salvation (1:14-16, 2:5-6). Furthermore, it would call into question whether women who do not have children can even be saved! (note Paul's commendation of singleness for men and women in 1 Corinthians 7:7-9)

Given the immediate context (2:13-14) where Paul draws his theological principles from Genesis 2 and 3, the phrase 'through childbearing' refers, in shorthand, to the unique, lived out, privilege of womanhood (in general, and as distinct from men). This unique privilege God has given to womankind (both in creation and reinforced even in the curse given at the fall) reaches its pinnacle when the Son of God himself is born of a virgin woman (see Genesis 3:15 and Galatians 4:4-5).

The phrase 'with propriety' is reinforcing the point he made earlier in 2:9 by having propriety (sound judgment) accompany the cardinal virtues of faith, love, and holiness.'

David Mears —
Some Reflections on 1 Tim 2:15 (July 2025)

Pray in Response



Extra Notes

Study Four | Leadership in God's Household

1 Timothy 3

Study Big Idea

Godly character is vital in the leaders (overseers and deacons) who serve in God's household, which is the church of the living God, the pillar and foundation of truth.

Discussion Question

What do you think are the essential qualities of a good leader?

'There are three trustworthy sayings in 1 Timothy, and the one in 3:1 seems the least significant. The others are dealing with salvation issues; this one appears to deal with administration. Yet the character of the men who give leadership in God's household is critically important to the health of the church, for the church is a "pillar and buttress of the truth" (v 15), and Timothy's task is to silence false teachers (though it is worth noting that the "trustworthy saying" of verse 1 may actually refer to the final statement of chapter 2 rather than the opening statement of chapter 3).

Christian leadership is very different to the world's leadership. Service and responsibility lie at the heart of Christian leadership, power and authority at the heart of the world's. Jesus made this so clear in his actions, his teaching and his very person (Mark 10:42-45; John 13:12-16).'

Jensen, P.D. *1 & 2 Timothy For You*
(The Good Book Company, 2019), 69.

Brief Recap

What have been some of Paul's exhortations and charges to Timothy so far in this letter?

Read 1 Timothy 3:1-7

1. Summarise what Paul says in his second "trustworthy saying" (verse 1).

2. a) List the qualities required of overseers, stated positively and negatively:

| The overseer <i>must</i> be ... | He must <i>not</i> ... |
|---------------------------------|------------------------|
| | |
| | |
| | |
| | |
| | |
| | |
| | |
| | |

b) What stands out to you from this list?

3. a) How does Paul justify several of these requirements? (See also, Titus 1:6-9, 1 Pet 5:1-4)

b) Why is the 'character' of an overseer of such great importance?



4. What overlap do you notice between the character traits required of church leaders and the character traits expected of all Christians in 1 Timothy 3? (See also, Gal 5:19-26)

'The word *deacon* (Greek, *diakonos*) in the New Testament means "servant" or "attendant," one who ministers to and cares for others. This word is generally translated "servant," except in the few places where it specifically refers to the office of deacon as in 1 Timothy 3:8 [...]

Jesus used the word to convey his radical ideal of human relationships as mutual service involving self-sacrifice. The famous text in Mark's Gospel that provides both the theme of that Gospel and the purpose of Jesus' life reads: "Whoever wants to become great among you must be your servant [deacon], and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served [deacons], but to serve [to deacon], and to give his life as a ransom for many" (Mark 10:43–45). Later, in the upper room in Jerusalem, on the night when he washed the feet of his disciples, Jesus said, "For who is greater, the one who is at the table or the one who serves [deacons]? Is it not the one who is at the table? But I am among you as one who serves [deacons]" (Luke 22:27).

It was natural, therefore, that the word came to represent all kinds of service in the cause of the gospel. An examination of the Greek New Testament indicates that an apostle was designated a "deacon of Christ" (literal translation) (cf. 2 Cor. 11:23; 4:1; Romans 11:13). Paul calls himself a "deacon" (literal translation) of the church (Col. 1:25), and here in 1 Timothy, Timothy is described as a "good minister [literally, "deacon"] of Christ Jesus" (1 Tim. 4:6). There is certainly nothing officious, self-conscious, or self-promoting in the word deacon. The Lord's followers are to be humble servants.'

