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**West End Church of Christ**  
Bowling Green, KY  
July-Sept. 2023

**Class meets in auditorium on July 14 and Sept. 7 for West End's Meetings**

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# Outline of First Timothy

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# INTRODUCTION

## Background

Paul most likely wrote this epistle AFTER the events of Acts, which ends with him still imprisoned at Rome. However, he said he wrote this letter to Timothy after he had left Ephesus and was on his way to Macedonia (1 Tim. 1:3), which does not coincide with the events in Acts. The first time he passed through Ephesus was during his trip to Jerusalem (Acts 18:19-22), which was in the opposite direction to Macedonia. The second time he went to Ephesus, he did leave from there to go to Macedonia (19:1-20:1), but Timothy was already in Macedonia at the time (19:22).

Paul also mentioned how he planned to visit Timothy in Ephesus (1 Tim. 3:14). This too does not match up with Acts because the church at Ephesus did not exist during Paul's first visit there and Timothy was already with him when he went there the second time. So, obviously, this letter was penned at a time (around AD 62-64) after the book of Acts was written.

It is reasonable to conclude that Paul eventually was released from prison at Rome and traveled to Spain (Rom. 15:22-29), Crete (Titus 1:5), Ephesus (1 Tim. 1:3-4), Macedonia, and other places before being imprisoned again in Rome. (See Paul's Fourth Missionary Journey on next page.) Notice the differences between his peaceful conditions in Rome at the end of Acts (28:30-31) and the painful conditions he faced there at the time of 2 Timothy (1:16-17; 2:9; 4:6). This suggests two different imprisonments in Rome. If so, he likely wrote 1 Timothy and Titus between these incarcerations, then wrote 2 Timothy before his death.

## Timothy

Timothy was a young man from Lystra (Acts 16:1-3) when Paul met him on his Second Preaching Tour in that area. He knew firsthand of the suffering Paul experienced there (14:19-20), which likely made a significant impression on him. (This should remind us of the importance of setting a faithful example in hard times; we never know who will be inspired to live for Christ because of it.) When Timothy agreed to join Paul in preaching the gospel, he eventually became one of Paul's closest companions and assistants. He was with Paul when he wrote some of his letters to churches (Rom. 16:21; 2 Cor. 1:1), including his letters as a Roman prisoner (Phil. 1:1; Col. 1:1; Phile. 1:1). Timothy was loyal, dependable, and of impeccable character as a Christian (Phil. 2:19-22). His greatest aid to Paul likely came when his presence was requested as Paul faced his final days (2 Tim. 4:9). What a remarkable compliment paid by the aged apostle! "I am about to die and want you nearby, Timothy" so to speak, which he most likely accomplished for Paul.

