



Lord



Jesus



Christ

in the 1611 KJV

Teaching 1Timothy

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Second edition: July, 2022

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of 1 Timothy

Theme: Godly Leadership: Take Heed unto the Doctrine

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

Paul wrote three pastoral epistles: [Titus](#), [1Timothy](#) and [2Timothy](#). Titus is the pastor's basic job description and tells him how to use "sound doctrine" to cause saved people to produce "good works". In the Bible, "good" is defined as: 'what comes from God'. Thus, the pastor is to get God's people to do godly "works" and he is to use "sound doctrine" to accomplish this. 1Timothy defines "sound doctrine." 2Timothy warns that people within the church and outside of the church will turn against "sound doctrine" to fables. They will be motivated by fleshly "lusts", the wisdom of this world ([1Corinthians 1-3](#)) and "doctrines of devils" ([2Timothy 4:1](#)).

The phrase "Sound Doctrine" can be said to have a simple Biblical definition of 'God's way to teach spiritual truths so that God's people do the work to build God's kingdom on this Earth and, thereby, obtain God's character as their own character'.

Think about what "Jesus" said about the "wise man" and the "foolish man". The "wise man" built his house upon a "rock", which symbolically represents "Christ" and was "sound". The "foolish man" built his house upon "sand", which symbolically represents "religion" and his house was destroyed by the storm. And, the word "doctrine" is defined as 'teaching'. Thus, the pastor is instructed to lead his people by giving them 'teachings' which are based upon "Christ" And, He is to avoid the 'teachings' which are based upon religion. With this context of other epistles in mind, we can now look at the details of this particular epistle.

Our epistle opens with Paul stating his authority to speak doctrine and his warning Timothy to correct doctrinal error being taught by some people. Since this is a pastoral epistle, this command is given to all preachers. Further, it is given as a *charge*, which is: 'A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task'. More about the seven *charges*, that are in this epistle, is in the Message called [A Pastoral Charge](#).

Our epistle provides God's plan for the church, which is responsible for maintaining *sound doctrine*. In the first chapter Paul gives us the ultimate goal of God's plan for the church. Paul then warns us to be careful of the *way* that people try to reach the goal. It's not enough to be trying to do the work of God but we need to do it God's *way*. God's *way* includes each person fulfilling their assigned role within the church and making sure that they act right. By doing that, God assures that there is a check-and-balance on each person in the church. This keeps people from going into doctrinal error. As a result, the devil has to get people to try and do someone else's job before he can lead them into doctrinal error because they are trying to do a job that they are not qualified to do.

Our first chapter tells us that *the Lord enables* us and *Christ Jesus* uses that *enabling* to do the work which is actually done. Paul then tells us that we are in a spiritual *war* and unless we let *Christ Jesus* do the work that is actually done, we will lose the *war*. Once we understand that we are in a *war*, we should be able to

understand that each of us must concentrate on fighting the battle given to us and that we must let God run the *war*.

Thus, chapter 2 starts with general commandments for all saved followed by commandments that are based upon different roles within the church. Included with these commandments are the requirements for a person to take on a particular role. Just as there are different types of soldiers in a *war*, and each soldier must fulfill their role, so also do different saved people have different roles within this spiritual *war*.

The roles within the church and the structure of the church goes through the end of chapter 3. Having established that, Paul now deals with doctrine and the source of doctrine. For example: our doctrine is not to come from our culture. While many people can claim to be an authority within the world, if they are not in one of the roles within the church, which Paul already described, then they are not an authority for doctrine no matter what authority they have within the world.

After having identified the true source of *sound doctrine*, Paul moves onto the application of doctrine within the church by stating how people within different roles of the church are to be treated. Paul also warns that we can be fooled if we use any other method for determining how to treat people. For example, if we treat people whom we think are good one way, and treat people whom we think are bad another way, we can be fooled into treating people differently than how God wants. Therefore, we need to stick with God's *way* for determining how to treat people.

One of the most important things said within our epistle is: *But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. (C6-S5, C6-S6)*. This is the basis for everyone submitting to God's plan for His church and God's *way* of achieving God's goal. We each have the world, our flesh and the devil tempting us to be upset with our place in God's plan and with what we are to do in order to submit to God's *way*. However, we will only have *great gain* for eternity if we submit to God's plan and God's *way* for our personal life (we have true *godliness*) and if we remain *content* with what God gave to us personally. Ultimately, all doctrinal error is from someone who refused to live by the doctrine of these sentences.

Please also see the Messages called: [Sound Doctrine](#); [Pastors](#); [Pastors Produce Missionaries](#); [Pastoral Charge](#) and [A Christ-directed Pastor](#) for the application of these verses in the life of a pastor. In addition, please see the Doctrinal Study on [False](#), for things that this epistle warns us against.

Sentence Summary:

Chapter 1:

Chapter Theme: How to identify different types of people within the church.

Paul sent Timothy to correct doctrinal error being taught by some people in the church at Ephesus. Now God is using Paul to write this letter giving detailed instructions on how to do that so that Timothy will know exactly what to do and so future preachers and saved people will know what to do.

In the opening sentence Paul starts with his authority to teach this subject because there are people who oppose his teaching but they do not have proper authority. In that sentence we also see the blessings for obedience with the implication that we will not have these blessings if we refuse to obey.

Once his authority is established Paul gets right to the business at hand by naming the job given to Timothy. This epistle is written to provide the details of how to do that job. And, as with any good plan, Paul starts with the ultimate goal of that plan. If that ultimate goal is not reached then nothing else that is done matters. With this in mind Paul tells Timothy to be careful of the “way” that people try to reach the goal. It's not enough to be trying to do the work of God but we need to do it God's “way”. (“*There is a way which seemeth right unto a man, but the end thereof are the ways of death.*” [[Proverbs 14:12](#); [Proverbs 16:25](#); [Proverbs 21:2](#); [Proverbs 21:8](#)].

After telling Timothy how people use the wrong “way” to try to do the work of God, he uses his own life as an example of the right “way” to do God's work. That is: “*the Lord enables*” us and “*Christ Jesus*” uses that “*enabling*” to do the work which is actually done.

After that Paul explains why God does things like He does and tells us our proper response, which is: “*Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever*”. Finally, having told us the general plan Paul tells Timothy how to *war a good warfare* and warns for others who messed up by trying to use another “way”. From here, Paul goes into the more detailed plan. Thus, we see, as with his other epistles, Paul goes from general to the specific and then to the application of the plan.

1. **C1-S1** Opening salutations and the blessings for obedience.
 - a. The phrase: “*Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ*” tells us Paul's specific authority and how he received it.
 - i. The phrase: “*an apostle of Jesus Christ*” means that Paul has the highest human authority within the church. Please see the Word Study on [Apostle](#) for the true Biblical meaning of this word as there are many who teach lies about it.
 - ii. The phrase: “*God our Saviour*” means that God the Father is also our “*Saviour*”. The word “*Saviour*” is best considered to mean ‘*Parent*’, since we have five (5) spiritual parents. Please see the detail note for more on this truth.
 - b. The phrase: “*which is our hope*” means that the “*Lord Jesus Christ*”, and everything provided by those roles of the “*Son of God*”, “*is our hope*”. We must do our part to maintain our ongoing personal relationship, with the “*Lord Jesus Christ*”, if we wish to retail “*our hope*”.
 - c. The phrase: “*Unto Timothy, my own son in the faith*” means this is whom the epistle is written to. Timothy is one of only three men that Paul called “*my own son in the faith*”. This phrase means that Timothy: ‘*received Paul's character in the faith*’.
 - d. The phrase: “*Grace, mercy, and peace, from God our Father and Jesus Christ our Lord*” tells us the blessings which are available for obeying the commandments of this epistle and Whom those blessings come from.

2. **C1-S2** The job that Paul gave to Timothy.
 - a. The phrase: "As I besought thee to abide still at Ephesus, when I went into Macedonia" tells us where Timothy was to work and when Paul gave him the job.
 - b. The phrase: "that thou mightest charge some that they teach no other doctrine" tells us the main function that Timothy was to perform.
 - c. The phrase: "Neither give heed to fables and endless genealogies, which minister questions" tells us additional things which "minister questions" and cause people to question God and Godly doctrines. The preacher is to "charge (people) that they teach no other doctrine" and that they stop teaching things which "minister questions" about "the word of God".
 - d. The phrase: "rather than godly edifying which is in faith: so do" means that the preacher is to teach "godly edifying which is in faith" and to teach people to "do" "godly edifying which is in faith".
3. **C1-S3** The ultimate goal of the ministry.
 - a. The phrase: "Now the end of the commandment is charity" tells us the ultimate goal ("end of the commandment") of the ministry. "Charity" is different from "love" with "Charity" being taught in [1Corinthians 13](#) and "love+" being taught in [1John 4](#).
 - b. The phrase: "out of a pure heart, and of a good conscience, and of faith unfeigned" tells us the attitude which is required in order for someone to provide "charity" God's way.
 - c. The word: "serve" means: "To wander from any line prescribed, or from a rule of duty; to depart from what is established by law, duty or custom; to deviate". Therefore, the phrase: "From which some having swerved have turned aside unto vain jangling" means: "They followed a way to interpret "the word of God" which was different from what God specifies and have turned from God's truth to "vain jangling". These people turned to things which look good on the surface, and appeal to the flesh, but which have no lasting value.
 - d. The phrase: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" means: that they want the recognition of being a "teacher of the law" ('*recognized religious authority*'). However, they are "understanding neither what they say, nor whereof they affirm". That is: they can not show how what they claim one part of the Bible says matches with what another part of the Bible says. Thus, they claim that there are errors and conflicts in the "perfect word of God" instead of admitting that the errors and conflicts are due to their using a wrong way to interpret the "perfect word of God" and that is because they "understanding neither what they say, nor whereof they affirm".
4. **C1-S4** How to know that someone is using the wrong way.
 - a. The phrase: "But we know that the law is good, if a man use it lawfully" needs to be considered with the emphasis on the word "if". If someone "uses the law unlawfully", it is not "good".
 - b. The phrase: "Knowing this, that the law is not made for a righteous man" that "the law" can not get "a righteous man" any blessings. That requires him fulfilling God's requirements to receive the [Promises of God](#).
 - c. The phrases: "but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons" identified many types of "sinners". Basically, "the law" was written to identify "sin" and "sinners". "The law" was written to tell "sinners". the consequence of continuing to do "sin".
 - d. The phrase: "and if there be any other thing that is contrary to sound doctrine" tells us that there are other things which are wrong and will bring the judgment of God even if they are not specifically identified as "sin" by "the word of God".
 - e. The phrase: "According to the glorious gospel of the blessed God" means that all of this sentence is in harmony with "the glorious gospel of the blessed God".
 - f. The phrase: "which was committed to my trust" means that God trusted Paul to write out, and distribute. "the glorious gospel of the blessed God".
5. **C1-S5** How Paul was "enabled" to preach the gospel.
 - a. The word: "And" adds this sentence to the prior. This sentence explains what Paul was like before God saved him and put him into the ministry. It is important to realize that Paul writes: "because I did it ignorantly in unbelief". God treats such sin differently than He treats deliberate conscious sin.