Hughes, R.K. *1-2 Timothy & Titus – To Guard the Deposit*
(Crossway, 2000), 87. (Accordance)

Read 1 Timothy 3:8-13

5. What is similar or different about the requirements for deacons? (See also, Mark 10:35-45)

6. Why is it important for church leaders to have a good reputation in the outside world as well as inside the church? (1 Tim 3:7)

Read 1 Timothy 3:14-16

7. a) How does Paul describe the Christian church in verse 15? (See also, Eph 2:19-22)

b) What difference should this verse make to the way you and I think about our church?



8. What's one thing that you love and one thing that you find challenging about being a part of God's family here at Christ Church at the moment?

9. What foundational truths about Jesus are affirmed in verse 16?



10. (Optional): Use the character lists above to pray for those who lead, teach and serve us in our church.

Pray in Response

Study Five | Training in Godliness

1 Timothy 4

Study Big Idea

Paul urges Timothy in his leadership to be alert to false teaching, to teach the truths of the faith, to train in godliness, to live as an example for others & to be devoted to the Scriptures.

Discussion Question

Have you ever been surprised by the wisdom of someone much younger than yourself?

'It is clear that when the Apostle Paul focused on the practical life of the church, the godliness of the people was of intense concern. Of the fifteen occurrences of godliness in the New Testament, thirteen are in the brief span of the Pastoral Letters (1 and 2 Timothy and Titus), with a whopping nine in 1 Timothy alone. Since the Pastorals are the last of the old apostle's letters, the matter of godliness is naturally charged with final urgency.

For Paul godliness is no static, stained-glass word. It is active—kinetic obedience that springs from a reverent awe of God. It is the Isaiah-like action that has a man, awestruck by God, rise from his face saying, "Here am I. Send me!" (Isaiah 6:8). Awe—then action! Godliness is not piety as we generally think of it—upturned eyes and folded hands. Godliness cannot be cloistered. The godly among us are those people whose reverent worship of God flows into obedience throughout the week. Only God-struck doers of the Word can rightly be termed godly.

Furthermore, true godliness is rooted in the mystery of Christ. The last verse of 1 Tim. 3 sings about this: Beyond all question, the mystery of godliness is great:

He appeared in a body,
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 Tim. 3:16)

Jesus is the essence and wellspring of godliness. He lived in godliness, and now as ascended Lord he gives us godliness. Godliness is not external but is the inner power to live a godly life (cf. 2 Tim. 3:5; 2 Peter 1:3). The mystery of Christ makes godliness possible. Jesus strikes us with awe and then enables active obedience.'

Hughes, R.K. *1-2 Timothy & Titus – To Guard the Deposit*
(Crossway, 2000), 113-14. (Accordance)

Brief Recap

What did Paul tell Timothy about his purpose for writing this letter in 1 Timothy 3:14-15?

Read 1 Timothy 4:1-5

1. a) What is the spiritual source of the false teaching described in verses 1 to 3?

b) How does Paul describe the character of these teachers?

c) What errors and falsehoods are typical of their teaching?

2. a) How does Paul challenge these teachings?

b) What should be our own response to the goodness of God's creation? Why?



3. Why is it important in our Christian mindset, to be wary about the devil and his human agents who continually oppose the truth taught by the Holy Spirit? (See also, Eph 6:12-13)

Read 1 Timothy 4:6-10

4. How is Timothy to protect himself and his congregation from deception?

5. a) What is the significance of comparing godliness to physical training in verse 8?

b) Why is training in godliness of superior value?

'As he wraps up his thoughts in this section, Paul raises high the hope that comes from the pursuit of godliness: "(and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe" (1 Tim. 4:10). Paul is not suggesting that all people will be saved, because his other writings make it clear that this is not the case (cf. 2 Thes. 1:7b-10; 1 Thes. 1:10). The final phrase—"and especially of those who believe"—simply describes those who are saved. Confidence in salvation is the possession of believers alone. Paul's purpose here is not to plumb the question of the wideness of God's grace but to make it clear that those Christians who have placed their hope in the living God and pursue godliness will not be disappointed.'