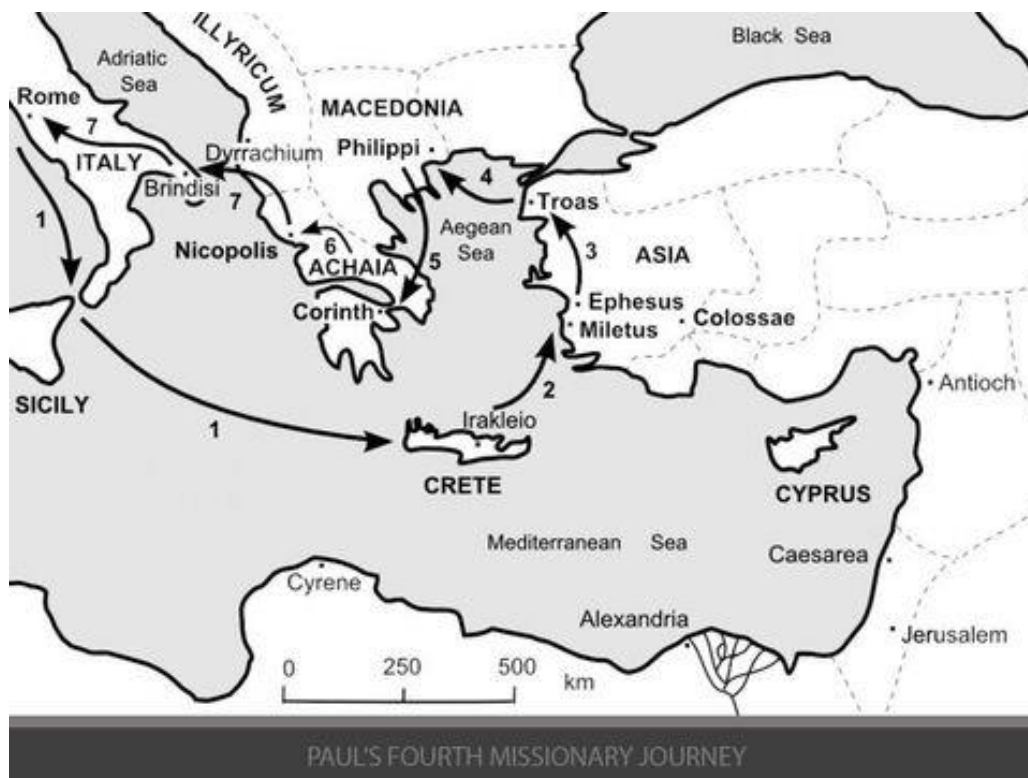
## Ephesus

Timothy was at Ephesus at the time of this letter (1:3). That particular church had an eldership (Acts 20:17) and was the first church mentioned when Jesus addressed the Seven Churches of Asia (Rev. 2:1-7). Paul formed the congregation during his Third Preaching Tour when he taught twelve people the gospel of Jesus Christ (Acts 19:5-7). He eventually stayed there three years preaching the gospel (20:31) – mostly "daily in the school of Tyrannus" (19:9), so that "all who dwelt in Asia heard the word of the Lord Jesus" (v. 10). Nevertheless, the church was wrought with spiritual threats from both without (19:23-29) and within (20:29-30). As stated earlier, Paul likely made his way through this city in between his imprisonments at Rome and left Timothy there.

[**Addendum:** After I wrote this introduction, I was in a class taught by Matt Finley on 6/18/23. I highly recommend you listen to that recording on [westendchurch.com](http://westendchurch.com) to gain more insight on Ephesus.]

# PAUL'S FOURTH MISSIONARY JOURNEY

1. After his acquittal in AD 62, Paul left Rome and embarked on what some consider a “fourth missionary journey.” He then left Titus in Crete to “set in order the things that are lacking” (Titus 1:5).
2. Paul visited Miletus and left Trophimus there because he was sick (2 Tim. 4:20). He then went to Ephesus and left Timothy there to work with the congregation (1 Tim. 1:3).
3. He then likely visited Colossae (Phil. 1:22 ) before continuing to Troas where he left his coat with Carpus (2 Tim. 4:13).
4. Paul then went to Philippi where he wrote his first letter to Timothy and his letter to Titus.
5. He may have visited Ephesus again like he planned (1Tim. 3:14; 4:13) 4:20) and then on to Corinth (2 Tim. 4:20).
6. Paul spent the winter at Nicopolis, where he asked Titus to meet him (Titus 3:12).
7. Paul then returned to Rome where he was imprisoned in the Mamertine Prison (2 Tim. 1:8, 16-17; 2:9). He wrote his Second letter to Timothy shortly before being executed in about AD 67 during the intense persecution of Jews and Christians by Nero (2 Tim. 4:6).



# The Work of an Evangelist

Paul told Timothy to “do the work of an evangelist” and “fulfill your ministry” (2 Tim. 4:5). He began outlining this work in his first epistle to Timothy and would continue it into his second letter as well as in what he told Titus. These instructions are timeless in defining the responsibilities of a preacher:

1. “charge some that they teach no other doctrine” (1 Tim. 1:3)
2. “wage the good warfare” (1 Tim. 1:18)
3. “behave” (1 Tim. 3:15)
4. “instruct the brethren” (1 Tim. 4:6)
5. “be an example to the believers” (1 Tim. 4:12)
6. “give attention to reading, to exhortation, to doctrine” (1 Tim. 4:15)
7. “Meditate on these things” (1 Tim. 4:16)
8. “Those who are sinning rebuke in the presence of all” (1 Tim. 5:20)
9. “Teach and exhort these things” (1 Tim. 6:2)
10. “Fight the good fight of faith” (1 Tim. 6:12)
11. “Command those who are rich” (1 Tim. 6:17)
12. “Guard what was committed to your trust” (1 Tim. 6:20)
13. “avoiding the profane and idle babblings” (1 Tim. 6:20)
14. “do not be ashamed of the testimony of our Lord” (2 Tim. 1:8)
15. “commit these to faithful men” (2 Tim. 2:2)
16. “endure hardship as a good soldier” (2 Tim. 4:3)
17. “Remind them of these things” (2 Tim. 2:14)
18. “correcting those who are in opposition” (2 Tim. 2:25)
19. “Preach the word” (2 Tim. 4:2)
20. “appoint elders” (Titus 1:5)
21. “rebuke them sharply” (Titus 1:13)
22. “speak...sound doctrine” (Titus 2:1)
23. “exhort” (Titus 2:15)
24. “Remind them” (Titus 3:1)
25. “avoid foolish disputes” (Titus 3:9)