- b. The phrase: "I thank Christ Jesus our Lord, who hath enabled me" lets us know that it is "Christ Jesus our Lord" Who determines which person receives which spiritual gift and what "office" and what job within the church.
 - c. The phrase: "for that he counted me faithful, putting me into the ministry" lets us know that we must prove ourselves to be "faithful" before He "puts (us) into the ministry".
 - d. The phrase: "Who was before a blasphemer, and a persecutor, and injurious" lets us know that "Christ Jesus our Lord" can overcome all of these sins and still use such a person. The person who is not used has a wrong attitude of heart such as the lazy person and the fool who refuses to let "the word of God" correct his doctrine.
6. **C1-S6** Here we see how "the Lord" made provision for the ministry that He gave to Paul.
 - a. The phrase: "which is in Christ Jesus" means that these blessings are only given to those people who do their part to maintain their ongoing personal relationship "which is in Christ Jesus".
 - b. The phrase: "was exceeding abundant with faith and love" means that we receive "faith and love" through this relationship.
 - c. The phrase: "the grace of our Lord was exceeding abundant" means that we did nothing to earn "faith and love" from God but that God gives these blessings "abundantly" to all who do their part to maintain their ongoing personal relationship "which is in Christ Jesus".
 7. **C1-S7** Realize that it is "Christ Jesus" Who is really doing the work through our life.
 - a. The phrase: "This is a faithful saying, and worthy of all acceptance" tells us that all saved are to "accept" this "saying".
 - b. The phrase: "Christ Jesus came into the world to save sinners" is the "saying" that all saved are to accept.
 - c. The phrase: "of whom I am chief" lets us know that if "Christ Jesus" could save Paul then He can save anyone. Only the person who refuses to believe is beyond salvation. And, our next sentence makes that clear.
 8. **C1-S8** Why God did things like He did.
 - a. The phrase: "Howbeit for this cause I obtained mercy" means that Paul "obtained mercy" in spite of his sin.
 - b. The phrase: "that in me first Jesus Christ might shew forth all longsuffering" lets us know that others are included because the word "first" demands that others follow.
 - c. The phrase: "for a pattern to them which should hereafter believe on him to life everlasting" means: "'Christ Jesus' is saving others the same way as He saved Paul'. He went to Paul, Paul did not go to Him. Then Paul accepted "Christ Jesus" as his personal "Lord". Then "Christ Jesus" commanded and Paul obeyed. Then "Christ Jesus" gave Paul additional blessings and things to do based upon the obedience of Paul. (all of this is seen in the book of Acts.)
 9. **C1-S9** How to respond after realizing the work of God in our life. Here we see that personal worship is expected. We also see that true worship consists of recognizing attributes of God which we do not have ("the King eternal, immortal, invisible, the only wise God"). We also see that we publically give "honour and glory" when we tell others these attributes of God.
 10. **C1-S10** Amen. This doubles the prior sentence and lets us know that we will be judged for if, and how much, we personally worship God.
 11. **C1-S11** How to do spiritual war. Please notice that this follows Paul's personal worship. If we do not first get the right attitude in our heart then God will not give us the position to serve Him. Please also see the message called **Pastoral Charge** for more details about this sentence.)
 - a. The word "charge" means: 'A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task'. The phrase: "This charge I commit unto thee" means: 'Timothy was given a legal command which included the necessary rights and responsibilities to accomplish the assigned task'. Any preacher who is "ordained" by a proper church also obtains the same. And, there will be a judgment which includes rewards and punishments depending upon the level of fulfilling the "charge".
 - b. The phrase: "son Timothy" means that Timothy had Paul's character in the faith. A man needs to obtain the true level of maturity and faith before a church ordains him.
 - c. The phrase: "according to the prophecies which went before on thee" is a reference to scripture and the "prophecies" of the 'Church Age'. A preacher is to be given his position based upon scripture and, as our next phrase says, he is to use scripture to "war a good warfare".

- d. The phrase: "that thou by them mightest war a good warfare" recognizes that we are in a spiritual war. We can fight a spiritual war only by using spiritual weapons. The things of this physical reality will not work. And, a preacher is not given his position to obtain some position in this world but he is given it to "war a good (spiritual) warfare".
- e. The phrase: "Holding faith, and a good conscience" tells us the two primary weapons in this spiritual "war".
- f. The phrase: "which some having put away concerning faith have made shipwreck" tells us that some started the spiritual "war" and then "made shipwreck" because they did not hold onto their "faith".
- g. The phrase: "Of whom is Hymenaeus and Alexander" names two men who made this error. Here we see that the truly Godly preacher names so that others will know who to stop trusting and following.
- h. The phrase: "whom I have delivered unto Satan, that they may learn not to blaspheme" tells us how we are to treat such people and why. First, we are to pray for God to turn them over to Satan for destruction of the flesh. This is the exact same thing that we are to do to someone who was put out of the church. Next, we are to do so "that they may learn not to blaspheme". This is not to be mean but to get them to fix their attitude just like a parent is supposed to punish a child, not to vent anger, but to change the child's attitude. And, If they "learn not to blaspheme", then they can be restored and God will not have to kill them early.

Chapter 2:

Chapter Theme: “Sound doctrine” is to be manifested by the life of the saved.

Paul starts this chapter with our testimony in the world, and especially with ministering to leaders. After that he deals with how women are to act. While many criticize and ignore Paul's instructions here, he is mainly concerned with all of us giving a Godly testimony to the world. People think he is down on women but that is looking at these instructions from a worldly view. Paul specifically states reasons from a spiritual view, which is the only way to truly accept these instructions. Indeed, all of the instructions in the Bible, but especially those in this epistle, must be taken from a spiritual view.

1. **C2-S1** Start by praying for people in authority.
 - a. The phrase: “I exhort therefore” means: 'Based upon the prior chapter, Paul is encouraging the following attitudes and actions'.
 - b. The phrase: “first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men” means: The primary (“first”) ministry of a pastor is prayer. The words of our phrase identify different types of prayers.
 - c. The phrase: “For kings, and for all that are in authority” means that government officials are to be a primary concern in our prayers.
 - d. The phrase: “that we may lead a quiet and peaceable life in all godliness and honesty” means: 'Here's why'. How many preachers rant and rave against ungodly leaders instead of going to their prayer closet and praying for them? How many advocate political activations instead of church wide corporate prayers for government leaders?
2. **C2-S2** Why we are to pray for leaders.
 - a. The phrase: “For this is good and acceptable in the sight of God our Saviour” means: 'Here's why'. What is “good and acceptable in the sight of God our Saviour” is our turning to Him for our protection (“our Saviour”) in true faith, as proven by our prayer life. Political activations prove that we are trusting in our own actions instead of trusting in “God our Saviour”.
 - b. The phrase: “Who will have all men to be saved” means that we are to pray for their true salvation. Once they have the indwelling “Holy Spirit”, He can change the way that they think and act.
 - c. In addition to that basic fact, our phrase also proved the lie that God '*God predestined some men to Hell*'. The Biblical truth is that '*God predestined all men to Heaven*' but God also gave us each a free will. Therefore, men are allowed to reject God's true “predestination” and send themselves to Hell.
 - d. The phrase: “and to come unto the knowledge of the truth” means that the “knowledge of the truth” is added (“and”) after our initial salvation. God not only '*God predestined all men to Heaven*' but God also '*predestined all men to have the abundant life through increased spiritual maturity*'. However, many saved also reject this “predestination” of God by refusing to spiritually mature.
3. **C2-S3** Second reason why we should pray for our leaders.
 - a. The word: “For” means: 'Here's why'. This sentence tells us why the prior sentences are true.
 - b. The phrase: “there is one God, and one mediator between God and men, the man Christ Jesus” means that there is only one source for all blessings (“one God”) and only one way to obtain those blessings (“one mediator between God and men, the man Christ Jesus”). In addition, “the man Christ Jesus” is the only way (“one mediator between God and men”) to obtain mercy and forgiveness. Many religious, such as the Jehovah Witnesses and Roman Catholics blatantly claim that there is another way to go to God besides going through “the man Christ Jesus”. Others claim the same thing through more subtle ways. However, our sentence proves that all of those claims are lies and doctrinal error.

4. [C2-S4](#) Why Paul was sent to the Gentiles. The phrase: "I speak the truth in Christ, and lie not" means that Paul based his claim on how "Christ" worked in and through his ministry. Paul did not rely on anything else for his claim.
5. [C2-S5](#) Paul's instructions for how we are to carry on with this ministry. We are to: "every where". The phrase: "lifting up holy hands" is taken as literal by many. This is OK but the true spiritual meaning is more important. That is: 'turning towards God in supplication and agreement to obey His commands'. In addition, it is important that we have the heart attitude of: "without wrath and doubting" This means that we must put aside all of our emotional responses to the circumstances of life and concentrate on what God is doing spiritually.
6. [C2-S6](#) How godly women are to act.
 - a. The phrase: "In like manner also" means that women are to concentrate on the spiritual more than on the physical.
 - b. The phrase: "that women adorn themselves in modest apparel, with shamefacedness and sobriety" tells us the spiritual attitude that women are to have.
 - c. The phrase: "not with braided hair, or gold, or pearls, or costly array" tells us the physical attitude that women are to not have.
 - d. The phrase: "But with good works" tells us how godly women are to make themselves attractive.
 - e. The phrase: "which becometh women professing godliness" tells us that "good works" are what makes godly women attractive ("becometh").
7. [C2-S7-S11](#) Tell us the attitudes, and actions, that women are to have in church.
 - a. The sentence: "Let the woman learn in silence with all subjection" means that they are to not object and cause a disturbance when they disagree with Bible truth.
 - b. The sentence: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" tells us that Paul was using his authority as a true God-appointed "apostle" to make this law for the 'Church Age'. It does not matter if we agree or disagree. We are to submit to our God-given human authority.
 - c. The sentence: "For Adam was first formed, then Eve" references [Genesis 2](#) where we see that when God first created women the purpose was for her to be "an help meet for him". The "help" do not command but are to be "in subjection". Thus, this order of authority was part of God's initial design and not something imposed by Paul. The devil tries to get us to go against God's design any way that he can. Thus, the objection to this command is a result of our sin nature and comes from the devil trying to cause problems for the man and for the woman. A woman who wants to be in authority, in spiritual and religious matters, is trying to take on a job that she was not equipped to do. . . .
 - d. The sentence: "And Adam was not deceived, but the woman being deceived was in the transgression" gives us another reason for this command. The "woman (was) deceived" which means that it is easier for Satan to spiritually deceive women than it is for him to deceive men. In addition, since she "was in the transgression", Satan can get women to act upon their wrong belief.
 - e. The sentence: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" tells us the blessings that God has for women that men do not receive. Reportedly, when a woman is pregnant, her blood and the baby's blood go through both. The baby is producing many special types of cells which can be easily converted into the specialty cells needed such as nerve cells or bone cells. And, reportedly, up to eighteen (18) years later, the mother can still have these cells in her blood. As a result, if she suffers some physical damage, her body can use those cells to repair the damage. Thus, science and medicine prove that this sentence is speaking about a physical salvation.

Chapter 3:

Chapter Theme: The requirements and responsibilities of officers within the church.

1. Paul started this epistle with establishing that he was specifying proper doctrine and authority within the church. He told how to identify Godly leaders and how to identify the ministers of Satan. He then went on, in Chapter 2, and said how we are to deal with leaders outside of the church and then specified the proper place of women within the authority of the church. Now, in chapter 3, he is dealing with "*bishops*" and "*deacons*". While most churches no longer follow this division, the "*bishops*" are supposed to take care of the spiritual needs of the church while the "*deacons*" are supposed to take care of the physical needs. **C3-S1** Start of instructions for bishops.
 - a. The word: "*bishop*" means: '*pastor of pastors*'. It is the highest level someone can obtain on the church today. Therefore, "*If a man desire the office of a bishop*", he is seeking the highest level possible in the church and God calls that "*a good work*".
2. **C3-S2** The proper life of a "*bishop*".
 - a. The phrase: "*A bishop then must be blameless*" means that there can be no worldly "*blame*" attached to such a man. I was on a pulpit committee once and someone objected to getting the credit reports of potential candidates. Such action is not wrong but is part of '*due diligence*'.
 - b. The phrase: "*the husband of one wife*" means he must be married and only one wife at a time. (Death ends the marriage relationship.) There are lots of men who do not fulfill this requirement and claim that it must be changed rather than accept their disqualification. Such men lead many others into doctrinal error and are no better than the women who object to the requirements of the prior chapter.
 - c. The phrases: "*vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous*" tell us the type of life he must lead. Please see the detail note for the detail definitions of these words and their doctrinal importance.
 - d. The phrase: "*One that ruleth well his own house, having his children in subjection with all gravity*" tells us how to judge how the man acts in private. Many people appear different in public than they do in private but his wife and children know how he acts in private because that is whom they have to live with.
 - e. The phrase: "*For if a man know not how to rule his own house, how shall he take care of the church of God?*" tells us why the other requirements exist. This phrase is often ignored when someone wants an unqualified man to become pastor.
3. **C3-S3** Why he can not be a "*novice*". It takes a certain level of experience in order to avoid traps, especially spiritual traps.
4. **C3-S4** Why he must have a good testimony. Please consider the prior note about a good credit report. Many churches have been led into borrowing money to build instead of relying on God to provide what is needed when it is needed. And, when they over-build and have trouble paying their bills, people blame God instead of saying that the church people disobeyed the commandment of God. This is only one example of where a church can be led into error if they ignore these requirements.
5. **C3-S5** "*Deacons*" have similar requirements.
 - a. The word: "*Likewise*" means: that the requirements for "*deacons*" are similar to the requirements for "*pastors*".
 - b. The phrases: "*must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience.*" describes the character that he must display. Please see the detail note for the detail definitions of these words and their doctrinal importance.
 - c. Please note that, according to "*the word of God*", "*deacons*" take care of the physical needs of the church while "*pastors*" take care of the spiritual needs. Any church which has "*deacons*", or any

other church member, dictating spiritual matters to the "pastor" is out of the design and will of God.