Hughes, R.K. *1-2 Timothy & Titus – To Guard the Deposit*
(Crossway, 2000), 119. (Accordance)

Read 1 Timothy 4:11-16

6. How should Timothy (and young Christian leaders following after him) "set an example" for their fellow believers?

7. How does Paul encourage Timothy and Christian leaders to persevere in Christian growth? Why is this so important? (See also, Philip 3:12-14, 2 Tim 4:2-5).



8. What are some godly attitudes we can have towards those who are younger or older than us? (See also, 1 Timothy 5:1)



9. What is one way that you are looking to grow in godliness at the moment, as you continue to live in response to what Christ has already done for you in the gospel?

Pray in Response`

Study Six | Gospel Relationships and Care

1 Timothy 5:1-6:2a

Study Big Idea

In God's household, the church family are to relate to one another with loving discernment, compassion, care for those truly in need & honour where it's due - for the sake of the gospel.

Discussion Question

How well do you think our society cares for vulnerable people?

'The dominant positive note within the letter has been the call for conduct appropriate to God's household (3:15), which is the call for godliness. Timothy himself is to exemplify what Paul is looking for in his own behaviour (see 4:7, 12, 15). At this point, Paul now looks more specifically at the church at Ephesus and develops the theme of the church as a family, which has already been highlighted at 3:4, 5, 15. The family image is now outlined (5:1, 2) before being developed in three separate areas. So older men are not to be rebuked harshly and this is linked to the teaching about how the church family should relate to elders (literally a variant of older men) at 5:17-25. Older women are to be treated as mothers and this leads Paul to deal with the issue of widows at 5:3-16. Finally, younger men are to be treated as brothers and it is this brotherly relationship which receives attention in the master/ slave relationship which concludes the section at 6:1, 2. It is the vision of the church as a family which is the basis for all this teaching. It all flows out of the central appeal at 3:15 which called on believers to conduct themselves as those living within God's household, God's family.'

Macleay, A. *Teaching 1 Timothy*
(Christian Focus Publications, 2012), 180.

Brief Recap

What were one or two themes that came up in the previous chapter?

Read 1 Timothy 5:1-16

1. What do you think is the overall principle for Timothy's dealings with church members in verses 1 and 2?

2. a) What did the Old Testament Law teach God's people concerning social responsibility towards widows? (See also, Ex 22:22-24; Deut. 10:17-18, 14:28-29)

b) How is this principle summarised elsewhere in James 1:27?

3. How is the responsibility of family members emphasised in verses 4, 8 and 16?



4. What responsibilities do you have towards members of your own family (or perhaps, have previously had)?

5. Use the table below to contrast the commendable and not-desirable behaviour of widows (where applicable)

| | Commendable | Not desirable |
|--------------|-------------|---------------|
| Verses 5,6 | | |
| Verses 9,10 | | |
| Verses 12,13 | | |
| Verses 14,15 | | |



6. How has this section helped you to reflect personally about godly patterns of relating to those who are older, younger, male, female or else in greater need in our church family?

Who and What Are the Elders?

Elders are older men [...]. They are to be contrasted with younger men (1 Timothy 5:1; 1 Peter 5:1, 5). This may seem obvious, but in the history of Christianity the term “elder” has taken on other connotations than simply that of older men. Elders are today seen as office-bearers. People are appointed to be elders—even relatively young men. The office varies depending upon denominational history. In some churches elders are paid ministers; in others they are lay leaders. But in the New Testament, they are older men who exercise oversight and may be appointed to do so. [...]

Paul “appointed” elders in every church (Acts 14:23) and directed Titus to appoint elders in Crete (Titus 1:5). Yet neither how they were appointed nor what they were appointed to is specified. Eldership is not listed as one of the foundation gifts of Christ in Ephesians 4 nor in any of the other lists of gifts and ministries (Romans 12; 1 Corinthians 12; 1 Peter 4). [...] Further, “elder” was not the only term used of church leadership or government. We also find references to an “overseer”—one who leads or is over you—and “leaders” (Philippians 1:1; Romans 12:8; Hebrews 13:7, 17).

What elders are appointed to is not straightforward. It is possible that among the older men some were appointed to be elders. It is more likely that among the older men some were appointed to oversight. Being an older man is the prerequisite for the ministry, not the ministry itself— that is, the ministry that is described as oversight and shepherding in Acts 20:28 and Titus 1:7, and which in 1 Timothy 3:5 is called managing (though nowhere in 1 Timothy 3 is the overseer called an elder).’