# Lesson 1

## **The Purpose of the Letter (1:1-7)**

See INTRODUCTION for the setting of this letter.

Timothy had an important mission in Ephesus – to teach the same doctrine Paul taught (v. 3). There were false teachers in that area (v. 7) teaching what they ought not for dishonest gain. Paul wanted Timothy to aggressively confront these ungodly influences, so he reminded him of “the faith” (3:9), “the truth” (4:3), “sound doctrine” (1:10), and “godliness” (3:16; 6:3). He would need a clear understanding of truth to confront the evil influences at Ephesus that appeared to be godly (cf. Rev. 2:1-2).

Some view authority as harsh and dogmatic (2 Pet. 2:10), yet Paul told Timothy that the ultimate goal of God’s commandments is “love from a pure heart” (1 Tim. 1:5). He wants us to love Him with all of our heart (Matt. 22:34-39) and live in such a way that promotes holiness. Thus, Jesus said, “If you love Me, keep My commandments” (John 14:15), which will not only perfect holiness within us, but it will also promote goodwill to mankind. This casts out the idea that the “Bible is a love story, not a rule book!” If we truly love God, we will appreciate and uphold the “rules” He put in His book.

- 1. What special qualities of Jesus does Paul mention in verse 1?**
- 2. How does Paul’s statement of verse 5 prove it is possible to love God and His commandments?**

## **The Purpose of the Law (1:8-11)**

One of the criticisms Paul met was that he was “anti-Jew” and “anti-Moses” in promoting the gospel (Acts 18:4; 21:21), which threatened his teaching opportunities within the Jewish community. He made it clear in this epistle that he did not consider the law an evil thing or contrary to godliness; it was just insufficient in saving men from sin (Heb. 10:1-4). Nevertheless, it had significant value in moderating and defining the behavior of ungodly men. It is possible Paul listed these specific sins to expose the conduct of ungodly teachers at Ephesus who opposed the “glorious gospel.” They failed to practice the very law that they claimed he violated because they did not fully understand or obey it (1 Tim. 1:7).

- 3. In what sense was the law good? In what sense is the Christian free from the Law of Moses?**
- 4. What is sound doctrine and how does it compare to the law?**
- 5. Define the qualities of sincere faith.**
- 6. According to this context, why do some depart from a sincere faith?**

# Lesson 2

## **Saved by the Gospel (1:12-17)**

Paul never forgot the mercy God extended to him in converting him away from his violent past as a persecutor of Christians. “I am what I am because of the grace of God” (1 Cor. 15:10). We all can relate to him with our own sins of ignorance and how merciful God has been with us. Consequently, he is a timeless example of God’s patience with sinners and how He wants all men saved. Yet Paul also shows us how we can be deceived by our thoughts and feelings (Acts 26:9-11). Just because we believe something and have the support of others in practicing it does not mean God approves of it (Rom. 10:1-4). Nevertheless, when we learn the truth and are ready to submit to it, we can know God is rich in mercy and grace and will forgive us like He did Paul. That is the purpose of the gospel of Jesus Christ!

- 1. Why did Paul call himself a “blasphemer” (v. 13) prior to becoming a Christian?**
- 2. What did Paul believe God was demonstrating through his conversion?**
- 3. In what sense is Jesus the “King eternal”?**

## **Defending the Gospel (1:18-20)**

Paul reminded Timothy of his special calling as a minister of the gospel (v. 18). Unfortunately, this duty often demands a defense of truth as much as it does instructing people in it, as Paul himself knew from experience (Acts 9:29; 13:44-46; 14:1-3, 22). This does not mean we are to physically fight those who oppose the truth since this battle consists of truth versus error and right versus wrong (2 Cor. 10:3-5; Eph. 6:12-18). The Lord’s kingdom is spiritual and does not have physical territory to defend (John 18:36). But truth must be guarded and promoted in a world of darkness and false doctrine (Jude 3; Gal. 2:5) as Jesus foretold (John 3:19-21). Paul summoned Timothy to take up his sword and fight valiantly in opposing the false teachers and ungodly influences at Ephesus (1 Tim. 6:12; 2 Tim. 1:8; 2:1-3).