6. [C3-S6](#) Testing is required.
 - a. The word: "And" means that this sentence is adding to the requirements for "deacons".
 - b. The phrase: "let these also first be proved" means that the church is to watch their life long enough to know how they truly live.
 - c. The phrase: "then let them use the office of a deacon, being found blameless" means: 'let them take care of the physical needs of the church but only after they have been "found blameless"'.
7. [C3-S7](#) Requirement for wives of deacons. This requirement is to verify how they act in private.
8. [C3-S8](#) Home testimony of deacons. This requirement also is to verify how they act in private.
9. [C3-S9](#) Reward of deacons.
 - a. The phrase: "well purchase to themselves a good degree" speaks of everlasting rewards in Heaven.
 - b. The phrase: "and great boldness in the faith which is in Christ Jesus" speaks of their doing the work of the "kingdom of God" here in this physical life.
10. [C3-S10](#) Why Paul is writing.
 - a. The phrase: "These things write I unto thee, hoping to come unto thee shortly" tells us what Paul hoped would happen but which did not happen.
 - b. The phrase: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God" means that Paul is telling Timothy, and all future pastors, how "to behave thyself in the house of God".
 - c. The phrase: "which is the church of the living God" means that pastors are to remember that the "church" belongs to God and not to them.
 - d. The phrase: "the pillar and ground of the truth" tells us that "the word of God", and all applications which teach us God's truth, belong to the "church" and not to some preacher.
11. [C3-S11](#) The basis of all that Paul has instructed.
 - a. The word: "mystery" means: 'Something that was hid by God until He decided to reveal it'. The "mystery of godliness" is, basically, God bringing the "New Testament" into existence. The phrase: "without controversy great is the mystery of godliness" means: 'there can be no argument against saying that: God bringing the "New Testament" was great'.
 - b. The phrase: "God was manifest in the flesh" was the first step in God doing this and "God was manifest in the flesh" in the form of "Jesus Christ".
 - c. The phrase: "God was...justified in the Spirit" means That God's "Holy Spirit" provided the power for all of the miracles done by "Jesus Christ". This "justified" the claim that "Jesus Christ" was "declared to be the Son of God" ([Romans 1:4](#)).
 - d. The phrase: "seen of angels" speaks of the servants of God and of devils. The servants of God were there at His birth, His suffering in the Garden, His resurrection and many more times. Devils saw Him all through His ministry and acknowledged that he was "the Son of God". Please see the Doctrinal Study called: [Jesus and Devils](#) for more details.
 - e. The phrase: "preached unto the Gentiles" is declared in detail in the [Book of Acts](#). This is what the religious Jews fought against all throughout their history and even in the Jerusalem Church.
 - f. The phrase: "believed on in the world" is speaking about everyone who has been saved.
 - g. The phrase: "received up into glory" references [Acts 1:9](#) and speaks of where He is physically at this time.

Chapter 4:

Chapter Theme: Avoiding doctrinal error.

This chapter tells us the proper handling of doctrine and of the preacher who is responsible for the doctrine. Paul has dealt with the proper structure of the church in prior chapters and is now moving onto the subject of doctrine. First, Paul warns about doctrinal error that will come into the church and gives general instructions on how to avoid such. Then he deals with the office of pastor because it is the pastor's job to keep doctrinal error out of the church. In particular, the pastor is to take care of himself spiritually because if he neglects his own spiritual life then he will be led into error and, thereby, the church is led into error.

1. **C4-S1** Warning about people teaching doctrinal error.
 - a. The phrase: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" is speaking about today.
 - i. The word: "Spirit" means: God's "Holy Spirit" because the word is capitalized. Please use the link in the sentence outline, of the Detail Study, to see the Word Study which deals with every usage of this word in "the word of God" and explains the three types of spiritual beings.
 - ii. The phrase: "speaketh expressly" means that there can be absolutely no question about this doctrine coming from God's "Holy Spirit" and, therefore, being true.
 - iii. The phrase: "some shall depart from the faith" means what people call being 'backslidden'. Our sentence makes this condition far worse than people think when they talk about being 'backslidden'. In addition, these people are not the lost because the lost never had "the faith" to depart from.
 - iv. The word "seduce" means: "To draw aside or entice from the path of rectitude and duty in any manner, by flattery, promises, bribes or otherwise; to tempt and lead to iniquity; to corrupt; to deprave". Think about some guy talking a girl into a sex act before they are married. The phrase: "giving heed to seducing spirits" means that these "spirits" ('devils') promise pleasures and fulfillments of lusts while hiding the long-term consequences to people who listen to them. When People "give heed" they 'listen and obey'.
 - v. The phrase: "and doctrines of devils" means: 'the sources of such teachings ("doctrines") are devils'. One of their most effective doctrines is to get people to call them 'daemons' so that people don't associate them with the Biblical warnings against "devils". Our initial phrase warns us that people who truly 'backslide' are truly 'listen to and obey' "doctrines of devils".
 - b. The phrase: "Speaking lies in hypocrisy" means that these people claim to be, and pretend to be, something other than what they truly are. Truly godly people live what they claim and preach.
 - c. The word "conscience" means: 'Internal or self-knowledge, or judgment of right and wrong; or the faculty, power or principle within us, which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them'. Everyone is born with a "conscience" which causes them to seek God and salvation. However, the phrase: "having their conscience seared with a hot iron" means that these people have made it impossible for their "conscience" to warn them when they are doing wrong.
 - d. The phrase: "Forbidding to marry, and commanding to abstain from meats" identifies the practices of many religions but the best known for these doctrines is the Roman Catholic Church.
 - e. The phrase: "which God hath created to be received with thanksgiving of them which believe and know the truth" tells us that the prior doctrines are lies from devils.
 - f. What we see in this sentence are very simple ways to know major doctrines which we are to reject along with anyone who preaches them.
2. **C4-S2** Why their religious rules are wrong.

- a. The word "for" means: 'Here's why'. This sentence is telling us why the prior sentence is true. In Paul's day there was a big argument about meat offered to idols. Likewise, today some people claim that all meat eaters are cannibals because they have believed lies from devils.
 - b. The phrase: "every creature of God is good, and nothing to be refused, if it be received with thanksgiving" tells us that we can eat anything "if it be received with thanksgiving".
 - c. The phrase: "For it is sanctified by the word of God and prayer" tells us why the rest of the sentence is true.
3. **C4-S3** A pastor is to remind people about how to take care of religious rules.
 - a. The phrase: "If thou put the brethren in remembrance of these things" tells the pastor his requirement to be "a good minister of Jesus Christ".
 - b. The phrase: "nourished up in the words of faith and of good doctrine" tells the pastor what, and how, he is to "put the brethren in remembrance of these things".
 - c. The phrase: "whereunto thou hast attained" means that the pastor is to pass on all the doctrine which he has received. Effectively, he is to replace himself.
 4. **C4-S4** How to deal with error from culture.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing directions. Where the prior sentence told the preacher what to preach, this sentence tells him what to reject.
 - b. The phrase: "profane and old wives' fables" means: 'anything which goes against what "the word of God" literally teaches'. The most obvious is 'Evolution'. The word "profane" means: 'treats what comes from God as common'. The word "fable" means: 'a made up story'.
 - c. The phrase: "and exercise thyself rather unto godliness" means: 'spend all of your effort to increase "godliness" in your life and in the lives of other people'.
 5. **C4-S5** Why "godliness" is to be our main goal in life.
 - a. The phrase: "For bodily exercise profiteth little" means that there is a "little profit" in "bodily exercise", but not a lot. Some people deny this fact and claim that there is no "profit". Others live a life which shows that they believe that there is great "profit". Others claim results which do not truly come from "bodily exercise". We need to be careful what we believe about "bodily exercise" and medical claims because there are a lot of liars who make much money by selling false hopes about extending the physical life.
 - b. The word "but" means that this phrase is continuing the subject of what is "profitable" while changing directions. In addition, the word "godliness" is dealing with a spiritual attribute which usually does not directly apply to the physical. As a result, the phrase: "but godliness is profitable unto all things" is not easily understood. However, the spiritual trumps the physical and "godliness", combined in God's provision and protection, produces more "profit" than "bodily exercise".
 - c. The phrase: "having promise of the life that now is, and of that which is to come" means that being "godly" comes with a promise of God's provision and protection in this life and in eternity.
 - d. The reader needs to do a word study on all forms of the word "godly" to find all of the promises associated with this characteristic which comes from God.
 6. **C4-S6** Tells us that the prior sentence "is a faithful saying".
 7. **C4-S7** What was said prior is true "because we trust in the living God".
 - a. The word "for" means: 'Here's why'. The phrase: "For therefore we both labour and suffer reproach" means: that the truly saved, who will receive the promises of God, "both labour and suffer reproach" in proof of what they truly believe. Those people who claim to believe God, but who are not willing to "both labour and suffer reproach", prove themselves to be liars and will not receive the blessings from God.
 - b. The phrase: "because we trust in the living God," says why some saved people are willing to "both labour and suffer reproach".
 - c. The phrase: "who is the Saviour of all men" means: 'God is the Saviour of all men'. However, many are not saved because they refuse to do things God's way. This is true for going to Heaven and for avoiding the consequences of sin here in this life and in eternity.
 - d. The phrase: "specially of those that believe" means that saved people who truly "believe" receive greater salvation ("specially") than saved people who refuse to believe the commandments which render the "abundant life".
 8. **C4-S8** Explain the truth and demand obedience to it. ("These things command and teach").

9. **C4-S9** How to show that you preach the truth.
 - a. The phrase: "Let no man despise thy youth" can be applied to any physical trait which people can use to "despise" God's messenger. We are to not look at the physical attributes but look for the power of God in the life and ministry of the messenger.
 - b. The phrase: "but be thou an example of the believers" is very clear. the preacher is to live what he preaches. (Please see the Message called: **Follow Me As I Follow Christ** for more details.)
 - c. The phrase: "in word, in conversation, in charity, in spirit, in faith, in purity" tells all of the character attributes that the preacher is to be an example in. Please see the Detail Study for more on these words.
10. **C4-S10** The main jobs of a pastor. ("Till I come, give attendance to reading, to exhortation, to doctrine.")
11. **C4-S11** Exercise the spiritual gift of a pastor.
 - a. The phrase: "Neglect not the gift that is in thee" means: 'put the spiritual gift to use on a regular and consistent basis'.
 - b. The phrase: "which was given thee by prophecy" means that the church followed the dictates of scripture ("prophecy") when they ordained Timothy. When they did this, God honored their choice of Timothy as a preacher and gave him the spiritual gifts required for him to do the job assigned to him.
 - c. The phrase: "with the laying on of the hands of the presbytery" means that it was the church members who "laid hands" on Timothy, not the apostle. Supposedly, the Apostolic Church claims that only people who had hands laid on them in succession from the original apostles can pass on a spiritual gift. This phrase proves that claim to be doctrinal error.
12. **C4-S12** Devote your mind and life to your God-given job.
 - a. The phrase: "Meditate upon these things" means 'think about these things and all of the possible applications and consequences of them'.
 - b. The phrase: "give thyself wholly to them" means: 'devote your life to doing the commandments of this epistle'.
 - c. The phrase: "that thy profiting may appear to all" means that when the preacher does these things, others will see his spiritual "profit".
13. **C4-S13** How to do the prior sentence.
 - a. The phrase: "Take heed unto thyself" means: 'Pay close attention to what you are doing'.
 - b. The phrase: "and unto the doctrine" means: 'make sure that you are sticking to the true doctrine'.
 - c. The phrase: "continue in them" means: 'keep on keeping on doing the doctrines'.
 - d. The phrase: "for in doing this thou shalt both save thyself, and them that hear thee" means: 'by doing these doctrines you will avoid the consequences of sin and help others to avoid the consequences of sin'.

Chapter 5:

Chapter Theme: How the pastor is to deal with church members.

After dealing with more general things, such as doctrine, and the higher offices of the church, Paul now instructs on dealing with members within the church. Of particular concern are the identification of "widows" that the church is to care for. The main concern is that the church not support people who will damage the testimony of the church. This is also where we see "use a little wine for thy stomach's sake", which is often perverted by taking it out of context and perverting the message of this sentence. Within context it does not allow for sin but removes the possibility of sin. Our chapter ends with the warning that we don't know the final judgment of people, and will not know about some people, until they are judged by God. Thus, the final message is to obey the rules given and to wait on the judgment of God for things which we don't understand.