Jensen, P.D. *1 & 2 Timothy For You*
(The Good Book Company, 2019), 112-13.

Read 1 Timothy 5:17-25

7. What are some potential principles that could be drawn from these verses about honouring, disciplining and appointing church leaders?

Read 1 Timothy 6:1-2

8. a) What are some potential principles that might be drawn from these verses about how Christian employees are to relate in their attitudes towards their employers/managers/bosses?

b) (Optional) Do any apply to you own life or work-situation at the moment?

Pray in Response

Study Seven | Godliness with Contentment

1 Timothy 6:2b-16

Study Big Idea

Pursue godliness with contentment and flee from the love of money, in light of God's presence and anticipation of Christ's return.

Discussion Question

Looking at your family & friends, do they have or own anything that you wish you had too?

'One True, Many False

There is only one true gospel of Jesus Christ. And there are many false gospels. Two common false gospels being preached today are the prosperity gospel and the austerity gospel. People who preach these gospels will rarely, if ever, call them by these names. Even they know that there is only one true gospel of our Lord Jesus Christ. But that does not stop them from preaching these gospels as if they are the same thing as the true gospel. [...]

The prosperity gospel holds sway across huge areas of the Christian world. Even when the proponents are denying the title (as they should), they still preach the message. On the basis of some Old Testament promises given to Israel, these false preachers declare God's desire to make Christians wealthy—especially if we are generous with giving our money, in particular to the preacher's ministry. Health, justice and all the good things of eternal life are promised to us now, in this lifetime, in this world.

The austerity gospel is not as widespread today but it is still promoted in some places. In renouncing the obscenity and decadence of wealth, with all its personally, socially and ecologically destructive consequences, its proponents find virtue in poverty. So, dropping out of the rat race of the commercial world, they enter monasteries, nunneries or new age, deep green, communes—trying to (as the saying goes) "live simply that others may simply live". This comes close to the doctrine of demons that Paul denounced back in 1 Timothy 4.'

Jensen, P.D. *1 & 2 Timothy For You*
(The Good Book Company, 2019), 128.

Brief Recap

What were some principles Paul taught Timothy about Christian relationships in chapter 5?

Read 1 Timothy 6:2b-5, (see also 1 Timothy 1:3-7, 1 Timothy 4:1-3)

1. What are some characteristics of the false teachers that Paul warns Timothy against?

2. How else are these people described and what are we told about their motivation?



3. What have been some practical ways you have grown more committed to God's truth and sought to steer clear of false teaching as you've grown as a Christian?

Read 1 Timothy 6:6-10

4. What lies at the heart of genuine Christian contentment in verses 6-8? How is this great gain? (See also, Philippians 4:11-13)

5. How does this contrast with the heart of discontentment and its consequences in verses 9-10?



6. Are there any areas in your life at the moment where you struggle with contentment? How do these verses aim to challenge our perspective?


'The abrupt personal designation "But you, man of God" that opens Paul's famous charge to Timothy reverses the focus of the apostle's remarks. He had just upbraided the false teachers of Ephesus for their corrupt doctrine and lifestyles, but now he instructs his godly understudy on how he ought to live.

The title "man of God" was intentionally motivating because it was the customary designation for the great leaders of Israel. "Moses the man of God" was a title for Israel's greatest leader (cf. Deut. 33:1; Joshua 14:6). Likewise, we read of "David the man of God" (Neh. 12:24), and the prophet Samuel was similarly described (1 Samuel 9:6). When Elijah resuscitated the widow's son, she replied, "Now I know that you are a man of God and that the word of the Lord from your mouth is the truth" (1 Kings 17:24). Elisha was also understood to be "the man of God" (cf. 2 Kings 4:7, 9). The title man of God "connotes one who is in God's service, represents God and speaks in his name."

When Paul addresses Timothy emphatically, "But you, man of God," he got Timothy's attention.

Hughes, R.K. *1-2 Timothy & Titus – To Guard the Deposit*
(Crossway, 2000), 163. (Accordance)

Read 1 Timothy 6:11-16

7. How is Timothy to be different as a 'man of God'? What should he flee from and what should he pursue instead?
8. Why is Timothy to 'fight the good fight'? How does Paul also encourage him further in verses 13-16?
-  9. What do you feel challenged to 'flee from' yourself in light of this chapter? What would you like to 'pursue' more vigorously for the sake of your own Christian growth?