Paul also identified two examples of those who opposed the truth (1 Tim. 1:20), whose faith had suffered “shipwreck” (v. 19). Obviously, Timothy was to expose their hypocrisy and error because they still had influence on the Ephesians. This threat still exists today in many forms and in many ways, so the battle for truth still continues. Yet the key to maintaining a genuine walk with God has not changed – “faith and a good conscience” (v. 19).

- 4. What is the “good warfare” of verse 18?**
- 5. Define the qualities of sincere faith.**
- 6. According to this context, why do some depart from a sincere faith?**



# Lesson 3

## People of Prayer (2:1-7)

So many times, Christians feel helpless and insignificant in making a positive difference in the world. We see social injustice and widespread evil, then we wonder, "What's the point? What difference can I make?" But we forget that we have the greatest source of change on our side in that we can pray to our God in heaven, who has the power to make a difference (2:1-2). He is the One who ultimately "rules in the kingdom of men" (Dan. 4:25) and will hold men accountable for their actions. But He is not a God who enjoys judgment or looks forward to condemning souls eternally. Instead, He desires for all men to be saved and to come to the knowledge of the truth about His Son (1 Tim. 2:3-4). Jesus sacrificed His life to provide sinners with this salvation (vv. 5-6).

Several valuable conclusions can be made from the words Paul told Timothy about prayer: pray for everyone, pray for godliness to prevail, pray for peace, pray for the gospel to spread, and pray for sinners to be saved. Instead of losing heart at the wickedness that has overtaken the world, let us respond with an aggressive faith in God and a firm conviction in Jesus as the only Mediator between God and men. We can know He will have the final say in all that is done and that the primary reason He lets this world continue is to bring men to salvation (2 Pet. 3:9). Once we understand that, we too will have a deep passion to share His gospel (1 Tim. 2:7) while enduring the challenges of life with prayer (Phil. 4:6-7).

1. **What are the four aspects of prayer Paul mentions and what do they mean? (v. 1)**
2. **Why are we to pray for those in civil authority? (v. 2)**
3. **What does God want all men to find? (vv. 3-4)**
5. **Why is it imperative that men learn and accept the truth about Jesus? (v. 5)**
6. **Why was Jesus' sacrifice referred to as a "ransom for all"? (v. 6)**
7. **Why was Paul considered a teacher of the Gentiles? (v. 7)**
8. **How will the world learn about the truth of the gospel? (v. 7; Matt. 28:18-20)**

# Lesson 4

## Godly Women (2:8-15)

At first glance, it appears the observation Paul makes about prayer is out of place when discussing godly women (v. 8). Yet it is a perfect transition between the need for prayer and for godly men to be the ones who lead in it. It goes well with what else he has to say about godly women and how they should approach public worship (vv. 9-10).

While the world is in an uproar over women's rights and their equal contribution to society, which certainly is needed, there are defined limitations God places on godly women and the part they play in spiritual matters. He plainly forbids women to teach or have authority over men in spiritual matters (vv. 11-12). This is a consistent message in the New Testament (1 Cor. 14:34-35) and should not be a matter of debate or contention among true servants of Christ. Though He does not owe us an explanation for this distinction, we are blessed to have some insight into why God has defined these roles the way He has: (1) in relation to creation and (2) as a consequence to sin (1 Tim. 2:12-14). Again, we all should have humility and be grateful for any service we can render to the Lord. But that realization is not always prevalent in a society that demands equal rights in all things. While that is beneficial in most social matters, it is not the case in everything. God has specific responsibilities He expects of both genders, which will result in salvation for those given to it (v. 15).