1. **C5-S1** How to deal with members of the church.
 - a. The word "elder" is often defined with a non-Biblical meaning. It means: 'an older person who is highly respected and accepted as a ruler among people'. In the Bible, Paul instructed his preachers to "ordain elders", which meant: 'formally acknowledge which of the elders led people in a godly way'. With that in mind, our first phrase says: "Rebuke not an elder, but intreat him as a father". More than one pastor has disobeyed this command and drove the "elder" away from the church. And, when the "elder" left, many others followed him and the church had a split. As a result, the pastor blamed the "elder" for the church split when God will hold the pastor as responsible. Thus, a wise pastor will obey this command.
 - b. The phrase: "and the younger men as brethren" means to display the love that you have for "brethren" when dealing with "younger men" in the church.
 - c. The phrase: "The elder women as mothers" is important because "the elder women" have a lot of influence just like "elders" do. In addition, "the elder women" usually have learned how to be effective in prayer. A pastor needs those women praying for him and not against him.
 - d. The phrase: "the younger as sisters, with all purity" is a critical instruction. Nothing will destroy a pastor's career like being accused of wrong sexual behavior towards "young women". Even if he is proven innocent, people will refuse to believe the evidence and think that the church is covering the truth. The pastor will have to leave regardless of the truth.
2. **C5-S3** The church is to not provide for widows with family.
3. **C5-S4** The type of widows which the church is to help.
 - a. The phrase: "Now she that is a widow indeed, and desolate" describes the type of woman that the church is to help. A woman can be "a widow indeed" but not receive help because she is not "desolate". The rest of this sentence describes the type of woman who is qualified as "a widow indeed".
 - b. The phrase: "trusteth in God, and continueth in supplications and prayers night and day" describes the character, and activity, of the type of woman who is qualified as "a widow indeed".
4. **C5-S5** The type of widows which the church is to not help.
 - a. The word "But" continues the subject of the prior sentence while changing directions. This sentence gives the exception to a claim that a woman is "a widow indeed" whom the church is to support.
 - b. The word "liveth" means: 'ongoing living'. This is not doing something once in a while to have pleasure. This sentence describes a woman who is living for physical pleasure. Our sentence says that such a woman is spiritually "dead" "while she (physically) liveth".
5. **C5-S6** Why these rules are to be kept.
 - a. The word "charge" is defined as: 'A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task'. The phrase: "these things give in charge" can be considered to be applied to all that is in this epistle before this sentence. That is: the pastor is to make the doctrine of this epistle a

formal "charge" to all of the church members. If the church members treat the commandment of this epistle as a "charge" from God, then they can be "blameless".

6. [C5-S7](#) Precept that these rules are based upon. This sentence should be clear to all on the surface. There is no hidden meaning.
7. [C5-S8](#) Additional rules for widows to be supported by the church.
 - a. The phrase: "Let not a widow be taken into the number under threescore years old" means that the "widow" must be at least sixty (6) years old before the church agrees to support her.
 - b. The phrase: "having been the wife of one man" includes a widow who married again, after being widowed, and then became a widow another time.
 - c. The phrase: "Well reported of for good works" means that she has a reputation in the church of doing work in the "kingdom of God".
 - d. The phrase: "if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted" are examples of the "good works" mentioned in the prior phrase.
 - e. The phrase: "if she have diligently followed every good work" is a general round-up of everything which should be considered. And, the most important word, of this phrase, is: "diligently".
8. [C5-S9](#) Rules for younger widows.
 - a. The phrase: "But the younger widows refuse" is written because such should be able to support themselves or find a man to marry.
 - b. The phrase: "for when they have begun to wax wanton against Christ, they will marry" means: 'Here's why to refuse to support them'. The younger widows, who will not "wax wanton against Christ", will not ask the church to support them. Therefore, this phrase is true because only women who will ask for support will also act this way if they are given the support.
 - c. The phrase: "Having damnation, because they have cast off their first faith" tells us how God will treat such lazy people. Paul writes that they "have cast off their first faith" because the non-lazy will have faith in God's provision and go to work, under God's direction, instead of looking for a hand-out.
9. [C5-S10](#) Consequence of supporting younger widows who are lazy and looking for a free hand-out.
10. [C5-S11](#) Instructions for younger widows.
 - a. The phrase: "I will therefore" means: "This is what Paul is commanding as an apostle. He does not have a command from the Lord but has authority, from the Lord, to make this command".
 - b. The phrase: "that the younger women marry, bear children, guide the house" is general instructions for all "younger women". Obviously, there can be exceptions such as for a barren women. However, these general guidelines can still be followed within her ability to do so.
 - c. The phrase: "give none occasion to the adversary to speak reproachfully" tells us what happens when "younger women" refuse to follow these guidelines.
11. [C5-S12](#) Why Paul gave these instructions. ("For some are already turned aside after Satan.")
12. [C5-S13](#) General instructions to all about widows. This sentence is just an application of the precept found in [1Timothy 5:8](#).
13. [C5-S14](#) How to deal with elders in the ministry. Paul started the chapter writing about "elders", then he dealt with "widows". Now he is returning to the subject of "elders".
 - a. The phrase: "Let the elders that rule well" qualifies which "elders" Paul is writing about and also lets us know that there are some "elders" who do not "rule well".
 - b. The phrase: "be counted worthy of double honour" means: 'they are to be given double the respect and recognition for what they have done'. Many preachers claim that this means they are to be given double money but that is due to a wrong interpretation of [Matthew 15:4-6](#) and [Mark 7:10-13](#). In those accounts, "Jesus" used their handling of money as an example of their disobeying God's command to "honour thy father and mother".
 - c. The word "especially" lets us know that there are "elders that rule well" but do not "labour in the word and doctrine". In addition, many preachers claim that the phrase "who labour in the word and doctrine" is limited to preachers but that is not true. And, the word "preacher" is used in "the word of God". Therefore, if God wanted this command limited to "preachers", God would have had Paul write that.
14. [C5-S15](#) Scriptural basis of commands.

- a. The word: "For" means: 'Here's why'. This sentence is giving us a scriptural basis for the command in the prior sentence. This sentence quotes is [Deuteronomy 25:4](#). In this sentence, Paul is applying that command to "elders who labour in the word and doctrine".
15. [C5-S16](#) Additional scriptural basis. This sentence quotes is [Leviticus 19:13](#) and [Deuteronomy 24:14-15](#).
 16. [C5-S17](#) Accusations against elders. Paul is giving this instruction because people lie, especially when they are corrected and don't like the correction. One of the biggest ways that this sentence is disobeyed is that people accept the word of rumor instead of demanding that someone be a true "witness". The secondary way that this sentence is disobeyed is that people accept the word of a single accuser.
 17. [C5-S18](#) Handling public sin. This commandment is often ignored because a pastor is worried about upsetting people. Then, after the pastor disobeys, he ends up wondering why he has so many problems of rebellion and sin in his ministry.
 18. [C5-S19](#) All of the witnesses who will testify against those who break these church rules include: "God, and the Lord Jesus Christ, and the elect angels". In addition, the word "charge" makes this a legal matter and warns the pastor that he will be judged for disobeying this "charge".
 19. [C5-S20](#) Basic requirement of behavior for a pastor. ("Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.")
 20. [C5-S21](#) Use medicine for health problems. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.". People pervert this sentence to try and excuse becoming a drunk. Notice that our sentence says: "for thy stomach's sake and thine often infirmities" and drunks claim that they are sick if they don't drink. However, Timothy was sick before he drank wine, not as a result of it. In addition, our sentence says: "a little wine" and drunks do not stick to "a little". The fact is that there are parasites in the water of many lands which makes many people sick. A little alcohol will kill the parasites and the amount needed is not enough to affect how someone feels. Enough to get drunk is definitely not needed. Thus, this sentence is only telling us to take necessary medicine.
 21. [C5-S22](#) We don't always know about the sins of people.
 - a. The phrase: "Some men's sins are open beforehand, going before to judgment" means that some sins are judged quickly and the consequences are readily seen.
 - b. The phrase: "and some men they follow after" means that some sins are hidden and we do not see the consequences until much later with some sins not judged until the person goes before God. However, no matter how soon a sin is judged, all sins receive judgment from God. Therefore, the preacher is to preach against all sins.
 22. [C5-S23](#) We don't always know about "good works".
 - a. The word "Likewise" means that "good works" are revealed in a similar manner to sins.
 - b. The phrase: "also the good works of some are manifest beforehand" means that some "good works" are revealed in this life, before the judgment of God ("beforehand").
 - c. The phrase: "and they that are otherwise cannot be hid" means that "good works", which are not revealed in this life ("otherwise"), , will be revealed by God ("cannot be hid") ([1Corinthians 4:5](#)).

Chapter 6:

Chapter Theme: How to deal with people who are outside of the church.

Now that Paul is done explaining how we should deal with people within the church he is going to explain how to deal with people who are outside. The main emphasis is on our maintaining a testimony of "godliness".

In this chapter Paul tells us how to deal with the world outside of the church. The first three sentences tell employees how to deal with employers. The next four sentences deal with the doctrine and attitude that saved people are to have about the things of this world with the two sentences after that warning about dangerous attitudes about money. The next four sentences give the "man of God" the right attitudes and actions to have in all areas of life. After this we have a final warning to "them that are rich in this world" and a final warning to the preacher. Then Paul ends the chapter and epistle with: "Grace be with thee. Amen". Thus, we see that our epistle is giving final warnings to different groups of people.

1. **C6-S1** How saved are to treat their employers.
 - a. Today, the word "servant" can be applied to the word employee. Today, the word "master" can be applied to the word boss. Thus, the phrase: "Let as many servants as are under the yoke count their own masters worthy of all honour" means: 'employees are to respect their bosses, and recognize the things which the employers give them, regardless of what the employee thinks about the employer on a personal level'.
 - b. The phrase: "that the name of God and his doctrine be not blasphemed" means: 'this is why the command in the first phrase is given'. All saved are to let everyone around them know that they serve the "Lord Jesus Christ". If we act wrongly, then His "name and his doctrine" will be "blasphemed". The "name of God and his doctrine" are to be honored with our life.
2. **C6-S2** Dealing with treat "believing masters".
 - a. Our sentence starts with the word "And", which means it is added to the prior and is continuing the subject about how employees are to act.
 - b. The phrase: "they that have believing masters" means that this instruction is not applied to lost bosses.
 - c. The phrase: "let them not despise them, because they are brethren" means that the employee is to not think poorly of a saved boss and is to not expect to get away with wrong behavior simply because both are saved.
 - d. The phrase: "but rather do them service" means: 'instead, they are to make an extra effort in their service and show God that they appreciate God giving them a saved boss'.
 - e. The phrase: "because they are faithful and beloved, partakers of the benefit" means: 'saved employees are to do this because of how God feels about the saved boss'.
3. **C6-S3** "These things teach and exhort". The pastor is to make an extra effort to "teach and exhort" these things about the relationships between the saved so that "the name of God and his doctrine be not blasphemed".
4. **C6-S4** People to stop associating with.
 - a. The phrase: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" is identifying "false teachers". Please see the Doctrinal Study called: **False Things according to the Bible**, for more details. Please also notice that our phrase says: "even the words of our Lord Jesus Christ". This means that we are to use the New Testament, and not religious doctrine, for making this judgment.
 - b. Please also notice that our phrase says: "and to the doctrine which is according to godliness". This means that we are also to see if his "doctrine" encourages people to have "godliness" in their life. Many times I have experienced people objecting to a "doctrine", which encourages people to have "godliness" in their life, simply because it goes

- against their religious traditions. Our sentence is telling us the right standard to use when judging a "doctrine".
- c. The phrase: "He is proud, knowing nothing" describes the true character and authority of a "false teacher".
 - d. The phrase: "but doting about questions and strifes of words" describes his basic action when he claims to be teaching. In particular, look at the phrase; "doting about questions". The first thing that Satan did, in order to get Adam and Eve to sin, was to question "the word of God" ([Genesis 3:1](#)).
 - e. The phrases: "whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds" describe the results of "false teachers".
 - f. The phrase: "and destitute of the truth" means the "doctrines" of "false teachers" either pervert "the truth" from "the word of God" or have no basis in "the word of God". Please see the Word Study on [truth](#) about the true Biblical doctrine of this word.
 - g. The phrase: "supposing that gain is godliness" means that they "suppose" that "gain", in this world such as renown among men, "is godliness". However, true "godliness" is having the character of God and the approval from God.
 - h. The phrase: "from such withdraw thyself". Please notice that we are to not argue with these people. We are to get away from such and let God deal with them. God did not bring judgment upon Sodom until after saved Lot was dragged from the city. And, other places tell us that the saved "sanctify" the lost that they have a relationship with. Therefore, God will not judge the "false teachers" until after God's people "withdraw themselves".
5. [C6-S5](#) "But godliness with contentment is great gain".
 - a. The word "but" is continuing to subject of the prior sentence while going in a different direction. Many people ignore this first word when dealing with this sentence. However, it is contrasting true "contentment" with the false "contentment" that the "false teachers" hope to get from worldly "gain". True "contentment" only comes from God and only after we truly have "godliness" in our life. Thus, the "false teachers" know, intellectually, that they need to have "godliness" before they can get "contentment", but they are using the wrong definition for "godliness". As a result, they receive neither "godliness" nor "contentment". This shows us how important it is to use the correct definition for Bible words and how important it is to consider the context when trying to understand the true meaning of "the word of God".
 - b. The phrase: "godliness with contentment" means that "godliness", by itself, is not sufficient.
 - c. The phrase: "is great gain" is applicable here in this physical life and in eternity.
 6. [C6-S6](#) Why the prior sentence is true.
 - a. The word "for" means: 'Here's why'. This sentence is telling us why the prior sentence is true.
 - b. The phrase: "we brought nothing into this world" means: 'when you were born the only thing that you has was your literal physical body'. Life starts at conception, which is when your spirit was attached to your body by God and that was when you first started to develop your soul. Birth is when you came "into this world" from your mother's womb.
 - c. The phrase: "and it is certain we can carry nothing out" means that death is when we leave our body behind. Since we can not take our body, we certainly can not "carry anything physical out". However, we take the character we develop because our spirit takes our soul with it. In addition, we have punishments and/or rewards waiting for us depending upon what we lay up in the spiritual reality while we are in this physical reality.
 - d. The main message of this sentence is that it is a waste to accumulate things in this physical reality since "it is certain we can carry nothing out".
 7. [C6-S7](#) All that is promised to us from God.
 - a. Our sentence starts with the word "And", which means it is added to the prior and is continuing the subject about how the waste it is to accumulate things in this physical reality.
 - b. The phrase: "having food and raiment" tells us the only things which we really need in this physical reality.
 - c. The phrase: "let us be therewith content" means don't be upset if God does not give you more in this physical reality. [1Corinthians 10:13](#) tells us: "God is faithful, who will not suffer you to be tempted above that ye are able". If our having more things in this physical reality would cause us to turn from God, then He restricts those things because He loves us.
 8. [C6-S8](#) The trap of covetousness.