Pray in Response



Extra Notes

Study Eight | Guard the Gospel

1 Timothy 6:17–21

Study Big Idea

Wealthy Christians are to put their hope in God (not their wealth), be generous and have an eternal perspective on their wealth. Paul ends the letter urging Timothy to guard the gospel.

Discussion Question

What are some things that people around you place their hopes in?

'The Puritan Cotton Mather, alarmed by the trend toward materialism in New England society, made this statement [...]: "Religion begat prosperity and the daughter devoured the mother." Mather was noting a common, though not inevitable, effect of Christianity. Authentic conversion to Christ so changes people's lives that bad habits fall away, and they become better workers and managers as they live out the Scriptures, resulting in economic prosperity. But tragically, in many cases the new prosperity and material wealth devour the same Christianity that gave them birth—especially in the second or third generations.

This cannibalism by prosperity, so to speak, has haunted God's people throughout history. The apostolic church itself was not exempt, especially in centers like Ephesus. When Christianity came to Ephesus, it was already a rich city, one of the wealthiest in the ancient world. Quite naturally some of the Ephesian converts were "rich in this present world" (1 Tim. 6:17). Some, in fact, were wealthy slave owners (cf. 1 Tim. 6:2). [...]

Just a few lines earlier in this chapter Paul had attacked the greed that seduced the false teachers in Ephesus, who thought "godliness is a means to financial gain" (1 Tim. 6:5), characterizing them as "people who want to get rich" (1 Tim. 6:9). Then he gave Timothy an extended charge that began, "But you, man of God, flee from all this" (1 Tim. 6:11) and ended with a resounding doxology.

Now Paul returns to the subject of riches in order to say a few words - not to those who want to get rich, but to those who are already rich. Here Paul does not condemn riches as such but delivers the plain truth about the dangers and responsibilities of wealth. His final words to a rich church have not lost their edge over the centuries. Prosperity is always ready to devour its Christian mother - and today's rich church must not forget it.'

Hughes, R.K. *1-2 Timothy & Titus – To Guard the Deposit*
(Crossway, 2000), 171-72. (Accordance)

Brief Recap

What was Paul's charge to Timothy in the last study?

Read 1 Timothy 6:17-19

1. What danger is Paul warning against in these verses? Why? (See also 1 Tim 6:9-10)
2. How is Timothy to exhort those who are rich to keep a right perspective on their wealth? (See also, Matt 6:19-21, Luke 16:8-13)
3. What are the rich specifically commanded to do? What does this teach us about the responsibilities that come with having earthly riches? (See also, 2 Cor 9:6-8, 11-13)
4. What are the results of using earthly riches as God commands? (verse 19)



5. Why is it important that we fix our hope in God? (See also, 1 Pet 1:3-5, 1 Jn 2:15-17, Eph 1:3,13-14)



6. (Optional) Do you consider yourself 'rich in this present world'? Why or why not? How are you challenged by these verses?



7. What responsibilities and opportunities for being generous has God given to you currently (as you reflect on some of the resources He has entrusted you with)?

Read 1 Timothy 6:20-21

8. What stands out to you about the way Paul closes his first letter to Timothy? How is it also similar to the beginning of the letter? What is at stake overall?

‘Paul’s concluding prayer, Grace be with you all (21b), indicates that Paul is looking beyond Timothy, as he has done throughout the letter, to the congregations he is supervising. They would not be able in their own strength to reject error and fight for truth, to run from evil and pursue goodness, to renounce covetousness and cultivate contentment and generosity, and in these Christian responsibilities to remain faithful to the end. Only divine grace could keep them. So at the letter’s conclusion, as at its beginning (1:2), the apostle wishes for them above all else an experience of the transforming and sustaining grace of God.’

Stott, J. *The Message of 1 Timothy and Titus: The Life of the Local Church*
(Inter-Varsity Press, 1996), 201. (Kindle)



9. How have you been personally challenged and encouraged by our series in 1 Timothy?

Pray in Response



Extra Notes