1. **What is meant by men "lifting up holy hands" in prayer? (v. 8)**
2. **How much emphasis should a godly woman place on fine apparel? (v. 9; 1 Pet. 3:3-4)**
3. **What will godly women "adorn" themselves in? (vv. 9-10)**
5. **In what sense is a woman to "learn in silence"? (v. 11)**
6. **In what sense is a woman not "to teach or to have authority over a man"? (v. 12)**
7. **Why are women given this role of submission? (vv. 13-14)**
8. **What must women continue in to find salvation? (v. 15)**

# Lesson 5

## **Qualifications for Elders, Deacons, and their Wives (3:1-13)**

If you have ever been a member of a congregation that did not have a good eldership, you know the value of this role and the importance of it. A local church is deficient and “lacking” without this function being met by qualified men (Titus 1:5). Likewise, if you have been fortunate to attend a congregation that had godly, sound, loving, and wise leaders, you have seen the wisdom of God in action and can understand why He instituted this role within the church. It is such an important aspect to Christianity that New Testament churches either had elders or were training men to become elders (Acts 14:23).

- 1. What “positive” qualities did Paul say must be seen in a man who is qualified to serve as an elder?**
- 2. What “negative” qualities must not be seen in a man who is qualified to serve as an elder?**
- 3. What can a man’s relationship with his family reveal about his ability to serve as an elder?**
- 4. How can pride become a stumbling block to an elder or eldership? See also 1 Pet. 5:3**
- 5. Why is it important for a man to have a good testimony among non-Christians to be an elder?**

Equally important to this role is the work of deacons, who are to meet certain qualifications as well. These men are to work in harmony with the elders (Phil. 1:1). An example of their purpose is illustrated in the tasks described in Acts 6:1-6, even though those men were not officially called deacons. Yet the concept of meeting the physical duties of the congregation (in helping the group function properly in peace and order) is very similar to the work of deacons. And then Paul referenced “their wives” (1 Tim. 3:11), which referred to both elders and deacons, who must also meet certain qualifications.

- 6. How would you summarize the character of a man qualified to serve as a deacon?**
- 7. Why is it important for the wives of elders and deacons to meet the qualifications listed?**

# Lesson 6

## **The Faith (3:14-4:5)**

Paul's letter to Timothy was to help him understand the purpose of the church and how it must function to be pleasing to God. Ultimately, it is "the pillar and ground of the truth" (v. 15) in upholding the will of God before the world. It is based on the fact that Jesus is God's Son and that His church is the "house of God." When people fail to understand either principle, they fail to see the work God was accomplishing throughout time and history.

- 1. What important lessons can we learn from Paul instructing Timothy on "conduct" in the church?**
- 2. In what sense is the church the "pillar and ground of the truth"?**
- 3. What is the significance of the attributes listed in verse 16?**

Unfortunately, God could see that some would "depart from the faith" (4:1) despite all the effort and foresight He exerted in unveiling the truth. As profound as it is to know that Jesus was sent from heaven and that He established His church, it remains true that man has free will and the ability to NOT believe and abide in His word. Not only that, but God could see that man would deceive himself by adopting false ideas about Christianity while still claiming to be loyal to Him. This does not justify man in his departure (Matt. 15:12-15; 2 Thess. 2:11-12), but it does reveal his ability to believe a lie in religion.

- 4. What reasons does Paul give for people departing from the faith?**
- 5. What specific false doctrines did the Spirit say (in this context) people would practice?**
- 6. Even though men forbid these activities, how does God want us to view them?**
- 7. Who has authority to establish doctrinal matters in Christianity?**

# Lesson 7

## **Good Ministers (4:6-16)**

The work of a minister of Jesus Christ is more than preaching to the lost. He is to be just as concerned with instructing “brethren” in the things that threaten their spirituality (vv. 6, 13; 2 Tim. 2:14). He is to do so without getting swept up in the latest brotherhood controversy or “old wives’ fables,” which generally circulate through the ignorance and opinions of divisive people (Titus 3:9-11). A true gospel preacher will “take heed” to himself and to his teachings (1 Tim. 4:16) by making sure both reflect a reverence for and understanding of the Lord. Timothy was to also be mindful of his age (v. 12) by not letting it reflect immaturity in spirituality, knowledge, or application of God’s will. This could only come about through a constant regimen of meditation, study, and sincere devotion to the Lord (v. 15). Timothy needed to use his abilities as a minister and remember the number of people who expressed confidence in him to do the work (v. 14), including the eldership who publicly endorsed him (likely at Lystra, Acts 16:1-3). Yet all the endorsement in the world does not guarantee that a man will have the courage, conviction, and stamina to meet the challenges of instructing people in the will of God. But if he endures and is faithful in all things, he will not only save himself but will also provide opportunities for those who hear him.