- a. The word "But" is continuing to subject of the prior sentence while going in a different direction. Many people ignore this first word when dealing with this sentence. However, it is contrasting those saved people who will be "content" with saved people who are always wanting more than God provides to them. These types of people are "covetous". Please search for the word "covetous" and see the Section called Jesus and the Ten Commandments, in the Study called Significant Gospel Events, for more on this subject.
 - b. The phrase: "will be rich" is often misunderstood. Most often, this phrase describes people who consider themselves to be poor.
 - c. The phrase: "they that will be rich fall into temptation and a snare" means that these are the consequences of being "covetous".
 - d. The phrase: "and into many foolish and hurtful lusts" adds these consequences to the prior phrase. Please see the detail note for more on these words.
 - e. The phrase: "which drown men in destruction and perdition" describes the end result of being "covetous".
 - f. Please see the Message called: Godly Finances for more on this wrong attitude.
9. C6-S9 "The love of money".
- a. The word "for" means: 'Here's why'. This sentence is telling us why the prior sentence is true.
 - b. The phrase: "the love of money" is often misquoted as only the word "money". The first is an attitude and the second is an object. God is mainly concerned with the attitude of our heart.
 - c. The phrase: "is the root of all evil" identifies the source attitude for "all evil". Supposedly, fighting over money is one of the main causes of divorce.
 - d. The phrase: "which while some coveted after, they have erred from the faith" means that "the love of money" causes people to spiritually "err" and to turn "from the faith".
 - e. The phrase: "and pierced themselves through with many sorrows" tells us the end result of having "the love of money".
10. C6-S10 General instructions to the "man of God".
- a. The word "But" is continuing to subject of the prior sentence while going in a different direction. Paul is still writing about our attitude about "money" and is instructing the "man of God" to run from ("flee") an attitude of "covetousness". In addition, since Paul uses the phrase of: "these things", he is including other subjects covered earlier in this chapter such as seeking worldly recognition.
 - b. The phrase: "O man of God" means this commandment is applied to anyone who personally ("thou") belongs ("of") to God.
 - c. The phrase: "flee these things" means to run away from even the temptation of the sins mentioned earlier in this chapter.
 - d. The phrase: "and follow after righteousness, godliness, faith, love, patience, meekness" tells us the character traits to seek instead.
11. C6-S11 What the "man of God" is to concentrate on doing.
- a. The phrase: "Fight the good fight of faith" means that our fight is spiritual in nature. We are not to fight people nor fight about things of this physical reality. In addition, acting in true Biblical "faith" is one of the most difficult things for us to do. We must "fight" our own sin nature in order to act in true Biblical "faith".
 - b. The phrase: "lay hold on eternal life" means to keep "eternal life" always as the main focus of our life.
 - c. The phrase: "whereunto thou art also called, and hast professed a good profession before many witnesses" means saved people start out this way, and we are "called" to live this way, but continuing to do so is a "fight".
12. C6-S12 Why the pastor must do right.
- a. The word "charge" means: 'A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task'. More about the seven "charges", that are in this epistle, is in the Message called A Pastoral Charge. The phrase: "I give thee charge in the sight of God...and before Christ Jesus" means: that Paul is calling on God the Father and "Christ Jesus" to enable Timothy to do this job and to also judge him for how well he fulfills this "charge".

- b. The phrase: "who quickeneth all things" means that it is God the Father who makes "all things" spiritually alive ("quickeneth"). Paul is reminding Timothy that it is God the Father Who gives him all of the spiritual power to do the job.
 - c. The phrase: "who before Pontius Pilate witnessed a good confession" reminds Timothy of the example from "Christ Jesus" when He was facing torture and death. And, we will be judged for how well we follow the example of "Christ Jesus".
 - d. The phrase: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" tells us how we personally ("thou") are to "keep this commandment" until our death ("the appearing of our Lord Jesus Christ").
 - e. The phrase: "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" is speaking ("prophesying") about the 1,000 years reign of Christ.
 - f. The phrase: "Who only hath immortality" is speaking about one of His attributes as God.
 - g. The phrase: "dwelling in the light which no man can approach unto" speaks about His currently being physically in Heaven. It also is, symbolically, speaking about His having wisdom and understanding ("dwelling in the light") "which no man can approach unto". (Not only can no man match His wisdom and understanding, but they can't even come close to matching it.)
 - h. The phrase: "whom no man hath seen, nor can see" means that "no man" has ever fully understood ("seen") and that no man can fully understand the wisdom and understanding of "our Lord Jesus Christ".
 - i. The phrase: "whom be honour and power everlasting" tells us what is due to "our Lord Jesus Christ" because of these attributes.
13. [C6-S13](#) "Amen". This doubles what the prior sentence said and makes it something that we will be judged for accepting or rejecting.
14. [C6-S14](#) Final "charge" to the rich.
- a. Please see the Message called: [Godly Finances](#) for more on this attitude.
 - b. The phrase: "Charge them that are rich in this world" is a different group of people than what Paul wrote about in [1Timothy 6:9](#). While that other group all had a wrong attitude, this group includes many people, such as Abraham, Job and king David, who did not have a wrong attitude.
 - c. The phrase: "that they be not highminded, nor trust in uncertain riches" tells these people attitudes to avoid. Since they "are rich in this world", they have a greater temptation to get these wrong attitudes.
 - d. The phrase: "but (trust) in the living God, who giveth us richly all things to enjoy" tells us the right attitude for all to keep, especially "them that are rich in this world".
 - e. The phrase: "That they do good, that they be rich in good works" tells us what these people are to do.
 - f. The phrase: "ready to distribute, willing to communicate" tells us the attitude they are to keep.
 - g. The phrase: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" tells us the purpose of life that they are to keep. Everything that we receive in this life is to be used to further the "kingdom of God" and, thereby, lay up "treasure in Heaven". (Please see the message called: [Laying up Treasure in Heaven](#).)
15. [C6-S15](#) How to stay right.
- a. The phrase: "O Timothy, keep that which is committed to thy trust" means: 'Don't ever let go of what God has trusted you to keep'.
 - b. The phrase: "avoiding profane and vain babblings" is talking about what people claim to believe but which they can not provide any evidence to support. Paul wrote, in this epistle, about "profane" things in: this sentence, [1Timothy 1:9](#) and [1Timothy 4:7](#). Paul wrote, in this epistle, about "vain" things in: this sentence and [1Timothy 1:6](#). This phrase is reminding Timothy, and us, of the doctrine which Paul already presented.
 - c. The phrase: "and oppositions of science falsely so called" directly applies to 'Big Bang' and 'Evolution'. Throughout time, it also has been applied to other lies which have since been discredited, such as the existence of mermaids. Any idea which claims to be science, but which does not follow the 'Scientific Method', is "science falsely so called".
 - d. The phrase: "Which some professing have erred concerning the faith" warns us to be careful about religious traditions. Many of the traditions, which are preached as Bible truth, are actually doctrinal error. That is why the child of God, and especially the preacher, needs to verify everything that they are taught before declaring it to be Bible truth.

16. [C6-S16](#) Paul's final blessing. ("Grace be with thee.")
17. [C6-S21](#) "Amen". This doubles what the prior sentence said and makes it something that we will be judged for accepting or rejecting.

God in 1 Timothy

from God:	
grace and peace	1:2 ,
of God:	
commandment	1:1
sight	2:3 , 6:13
church	3:5
house	3:15
creature	4:4
Word	4:5
name	6:1
man	6:11
blessed God:	1:11
wise God:	1:17
one God:	1:11
one mediator between God and man:	2:5
living God:	3:15 , 4:10 , 6:17
God was manifested:	3:16
God created:	4:3
is good and acceptable before God:	5:4
trust in God:	5:5
before God:	5:21
godly	see the note for 1:4
godliness	see the note for 2:2

Q&A for 1 Timothy Class

Epistle Overview

1. What is the theme of the epistle?
 - a. Godly Leadership: Take Heed unto the Doctrine
2. What type of epistle is this and what other epistles are the same type?
 - a. This is a pastoral epistle (written to pastors) along with 2 Timothy and Titus.
3. What is the relationship of this type of epistle to the “Gospel of Christ”?
 - a. The “Gospel of Christ” is preached to saved people to cause them to grow spiritually after they receive God's life (the indwelling Holy Spirit). While all saved are to win the lost, the main job of a pastor is to lead the household of God (the Church) to do the will of God, which requires them to grow up spiritually so that they can do the will of God. Therefore, the “Gospel of Christ” is the main Biblical “gospel” that a pastor is to preach.
4. What is the relationship between the “Gospel of Christ” and the theme of this epistle?
 - a. The themes of this epistle is “take heed to the doctrine” and the “Gospel of Christ” is the true doctrine which is to be preached by a Godly pastor.
5. What is the relationship of this epistle to “sound doctrine”?
 - a. This epistle defines “sound doctrine”.
6. What leads God's people against “sound doctrine”?
 - a. Fleshly “lusts”, the “wisdom of this world” (1 Corinthians 1-3) and the “doctrine of devils”.
7. What is the main responsibility of the church according to this epistle?
 - a. Maintain “sound doctrine”. Live it, pass it on to others, fight against corruption of “sound doctrine” and teach the next generation to do the same.
8. What is the main thing that we have to watch in order to be sure that we are maintaining “sound doctrine”?
 - a. We must watch the “way” that we determine and maintain “sound doctrine”. Using the wrong “way” lets in a “little leaven” (a little sin), which eventually corrupts everything.
9. What is the main spiritual truth that we are told to keep in mind so that we will not stray from “sound doctrine”?
 - a. We are in a spiritual war against devils (evil spirits) who don't want to fight in an obvious way but who try to introduce a little corruption into our doctrine by getting us to us a wrong “way”.
10. What is the main verse of this epistle to keep in mind so that we don't stray from “sound doctrine”?
 - a. (6:6-7) *“But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.”* Since we can not keep anything of this world after we die, nothing of this world is worth having if it means losing eternal spiritual rewards.

Chapter 1

1. What is the theme of this chapter?
 - a. We are told about different groups of people and how to identify each.
2. How does Paul use himself in this chapter?
 - a. He is the example of a Godly person. 1:16 says “in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting”.
3. Why does Paul call Timothy “my own son in the faith”?
 - a. Because Timothy had received Paul's character as far as “in the faith” was concerned.
4. What “charge” did Paul give to Timothy?
 - a. “according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck”.
5. Why is the church / pastor to “delivered unto Satan” a saved person?
 - a. “that they may learn not to blaspheme”.
6. Who are the people named in this chapter and what type of people do they represent?
 - a. Paul and Timothy represent Godly preachers
 - b. “Hymenaeus and Alexander” represent saved people who turned from Godly truth to follow carnality.
 - c. “Some” are not named but are identified as teaching doctrinal error. They are “Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm”.
 - d. “a righteous man” is a saved person who is obeying the commandments of God. He is contrasted to the person who follows doctrine which is “contrary to sound doctrine”.
7. What are the main sources of false doctrine which are identified within our chapter?
 - a. “fables”
 - b. ”endless genealogies” (evolution)
 - c. Anything ”which minister questions, rather than godly edifying which is in faith”
8. What is the desired result in the lives of believers that God wants the preacher to seek?
 - a. “charity out of a pure heart, and of a good conscience, and of faith unfeigned”
9. How does God get “honour and glory for ever and ever” according to our chapter?
 - a. By letting “Christ Jesus ..to save sinners”, which means that He will change our life by changing our innermost being.
10. What is the main thing that a pastor is to do?
 - a. “war a good warfare”.