- 1. In this context, what is God’s definition of a good preacher? (v. 6)**
- 2. What was Timothy to “reject” and why is that item such a threat to Christians? (v. 7)**
- 3. How does bodily exercise compare in value to godliness? (v. 8)**
- 5. In what ways could Timothy cause brethren to “despise” (look down on) his youth? (v. 12)**
- 6. What benefits come from ministers performing the public activities of verse 13?**
- 7. How could Timothy neglect the “gift” that he had as a minister? (v. 14)**
- 8. What is meant by taking “heed to yourself and to the doctrine”? (v. 16)**
- 9. What is the primary purpose and work of a preacher?**

# Lesson 8

## Honor Brethren (5:1-16)

Christianity is a religion of helping others grow in their faith and devotion to Christ. Because of that, we are to show consideration for one another in how we interact together. Everything we do should be based on the Golden Rule of treating people the way we want to be treated (Matt. 7:12; Jas. 2:8).

Timothy was to remember this principle when he had to perform the difficult task of approaching fellow Christians with their sins (1 Tim. 5:1-2). “Treat them like you would your own family” is the attitude Paul encouraged. He suggested that approach because HOW we say something is just as important as what is said (Pro. 15:1).

This commitment to brethren was to extend well beyond manners and tact. He was to instruct them in the important task of caring for their loved ones, especially their widows and aging parents (vv. 4, 8). However, when a widow does not have that option, the church is to step up and do its part in helping her financially (v. 3) – provided she meets the other qualifications required of her (vv. 9-10). The act of washing feet was likely symbolic for all acts of servitude and humility, in caring for others, which qualifies her for help from the church. However, this benevolence is not to extend to widows under the age of 60 (v. 9) because of the undue conflict it places on them in remaining single to be supported by the church (vv. 11-12). It is to her benefit as a person to do what she can to provide for herself and establish a family of her own (vv. 13-15).

1. **How was Timothy supposed to approach brethren when instructing them?** (vv. 1-2)
2. **Why should a Christian provide for his family’s welfare?** (v. 4)
3. **How does God view a Christian who will not provide for his family when he is able?** (v. 8)
5. **How can a widow be “dead” while still alive physically?** (v. 5)
6. **What overwhelming quality must be seen in a widow who is supported by the church?** (v. 10)
7. **Why does God not want a widow under age 60 supported by the church?** (vv. 11-13)
8. **What is meant by the phrase “do not let the church be burdened”?** (v. 16)

# Lesson 9

## Honor Brethren, continued (5:17-6:2)

The context is a continuation of instructions regarding those who are financially supported by the church, as suggested by the terms of “honor” (v. 3), “number” (v. 9), and “relieve” (v. 16). The individual must do his part first (vv. 4, 8) before the church can be used to assist needy saints (v. 16). Paul then said this “honor” applies to elders who need financial support (v. 17). It is a scriptural practice to pay elders who labor in the kingdom, especially if they also “labor in the word and doctrine” (vv. 17-18). We are not to “muzzle an ox while it treads out the grain,” which is imagery Paul used elsewhere when referring to the financial support of preachers (1 Cor. 9:1-14).

This honor of an elder, however, does not suggest he is above everyone else in value or accountability. He can be rebuked for his unfaithfulness and disobedience to God just like any other Christian (1 Tim. 5:20), but only after it has been proven he is truly guilty (v. 19). Leaders often have slanderous things said about them as it is common for people to criticize those giving direction (Exo. 14:11; 17:3). Yet, God wants us to show more patience and consideration before criticizing the elders, especially since they are accountable for the judgment and guidance they provide (Heb. 13:17). Because of the seriousness of this work, Paul told Timothy that the time to find the right man for the job is BEFORE he recommended him to the congregation and appointed him as an elder (1 Tim. 5:21-25).

Paul then transitioned to a special condition that applied to many Christians at that time – giving honor to slave masters (6:1), by not expecting special exemptions from them as brethren (v. 2). Christian slave masters had every right to expect honorable service from Christian slaves and vice-versa. Though slavery has often been abused, it was to be practiced in an honorable manner among Christians by meeting the responsibilities expected from that role from both the slave and the slave master (Col. 3:22-4:1).

- 1. What should a church do when an eldership decides to financially support a fellow elder from the church’s treasury? (vv. 17-18)**
- 2. How should we respond when someone comes to us with an accusation against an elder?**
- 3. What are we to do if an elder has exhibited sinful behavior? (v. 20)**
- 4. How should we respond if an elder is accused of financial impropriety? (v. 21)**
- 5. Why is it important to show patience in appointing men to serve as elders? (v. 22)**
- 6. Why was it proper for Christian slaves to show respect to Christian slave masters? (6:1-2)**
- 7. Should Christians expect special favoritism from one another in business matters? Why?**

# Lesson 10

## True Godliness (6:3-10)

Timothy had the awkward task of instructing Christian slaves to respect their masters, especially if they were fellow Christians (6:1-2). They were not to expect special favoritism from them as brethren but were to instead meet their duties and obligations as a slave. To some, these instructions sounded contradictory to the love and mercy found in Christ. "If a Christian truly loved his brethren, he would release them from slavery!" was likely a common opinion. Yet Paul told Timothy not to give in to these charges, especially among brethren, but instead rebuke them for encouraging defiance (v. 3). Pride has no place in Christianity and must be stamped out immediately (vv. 4-5). God desires peace and unity among His people (Eph. 4:1-3), even in something as emotionally charged as slavery (Eph. 6:5-9).

In reality, the Christian who demanded special favoritism from slave masters was likely doing so for financial gain (1 Tim. 6:5) and not social justice. Greed does that to people. It can convince us that we are justified in wanting more of this world as long as we cloak it in an honorable cause ("they don't pay me enough," "my family needs the money," "at least I'm not as materialistic as Joe," etc.). For this reason, a Christian must maintain a proper balance between need and want because the love of money is highly deceptive and easily disguised (vv. 6-10). It will forever be true that it is "hard" for a materialistic person to enter heaven (Matt. 19:16-24) because of the conflict it creates within the heart (Matt. 6:19-20). The solution is godliness with contentment. Like Dwayne Laws told me years ago, when I asked him how to invest safely, "The person who has his faith in God is not overly concerned with money." Profound!

1. **What are the main reasons given for a Christian who is "obsessed with disputes"?** (vv. 3-5)
2. **What must ultimately be done to a Christian who will not repent of this behavior?** (v. 5)
3. **What does it mean to have "godliness with contentment"?** (v. 6)
5. **Why should we not be overly concerned about material possessions?** (v. 7)
6. **What should be our attitude if all we have is food and clothing?** (v. 8)
7. **What are the dangers of loving material things?** (vv. 9-10; Pro. 1:19)
8. **Give two examples from the Bible of people who ruined their lives with greed.**



# Lesson 11

## **Lay Hold on Eternal Life (6:11-19)**

Instead of getting caught in the vines and weeds of greed and covetousness, Timothy was to “flee these things and pursue righteousness” (v. 11). This demonstrates how Christianity is more than “don’t do this” but is equally concerned with “do this” as well. Godliness requires intense determination and focus while cultivating a heart for Jesus to dwell (vv. 11-12). And remember, our calling is all about choosing and professing Him as God’s Son before a world given to darkness (vv. 13-14). But we gladly make this confession because we KNOW Jesus is the only eternal king and source of light and life (vv. 15-16).

The ultimate gain found in “godliness with contentment” is eternity with God. It conditions us to have a loose grip on our material things and to use them to bless others. We are not arrogant or overly boastful of what we have collected because we know we are only borrowing it from God (v. 17), who has shared it with us to enjoy as well as to use as stewards. Because of this every Christian, whether rich or poor materially, is to be obsessed with serving others and making life more bearable for the discouraged. In that sense, anyone can be “rich in good works” (v. 18). Yet a person who is living to be with God in eternity will especially be of a servant mindset because of the honor it brings Him and the reward He promises in return (v. 19). Like Paul said, “But what things were gain to me, these I have counted loss for Christ...if, by any means, I may attain to the resurrection from the dead” (Phil. 3:7-11).

- 1. What things did Paul tell Timothy to flee? (v. 11)**
- 2. What was Timothy to run to instead? (vv. 11-12)**
- 3. How does a person “lay hold on eternal life”? (vv. 12, 18)**
- 4. How should Christians view their material abundance? (v. 17)**
- 5. What is the “good confession” and how long should it be maintained? (vv. 12-14)**
- 6. Why is Jesus called the “King of kings”? (v. 15)**
- 7. How should Christians view their material abundance? (v. 17)**
- 8. How should Christians view their opportunities to share? (v. 18)**