Chapter 2

1. What is the theme of this chapter?
 - a. “*sound doctrine*” is to be manifested by the life of the saved.
2. What is the “*sound doctrine*” which all are to obey?
 - a. “supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty”
3. What is the “*sound doctrine*” which “men” are to obey?
 - a. “pray every where, lifting up holy hands, without wrath and doubting”
4. Why does Paul give this command?
 - a. “*this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth*”. This is to get men beyond just making a profession and then continuing to live in sin.
5. How is this related to the use of “Christ Jesus” in our chapter?
 - a. “Christ Jesus” is used for the personal relationship which all saved have with the emphasis on spiritual maturity after initial salvation. We are to pray for the people whom we are commanded to pray for because “Christ Jesus” is our “one mediator between God and men” and He has no motivation to intercede for the disobedient who refuse to mature spiritually.
6. What credentials does Paul give to assure us that we are to obey?
 - a. “Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity”.
7. What is the “*sound doctrine*” which “women” are to obey?
 - a. “adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works”
8. Why does Paul give this command?
 - a. So that they can show how they live differently from lost women.
9. What reasons does Paul give for women to be in subjection to men?
 - a. “For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”
10. What is meant by the last sentence of this chapter?
 - a. Women will be “saved” from spiritual error, and the consequences of that error, if they concentrate on doing the role that God gave women instead of trying to “usurp authority over the man”.

Chapter 3

1. What is the theme of this chapter?
 - a. The requirements and responsibilities of officers within the church.
2. What is the non-traditional, but Biblical, division between “bishops” and “deacons”?
 - a. “Bishops” are to take care of the spiritual needs of the church while “deacons” are to take care of the physical needs of the church.
3. What is meant by “A bishop then must be...the husband of one wife”?
 - a. He must have been married when he took the office and not have separated from, nor replaced that wife, for any non-Biblical reason with death being the main Biblical reason for a “bishop” losing his wife.
4. Why is this requirement given?
 - a. “For if a man know not how to rule his own house, how shall he take care of the church of God?” A man can not show that he knows “how to rule his own house” is there is no one to “rule” within his house. In addition, some things can only be learned through experience. He can not minister properly to women nor to married couples unless her has personal experience in the matter.
5. While there are several other requirements, what is the requirement that is so important that Paul singled it out and explained why this requirement was important?
 - a. “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” It is only through experience that people learn to spot traps before they are sprung and avoid them. If the devil leads a “bishop” into a “snare”, he can mess up the entire church.
6. What does “Moreover he must have a good report of them which are without” tell a church to do when looking for a new pastor?
 - a. They must use every way possible to check the references of a potential pastor, including things like a credit report and arrest reports, as well as contacting people where he used to live and minister and seriously research his reputation among the lost as well as among the saved.
7. What requirements do “deacons” have that are the same as “bishops”?
 - a. “not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience...the husbands of one wife, ruling their children and their own houses well”.
8. Why is there a requirement placed upon their wife?
 - a. The job they have gives them access to information which can easily be turned to gossip and gossip is one of the most destructive things that can be within a church.
9. Why did Paul write this epistle and why is this important today?
 - a. Paul wrote “These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth”. As a young preacher, Timothy represents all preachers. Therefore, this is written to tell all preachers how “thou mayest know how thou oughtest to behave thyself in the house of God”.
10. What is “the mystery of godliness”?
 - a. “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”.

Chapter 4

1. What is the theme of this chapter?
 - a. Avoiding doctrinal error.
2. Who are the people that Paul warns about who will bring in “doctrines of devils”?
 - a. Saved people. Our first sentence says “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith”.
3. What are the two main areas of life which they try to control with religious rules?
 - a. Marriage (“Forbidding to marry”). This also includes any religious rules about marriage that differ from one man and one woman.
 - b. diet (“commanding to abstain from meats”). This includes any religious rules about diet.
4. What is meant by “bodily exercise profiteth little”?
 - a. This does admit that there is a “little profit” in exercise, but not much. We should do enough exercise to keep our bodies functioning correctly and to “keep under my body, and bring it into subjection” (1Corinthians 9:27) so that we can do the ministry that God gives us to do. However, anything beyond that is a waste because we will leave this body when we meet Jesus Christ personally.
5. What is to be the main focus of all saved for this life?
 - a. “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come”.
6. What is to be our basis for judging a preacher and what is not to be our basis?
 - a. We are to not use cultural or physical attributes to judge (“Let no man despise thy youth”) but are to judge based upon lifestyle (“but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity”).
7. What are to be the main activities of a pastor?
 - a. “give attendance to reading, to exhortation, to doctrine”.
8. What is meant by “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery”?
 - a. This ordination service was initiated by God in [Numbers 8:10](#).
9. How is the preacher to show all people that he “profits” spiritually?
 - a. By “meditating” on his God-given gift, “reading, exhortation, doctrine” and the example life that he is to live before the world. Also by teaching and commanding other to do the same because “we trust in the living God, who is the Saviour of all men, specially of those that believe” with that salvation being saved from sin in this life and the consequences of ongoing lifestyle sin.
10. What is meant by “for in doing this thou shalt both save thyself, and them that hear thee”?
 - a. By “heed unto thyself, and unto the doctrine” the pastor can keep himself and the church safe from doctrinal error. This is not talking about avoiding the “lake of fire”.

Chapter 5

1. What is the theme of this chapter?
 - a. How the pastor is to deal with church members.
2. Who are the “elders” that Paul warns the pastor to “Rebuke not...but intreat *him as a father*”?
 - a. These are the highly influential people within the church who are respected for what they have done in their life. These are the natural leaders within the church and not people given a made-up position within the church.
3. What is the primary command for a preacher when dealing with all women, especially those within the church?
 - a. “with all purity”.
4. What are the requirements for a woman to be considered a “widow indeed” and receive support from the church?
 - a. She must be a “widow”
 - b. “have (no) children or nephews”
 - c. “desolate”
 - d. “trusteth in God” (ongoing non-stop “trust”)
 - e. “continueth in supplications and prayers night and day” (ongoing non-stop “supplications and prayers”)
 - f. does not “liveth in pleasure” (ongoing lifestyle of seeking “pleasure”)
 - g. “blameless”
 - h. at least 60 (not “under threescore years old”)
 - i. “having been the wife of one man”
 - j. “ Well reported of for good works”
 - k. “if she have brought up children”
 - l. “if she have lodged strangers”
 - m. “if she have washed the saints' feet”
 - n. “if she have relieved the afflicted”
 - o. “if she have diligently followed every good work”
5. Why are younger widows to be refused?
 - a. Because there is too much of a temptation for them to follow the lusts of the flesh.
6. Who has primary responsibility for the support of widows?
 - a. Their own family.
7. What does the Bible mean by “double honour”?
 - a. Twice the physical / financial support received by the average person in the church.
8. What is meant by “Against an elder receive not an accusation, but before two or three witnesses”?
 - a. Refuse gossip and indirect accusations against any “elder” because people will make false accusations out of jealousy and other sinful reasons. Make sure that the accused “elder” can face his accuser, with you present, and make sure that any accusation is a ‘first person’ witness against the elder.
9. What does the Bible mean by “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities”?
 - a. Take the medicine which is required for “often infirmities” which occur before starting to take the medicine. This does not justify a drunk saying that he needs drink after causing his own condition. Nor does it justify using alcohol for any other reason beyond medical use.
10. What is the final warning within our chapter about judging other people?

- a. The good and bad attitudes and actions of some people are open for all to see but the same are hidden for other people. Therefore, since we don't have all of the information which is required to judge right, don't judge people before we see God's judgment in Heaven. We can judge obvious attitudes and actions, but not judge the people.

Chapter 6

1. What is the theme of this chapter?
 - a. How to deal with people who are outside of the church.
2. What is the main attitude that the saved are to have about circumstances of this life?
 - a. “godliness with contentment is great gain...And having food and raiment let us be therewith content”.
3. Why are we to have this attitude?
 - a. “For we brought nothing into *this* world, and it is certain we can carry nothing out”
4. Our chapter makes a distinction between “they that will be rich” and “them that are rich in this world”. What is said to “they that will be rich”?
 - a. They are warned that such an attitude will cause them to “fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition”.
5. Why is this true?
 - a. “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows”. Note that this does not say that “money is the root of all evil” but that “the love of money is the root of all evil”.
6. What is said to “them that are rich in this world”?
 - a. “that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life”.
7. How is the preacher to live which shows his difference from those people who “will be rich”?
 - a. “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”
8. What is Paul's final warning to the preacher?
 - a. “That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ”.
9. What is Paul's final warning to the preacher?
 - a. “keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith”.
10. What is the promise from God to the preacher who obeys all that is in this epistle?
 - a. “Grace be with thee. Amen”. The “Amen” doubles what was said before it which lets us know that this promise has the authority of God's law and is something that all saved are to believe.

Questions for 1 Timothy Class

Epistle Overview

1. What is the theme of the epistle?
 - a.
2. What type of epistle is this and what other epistles are the same type?
 - a.
3. What is the relationship of this type of epistle to the “Gospel of Christ”?
 - a.
4. What is the relationship between the “Gospel of Christ” and the theme of this epistle?
 - a.
5. What is the relationship of this epistle to “sound doctrine”?
 - a.
6. What leads God's people against “sound doctrine”?
 - a.
7. What is the main responsibility of the church according to this epistle?
 - a.
8. What is the main thing that we have to watch in order to be sure that we are maintaining “sound doctrine”?
 - a.
9. What is the main spiritual truth that we are told to keep in mind so that we will not stray from “sound doctrine”?
 - a.
10. What is the main verse of this epistle to keep in mind so that we don't stray from “sound doctrine”?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. How does Paul use himself in this chapter?
 - a.
3. Why does Paul call Timothy "*my own son in the faith*"?
 - a.
4. What "*charge*" did Paul give to Timothy?
 - a.
5. Why is the church / pastor to "*delivered unto Satan*" a saved person?
 - a.
6. Who are the people named in this chapter and what type of people do they represent?
 - a.
 - b.
 - c.
 - d.
7. What are the main sources of false doctrine which are identified within our chapter?
 - a.
 - b.
 - c.
8. What is the desired result in the lives of believers that God wants the preacher to seek?
 - a.
9. How does God get "*honour and glory for ever and ever*" according to our chapter?
 - a.
10. What is the main thing that a pastor is to do?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the "*sound doctrine*" which all are to obey?
 - a.
3. What is the "*sound doctrine*" which "men" are to obey?
 - a.
4. Why does Paul give this command?
 - a.
5. How is this related to the use of "Christ Jesus" in our chapter?
 - a.
6. What credentials does Paul give to assure us that we are to obey?
 - a.
7. What is the "*sound doctrine*" which "women" are to obey?
 - a.
8. Why does Paul give this command?
 - a.
9. What reasons does Paul give for women to be in subjection to men?
 - a.
10. What is meant by the last sentence of this chapter?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is the non-traditional, but Biblical, division between “bishops” and “deacons”?
 - a.
3. What is meant by “A bishop then must be...the husband of one wife”?
 - a.
4. Why is this requirement given?
 - a.
5. While there are several other requirements, what is the requirement that is so important that Paul singled it out and explained why this requirement was important?
 - a.
6. What does “Moreover he must have a good report of them which are without” tell a church to do when looking for a new pastor?
 - a.
7. What requirements do “deacons” have that are the same as “bishops”?
 - a.
8. Why is there a requirement placed upon their wife?
 - a.
9. Why did Paul write this epistle and why is this important today?
 - a.
10. What is “the mystery of godliness”?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. Who are the people that Paul warns about who will bring in “doctrines of devils”?
 - a.
3. What are the two main areas of life which they try to control with religious rules?
 - a.
 - b.
4. What is meant by “bodily exercise profiteth little”?
 - a.
5. What is to be the main focus of all saved for this life?
 - a.
6. What is to be our basis for judging a preacher and what is not to be our basis?
 - a.
7. What are to be the main activities of a pastor?
 - a.
8. What is meant by “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery”?
 - a.
9. How is the preacher to show all people that he “profits” spiritually?
 - a.
10. What is meant by “for in doing this thou shalt both save thyself, and them that hear thee”?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. Who are the “elders” that Paul warns the pastor to “Rebuke not...but intreat *him* as a father”?
 - a.
3. What is the primary command for a preacher when dealing with all women, especially those within the church?
 - a.
4. What are the requirements for a woman to be considered a “widow indeed” and receive support from the church?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.

- i.
 - j.
 - k.
 - l.
 - m.
 - n.
 - o.
5. Why are younger widows to be refused?
 - a.
 6. Who has primary responsibility for the support of widows?
 - a.
 7. What does the Bible mean by “double honour”?
 - a.
 8. What is meant by “Against an elder receive not an accusation, but before two or three witnesses”?
 - a.
 9. What does the Bible mean by “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities”?
 - a.
 10. What is the final warning within our chapter about judging other people?
 - a.

Chapter 6

1. What is the theme of this chapter?
 - a.
2. What is the main attitude that the saved are to have about circumstances of this life?
 - a.
3. Why are we to have this attitude?
 - a.
4. Our chapter makes a distinction between “they that will be rich” and “them that are rich in this world”. What is said to “they that will be rich”?
 - a.
5. Why is this true?
 - a.
6. What is said to “them that are rich in this world”?
 - a.
7. How is the preacher to live which shows his difference from those people who “will be rich”?
 - a.
8. What is Paul's final warning to the preacher?
 - a.
9. What is Paul's final warning to the preacher?
 - a.
10. What is the promise from God to the preacher who obeys all that is in this epistle?
 - a.

Extra Lesson: “Sound Doctrine” within 1Timothy

Sound Doctrine Defined

There is more in this message than can be delivered in a single message. Either present it in several messages or pick parts to present.

The phrase “[Sound Doctrine](#)” can be said to have a simple Biblical definition of 'God's way to teach spiritual truths so that God's people do the work to build God's kingdom on this Earth and, thereby, obtain God's character as their own character'.

The exact phrase of *sound doctrine* only occurs 4 times in the Bible. All 4 are within the Pastoral Epistles, which makes these instructions to pastors and *sound doctrine* is a major theme to all three Pastoral Epistles. [1Timothy](#) defines *sound doctrine*. [2Timothy](#) instructs the pastor to defend *sound doctrine*. [Titus](#) instructs the pastor to distribute *sound doctrine* to God's people. [Titus](#) is the job description for a pastor and has this command in it twice, which gives us *two witnesses* and makes it a law which the pastor will be judged for his level of obedience at *the judgment seat of Christ*.

[1Timothy 1:8-11](#) says *But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.*

This sentence starts with the word *But* and is defining *Sound Doctrine* as well as giving instruction to the pastor to preach *Sound Doctrine*. This sentence starts with the word *But* because it is telling to preacher to be different from men who are *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm (1:7)*.

[2Timothy 4:1-4](#) says *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

This is a legal *charge* given to the pastor. The pastor will have to answer for how well he obeys this *charge* when he stands before His God at *the judgment seat of Christ*. Verse 3 starts the second sentence of this chapter and starts with the word *For*, which means it is giving us the reason why the *charge* was given in the first sentence.

[Titus 1:7-9](#) says *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

Notice that the ability to use *sound doctrine* is not optional but the word *must* makes it an absolute requirement.

[Titus 2:1](#) says *But speak thou the things which become sound doctrine*: Following this are mentioned several *things which become sound doctrine*.

While all saved are to do the Great Commission and bring salvation to the lost, the main job of a pastor is to *speak sound doctrine* so that the saved people will spiritually mature. People are saved when they have God's life in them in the form of God's Holy Spirit. All life changes and grows. If it does not change or grow, it is dead. The main purpose of *sound doctrine* is to encourage that spiritual growth and to encourage it to grow the way God wants. We have the teaching in the Bible about God's people becoming a *wild vine* ([2Kings 4:39](#); [Isaiah 5:2](#)) and poisoning the rest of God's people. But the *man of God* was able to remove the poison. If the pastor does not preach *sound doctrine* he can not remove the poison from sin from the lives of God's people even though they are saved. However, preaching *sound doctrine* will remove the sin. Therefore, we need to look at what the Bible calls *sound doctrine*.

***Sound Doctrine* as defined by 1Timothy.**

1. 1Timothy 1:3- *Sound Doctrine* is not *other doctrine*. *Sound Doctrine* matches what God's Word literally says.
2. 1Timothy 1:4- *Sound Doctrine* is not *fables and endless genealogies*.
 - a. Evolution and anything which goes against the literal account of creation in Genesis is rejected.
 - b. Also rejected is Buddhism and anything else which claims that our sin corrupted flesh can become anything more than the sin corrupted flesh that it is. Not even God will use any part of our current flesh but will replace it with an incorruptible body.
3. 1Timothy 1:4- *Sound Doctrine* rejects anything *which minister questions, rather than godly edifying* such as questions about the *sons of God* found in Genesis 6. The fact is that there are things in the Bible which we can not fully understand until God explains them to us after we get to Heaven. These are a test of *faith*, which our verse tells us is the basis of *Sound Doctrine*. Simply put, we must have true Biblical *faith* that God has all of the answers and will give those answers to us when we can handle them. Until God gives us the answer we are to concentrate on obeying what we can understand and avoid wasting time question things that we can not get the answer to.
4. 1Timothy 1:5- tells us that the goal (*the end of the commandment*) of *Sound Doctrine* is: *charity out of a pure heart, and of a good conscience, and of faith unfeigned*. That is what a pastor is to seek in the life of each and every person that God gives you responsibility for.
 - a. *Charity* is not *love*. We *love* people that we know and that treat us well. *Charity* is giving the same treatment to strangers and to people who treat us wrong. Until your people respond to wrong treatment with *charity*, you still have work to do.
 - b. A *pure heart* is one that is 100% (*pure*) turned to God. Our *heart* is the short-term way that we think, (2Samuel 13:33; Proverbs 23:7; Isaiah 10:7; Matthew 9:4), the short-term way that we make decisions of our will (282 verses with *will* and *heart*), and the short-term way that we respond emotionally to the circumstances of life (*anger* or *have mercy*). Since we all struggle with these areas all of our life, we need *Sound Doctrine* preached all of our life.
 - c. What the Bible calls *good* is anything that comes from God. Also, God uses our *conscience* to let us know when we are going the wrong way. There are 32 verses in the New Testament which teach us about our *conscience*. A *good conscience* is one that responds to God every time that He uses our *conscience* to direct our attitudes and actions.
 - d. The word unfeigned means: '**Not feigned; not counterfeit; not hypocritical; real; sincere; as unfeigned piety to God; unfeigned love to man**'. Romans 2 teaches us to not be a hypocrite. This means that if you ask the family,

neighbors and coworkers about a church member, you will only hear about a testimony of letting Christ live through their life.

5. [1Timothy 1:6](#)- *From which some having swerved* warns that there is constant temptation to turn from right. True *Sound Doctrine* reminds the saved of the blessings, from God, of obedience and the cursing, from God, for disobedience.
6. [1Timothy 1:6](#)- *have turned aside unto vain jangling*. This is our indication of someone turning to error. What is *vain* looks pretty on the outside but is dead on the inside. The Biblical picture is *witted sepulchers*. The word *jangling* is talking about something which makes a noise with no purpose. Think about the speeches of politicians. They make lots of noise but the only purpose of their speech is to boost their own pride. Therefore, watch for church members being filled with pride and watch for church members who talk but have no apparent Godly purpose for their talk.
7. [1Timothy 1:7](#)- *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm*. These are people who want to be leaders in the church but do not want to receive proper training and there is no evidence of God teaching them through personal daily prayer based Bible Study.
8. [1Timothy 1:8](#)- *Sound Doctrine uses the law...lawfully*.
 - a. [1Timothy 1:9](#)- *Knowing this, that the law is not made for a righteous man*. Any so-called Christian religion which claims the righteousness, salvation or sanctification come from keeping any part of the Mosaic Law, or from keeping any part of any other rules, is teaching doctrinal error.
 - b. [1Timothy 1:10](#)- *Knowing this, that the law is... for the lawless and disobedient....* The Mosaic Law and religious rules are only used to condemn. We are to use *the law* to tell people that their attitudes and actions are wrong. Righteousness only comes from obeying Christ and having Him give us His righteousness.
9. [1Timothy 1:10-11](#)- *and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust*.
 - a. *Sound Doctrine is According to the glorious gospel...which was committed to my trust*. The Pauline Epistles define *Sound Doctrine*. Yes, other parts of the New Testament also give us *Sound Doctrine*, but the rest of the New Testament agrees with the doctrine from the Pauline Epistles.
 - b. *Sound Doctrine is According to the glorious gospel of the blessed God*. Anything which goes against the character *of the blessed God* is not *Sound Doctrine*.
10. [1Timothy 1:12](#)- *Sound Doctrine* teaches that all *enabling* comes strictly from *Christ Jesus our Lord* and not from our own abilities.
11. [1Timothy 1:12](#)- *for that he counted me faithful*. *Sound Doctrine* teaches that we must be *faithful* with what we have been given before God gives us anything more.
12. [1Timothy 1:12](#)- *putting me into the ministry* Only *Christ Jesus our Lord* puts people *into the ministry*. *Mommy called, daddy sent preachers* will not be blessed by God.
13. [1Timothy 1:13, 15](#)- *Who was before a blasphemer....* *Sound Doctrine* teaches that a changed life from sin to righteousness is mandatory.
14. [1Timothy 1:16](#)- *Sound Doctrine* says that the pastor must live a life which is *a pattern* to all believers. *Sound Doctrine* demands that the Christian, and especially the preacher, back their preaching with their way of life.
15. [1Timothy 1:17](#)- *Sound Doctrine* teaches personal worship and praise of God.
16. [1Timothy 1:18](#)- *Sound Doctrine* passes on the truth to others who will do the same.

17. [1Timothy 1:19-20](#)- *Sound Doctrine* identifies people who have *put away concerning faith have made shipwreck*. This is not to make them look bad but to use their example to warn others what not to do.
18. [1Timothy 2:1-4](#)- *Sound Doctrine* says that the first priority of the church is *supplications, prayers, intercessions, and giving of thanks, be made for all men* and especially *For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty*. Notice that this was written when most *kings, and for all that are in authority* were serving devils. While this is true, we are to pray for them *that we may lead a quiet and peaceable life in all godliness and honesty*.
19. [1Timothy 2:1-2](#)- *Sound Doctrine* says that the church is to *pray* for the lost because *this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth*. Obviously, prayer for the lost is to be backed by action to take the gospel to them.
20. [1Timothy 2:1-2](#)- *Sound Doctrine* says that there is *one mediator between God and men, the man Christ Jesus* , which means that we are to not pray to any other being.
21. [1Timothy 2:8](#)- *Sound Doctrine* says that prayer is to be done *lifting up holy hands, without wrath and doubting*.
22. [1Timothy 2:8](#)- *Sound Doctrine* says that people are to present themselves to the world in a way which is different from the way that the world presents itself and in a way which shows *shamefacedness and sobriety*.
23. [1Timothy 2:8](#)- *Sound Doctrine* says that we are to back our profession with *good works*.
24. [1Timothy 2:11-15](#)- *Sound Doctrine* teaches to be in subjection to our God-given authority even when God's reasons don't make sense to us.
25. [1Timothy 3:1-16](#) (entire chapter)- *Sound Doctrine* teaches that church leaders must live a life that is above reproach and that demonstrates a personal life which qualifies them for spiritual leadership. Their life must *manifest Godliness*.
26. [1Timothy 4:1-7](#)- *Sound Doctrine* requires people to be faithful to the true faith with a life which backs what is said.
27. [1Timothy 4:10](#)- *Sound Doctrine* teaches God's people to be willing to *labour and suffer reproach* for the good of others while *trusting in the living God* to provide for them.
28. [1Timothy 4:12](#)- *Sound Doctrine* teaches God's people are to follow a man with a Godly life and not just someone who has external credentials such as age or an ability to speak well.
29. [1Timothy 4:13-16](#)- *Sound Doctrine* teaches God's people are to *Neglect not the (spiritual) gift that is in thee* but allow *Sound Doctrine* to direct the use of that *spiritual gift*.
30. [1Timothy 5:1-19](#)- *Sound Doctrine* teaches the proper way to deal with different people within the church.
31. [1Timothy 5:20](#)- *Sound Doctrine* places teaching all God's people above the pride of any single person.
32. [1Timothy 5:21](#)- *Sound Doctrine* teaches that all things are to be done *without preferring one before another, doing nothing by partiality*.
33. [1Timothy 5:22](#)- *Sound Doctrine* teaches that we are to avoid personal violence and trust our Lord for our protection.
34. [1Timothy 5:24-25](#)- *Sound Doctrine* teaches that we are not to judge people before we know God's judgment. Judge their actions but not the people because there are things that only God knows.

35. [1Timothy 6:1-2](#)- *Sound Doctrine* teaches that we are to treat our bosses in this world in a way that brings glory to God.
36. [1Timothy 6:3-5](#)- *Sound Doctrine* teaches that we are to *withdraw thyself* from everyone that teaches doctrinal error.
37. [1Timothy 6:6-8](#)- *Sound Doctrine* teaches *But godliness with contentment is great gain* because *we brought nothing into this world, and it is certain we can carry nothing out*. Therefore, all that matters is the *treasure in heaven* which we can lay up while in this life.
38. [1Timothy 6:9-21](#)- *Sound Doctrine* teaches to avoid the error of seeking money but use it for the advancement of the kingdom of God.
39. [1Timothy 6:9-21](#)- *Sound Doctrine* teaches that the only thing which matters is our *keeping this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ*.

Additional Lessons: Put into the Ministry

Reference: 1 Tim 1:12-20

Central Truth: God has a particular work for each believer.

Response: Honor God with devoted service.

Get definitions of 'Ministry' from members. Ask for people to describe the ministry that God gave them personally.

I. 'Pattern' (1:16)

1. A pattern is created when something is to be copied. As Paul copied what God did for him, in Timothy, Titus and others, We are also to make copies of what was done for us.
2. 'for a pattern to them which should hereafter believe on him (1:16)' The pattern is given to every believer to make copies.
3. 'Christ Jesus came into the world to save sinners (1:15)'. Christ continues to save sinners by using the saved. We each have a ministry to the lost.
4. 'I obtained mercy (1:16)' We each have a ministry of showing mercy.
5. 'Jesus Christ might show forth all longsuffering, (1:16)' We each have a ministry of telling others of Christ's longsuffering.
6. 'Now unto ... God, be honour and glory (1:17)'. We each have a ministry of honoring and glorifying God.

II. We are to serve with thankfulness (1:12-13)

1. 'Who was ... (1:13)' we were saved, forgiven and changed
2. 'but I obtained mercy (1:13)' 'Obtained' means actively sought after and paid the price. No 'easy believism'
3. 'Christ ... who has enabled me ... counted me faithful'

III. We are to serve with grace. (1:14)

1. Grace regenerates our hearts.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God,

who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (2 Cor 5:17-18).

2. Grace enables us to surrender to the Lord

And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (Matt 18:2-3).

3. Grace sends the message of Salvation through a Christian witness

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Act 26:16-18).

IV. We serve with a commission. (1:18-20)

1. **'Charge'** is used when giving someone the responsibilities of a serious task. There is no task more serious than the Lord's ministry.
2. **'according to the prophecies which went before on thee'** Our responsibilities are based upon scripture and precedent. We have no new thing (1 John 2:7)
3. **'Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:'**. **'Now faith is the substance of things hoped for, the evidence of things not seen'** (Heb 11:1). We are to serve obediently even when we don't see results.
4. **'and a good conscience;'** We are to live in a way that no one can honestly charge us with wrong doing. Some will bring false accusations against us if we are living right just like they falsely accused Jesus.

Additional Lessons: The Leader of the Church

Reference: 1 Tim 3:1-7

Central Truth: Good leadership is essential to the life of every church.

Response: Seek a qualified pastor for your church, and then show respect for him and his ministry.

I. The Leader's New Testament role (Act 20:17, 28, 1 Pet 5:1-4)

1. elder: Older person who has earned respect. One who has gained wisdom with age. (Act 20:17)
2. Overseers: (same as Greek word Bishop). Shows supervision of Church and therefore authority by God to make decisions in the Church. (Act 20:28)
3. 'Flock' (Act 20:28) implies term used most often today: pastor. A pastor is a person who watches and guards sheep while they are resting and feeding. This emphasizes the care-giver role.
4. 'not by constraint, but willingly;' (1 Pet 5:1-4) Not a dictator. Not a Pope defining doctrine but following the Bible.
5. 'not for filthy lucre, but of a ready mind;' (1 Pet 5:1-4) Not TV / radio preacher getting rich.
6. 'Neither as being lords over God's heritage, but being ensamples to the flock.' (1 Pet 5:1-4) Living what is preached.
7. God called. (Eph 4:11-12)
8. 'a good work' (1 Tim 3:1) When we can't see 40 hours of work, but God calls it a work, we can be sure that there is a spiritual work involved that isn't visible to the natural eye.

II. The Leader's Qualifications (1 Tim 3:1-7)

1. Blameless: not without criticism or blame given but nothing provable. People will always want to smear a good person's name.
2. the husband of one wife ... One that ruleth well his own house: Able to teach Christian Socialization by act as well as by word.
3. Vigilant: always looking for sneaky Satanic attacks of Church and flock.
4. Sober: not just 'not drunk' but consistently thinking and acting right.

5. of good behaviour: public testimony.
6. given to hospitality welcome people so they are comfortable talking about private spiritual matters. Not required to put up with people who want to waste their time and take advantage of pastor.
7. apt to teach
8. Not given to wine (or drugs): Able to deal with problems of this life by faith alone.
9. no striker: Not forcing his opinions on others.
10. not greedy of filthy lucre
11. patient: Waiting on God.
12. not a brawler: peace maker.
13. Covetous: Sets his heart on heavenly riches rather than on worldly riches. Note: this doesn't mean that he has to live in poverty.
14. Care of the church of God should be his main focus in life since it's not only his job but his God given ministry.
15. Not a novice: Not only experienced but no longer subject to being fooled such as when people come with a sob story for hand-outs.
16. Moreover he must have a good report of them which are without; not nothing said but good things said.

Additional Lessons: The Doctrine is Essential

Reference: 1 Tim 4:1-3, 6-8, 11-16

Central Truth: Doctrine is the core of what you really believe, live and teach. Doctrine is important to God.

Response: Teach Godly Doctrine.

‘**Doctrine**’ appears 4 times in our text: 4:1, 4:6, 4:13 & 4:16.

I. Doctrine is essential

1. Doctrine is what we really believe about God and Godly things. (read) Matt 12:33-37
2. Doctrine is what we live in front of others Mark 1:26-27
3. After ‘**Sermon on Mount**’ Matt 7:28-29, 22:33, Mark 4:2, 11:18
4. Corrupt doctrine Matt 16:11-12, Mark 12:38
5. Our doctrine shows if we are truly saved John 7:16-18

II. Dangers of corrupt doctrine (1 Tim 4:1-5)

1. ‘**Seducing Spirits**’ 1 Tim 4:1 – It sounds good but doesn’t match the Bible. ‘**Gap theory**’
 - a. ‘**Gap theory**’ justifies evolution and ignores 1 Tim 1:4
 - b. ‘**one wife at a time**’
 - c. ‘**loosing salvation**’ excuses an ungodly life
 - d. ‘**Forbidding to marry, and commanding to abstain from meats**’ emphasizes fleshly actions over spiritual.
2. Heresy: ‘**...some shall depart from the faith,...**’ Heresy is a corrupted truth.
 - a. Heresy always starts from the truth and a heretic is a saved person.
 - b. Taking a verse out of context is the start of heresy.

- c. Using a worldly definition of a word (like love) instead of the Biblical definition leads to heresy.
 - d. Emphasis on one doctrine above the emphasis that God gives or less than God gives is heresy. It leads to things like salvation by baptism and easy believism, etc.
3. Deceit is used to justify ungodliness. It is ‘**doctrine of devils**’.
- a. ‘**Speaking lies in hypocrisy**’ (4:2) The first evidence is when people find scripture verses, or church rules that they can twist to justify their sin.
 - b. ‘**having their conscience seared with a hot iron**’ (4:2) God removes His means of warning us so that they will die in their sin and face God that way.
 - c. ‘**doctrine of devils**’ (4:1) when they can’t hear God any longer they start listening to devils.
4. Legalism comes from emphasizing worldly evidence of spiritual things over actual spiritual attitudes. Legalism changes a ‘**living faith**’ into a set of rules.

III. Steps to sound doctrine (1 Tim 4:4-7)

- 1. ‘**For it is sanctified by the word of God and prayer.**’ (4:5) is talking about meat that the Jewish religion rejected. The same practice can be used for ALL religious teachings. The PRIMARY source of sound doctrine is prayerfully searching and studying the Bible.
- 2. ‘**If thou put the brethren in remembrance of these things,**’ (4:6) The second source is a godly church lead by a godly preacher.
- 3. ‘**But refuse profane and old wives’ fables,**’ (4:7) Refuse to ‘**discuss**’ heresy (like false versions of the Bible). You can’t convert a heretic because his conscience is seared. You can’t convert a heretic’s follower because he has the word of a ‘**seducing spirit**’. You can only live godly and let God put a desire of the truth in their heart. Discussing heresy only sucks you into the middle of it. If someone is really seeking the truth, you can point then to the Bible, pray for them and God will show them the truth.
- 4. ‘**exercise thyself rather unto godliness.**’ (4:7) Live what you claim.

IV. Disciplines that promote sound doctrine (1 Tim 4:8-16)

- 1. 4:8 emphasize the spiritual over the physical.
- 2. 4:10 Live by faith. ‘**labor**’ and search the scriptures during times of ‘**rest**’ knowing that temptations and trials are coming and that you need to be prepared. See the spiritual reward of obedience when faced with problems and temptations in this life.

3. 4:11 Teach to others. The best way to learn something is to teach it. Often, God gives teachers and preachers things to teach that they personally need to learn. When they loose touch with God it often is because they refused to learn a lesson God was teaching them.

4. 4:12 No excuses.

5. 4:13 Perseverance and discipline especially when 'alone'.

6. 4:14 Faithfulness

7. 4:15 God rewards now and in eternity. Our reward now is a changed life that gives our testimony in this world but one 'slip up' can destroy a lot of faithfulness.

8. 4:16 Rewards .

Additional Lessons: The Good Fight

Reference: 1 Tim 6:1-21

Central Truth: God requires a tenacious commitment of everyone who serves Him.

Response: Accept your individual responsibility to faithfully live by God's commandments.

'The good fight' that we are to fight is within ourselves. The three sources of temptation are the world, the flesh and the Devil. Each of these try to get us to put most of our efforts into something other than serving God. Each would have us disobey the first commandment: have no other gods before the true God.

I. Fight temptations

1. 'I hate my position / situation'. 6:1-2. It isn't our current situation (bad boss 6:1, despicable boss 6:20) but how we react to it. We get out of one situation and God puts us back into it like the kid that joins the Marines because he can't stand a bossy dad.

2. Fight believing false doctrine and giving into excuses. 6:3

3. Fight getting into disputes of this world to show how smart and righteous you are. That's the trap that leads to legalism and being a 'goody two shoes'. 6:4-5

4. Flee temptation and those who tempt you to do wrong. This isn't because you're too good for them but a recognition of your own weakness and that you will fall if continuously tempted. 6:5

5. 'the love of money is the root of all evil:' not 'money is the root of all evil:'. Being rich or poor doesn't make you more godly only your attitude about money and its temptations.

II. Do right: Be content with being godly 6:6

1. Our reward is in heaven and is built only by godliness. Anything we get here we will leave behind. 6:7-8

2. 'follow after righteousness': There is spiritual righteousness which is our salvation from God but there is also our righteousness in this world that others see and God rewards. That is our service and obedience to God (not obedience to religion).

3. 'follow after godliness': Recognizing God's hand in all of our life. 'Fate' and 'luck' are worldly words for God's influence in our lives. Godliness means giving God the glory even when we don't know what He's doing but know that He's doing it for our good.

4. 'follow after faith': Heb 11:1 'Now faith is the substance of things hoped for, the evidence of things not seen.' Faith is putting action behind the mouth of godliness. It's doing things like paying tithe and mission offerings when you don't have enough money to pay your bills.

5. 'follow after love': Love isn't a good feeling. Jesus didn't feel good on the cross. Love isn't doing what others want us to do. The Pharisees didn't like Jesus rebuking them. True love is doing what is best for someone else. Doing whatever it takes to get them saved and serving God.

6. 'follow after patience,': Patience is not just accepting whatever happens but doing what God wants us to do and then waiting for God to give us the results that he promised. We spend years eating wrong and not exercising and then expect God to heal us immediately.

7. 'follow after meekness,': meekness is not weakness but is power under God's control. Jesus wasn't weak when He drove the money changers out of the temple. Moses wasn't weak when he met Korah's challenge before God and God cast Korah into the 'pit'. Meekness is not avenging wrong ourselves but leaving that to God while we go on doing right and fighting wrong.

III. Endure: 6:12-14

1. 'lay hold on eternal life' Not just think 'I'm going to heaven some day' but grab it with all thought until it is constantly with you affecting everything that you do, think and say. 'Endure' means keep going the same way through easy and hard times. Easy times are to rest and conserve for the bad, Like Joseph in Egypt. Not to waste resources.

2. 'hast professed a good profession before many witnesses.' Do others tell you how they changed their normal behavior, to be more godly, because you are around?

3. 'That thou keep *this* commandment without spot, unrebukeable,' That is that God won't rebuke you. Not that the world won't rebuke you. Also without spot means consistent even when you think no one is watching. 'Endure' means regardless of circumstances.

4. 'until the appearing of our Lord Jesus Christ:' 'Endure' is strengthened by remembering why you are enduring.