

1TIMOTHY

for growing believers

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Bible Study Guide

From the leadership development ministry of

FELLOWSHIP BIBLE CHURCH MISSIONS

Acknowledgments

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Revision 2

Progression Toward Maturity

- **Phase 1 – Relationship with God** – (Rev. 4:11; 1 Cor. 1:9) – Call of God is first to Himself - “Creation to Christ” - (Foundation for salvation)
- **Phase 2 – Position with Christ** (1 Cor. 1:30a) New Creation (2 Cor. 5:17) – “Positioned in Christ” and “New Birth Explained” – (Foundation for Sanctification)
- **Phase 3 – Dependence upon the Spirit** – (2 Cor. 3:17-18) – (Holy Spirit is the Spirit-of-Truth – John 16:13-14) – **Introduction of the Church** - (Church is the Pillar and foundation of Truth – 1 Tim. 3:15) - “Acts for Growing Believers”
- **Phase 4 – Practical sanctification** - **Identification with Christ/Co-crucified with Christ/ Conformed to image of Christ** – (Rom. 6:6; Gal. 2:20; Rom. 8:28-29) – Romans to Revelation for Growing Believers, “Principles of Spiritual Growth”, God’s Masterpiece the Cross,” and “Looking unto Jesus” lessons
- **Conclusion** – **Recommended order of study**

Detailed Explanation of Each Phase

Phase 1 – Foundation for Salvation - (“Creation to Christ”)

The Christian life is a relationship; therefore our desire is to lead our readers into a deep and intimate relationship with God. In order to grow into that level of relationship with God, there are foundational truths that must be clearly taught and understood. These foundational truths include the following;

- The attributes of God - His love, power, grace, omniscience, omnipotence, justice, immutability, hatred of sin, faithfulness.
- The sinfulness of man, his helplessness to save himself, and his need for a Savior.
- Only God can provide a way of salvation
- The Gospel.

Phase 2 – Foundation for Sanctification - (“Positioned in Christ” and “The New Birth Explained”)

The moment someone is born again, there is an immediate change of position that takes place in his or her life. At that very moment, one becomes a child of God, and is taken out of Adam and placed into Christ. All that Christ is, and all that Christ has, becomes ours. Therefore, before service to God is considered, one must be grounded in an understanding of who we are in Christ. Some important foundational truths that should be emphasized in phase 2 teaching, includes the following;

- Placed into Christ
- Justified (declared righteous) and accepted in Christ.
- Child of God
- Restored to oneness with God
- Eternally secure in Christ
- His Divine power has given to us all things pertaining to life and godliness through His finished work on the cross.
- Our part is to believe.

Phase 3 – Dependence upon the Spirit and introduction of the church – (“Acts for Growing Believers”)

The position change that takes place in every believer's life at salvation, is immediate and complete. The daily "living out" of that position, on the other hand, is a growth process. It is the progression of growth that the Holy Spirit is working all believers through in His process of conforming us to the image of Christ.

In order for believers to move on to maturity, we must learn to walk and depend upon the Holy Spirit. Therefore, our purpose in phase 3 teaching is to reveal the Holy Spirit's ministry, and His faithfulness to lead, guide, feed, and protect God's children, as well as to introduce the church. Some of the important foundational truths that should be emphasized include the following.

- The Holy Spirit's ministry to lead, guide, feed, protect, and establish us in truth.
- To emphasize the FAITHFULNESS of the Spirit to fulfill all that Jesus promised.
- To reveal the early church's dependence upon the Spirit.
- The Holy Spirit is as faithful in our lives today, as He was to the early church in the book of Acts.
- Introduction of the church and her role.

Phase 4 – Practical sanctification; Identification with Christ; Conformed to the image of Christ – (“Romans to Revelation for Growing Believers,” Principles of Spiritual Growth, God’s Masterpiece the Cross of Christ,” and “Looking Unto Jesus” lessons.)

The Holy Spirit is teaching us to walk less in the flesh and more in the Spirit, with Christ becoming more and more the object of our hearts.

In phase 4, we will study through the epistles with the purpose of learning to rest in our identification with Christ and His finished work. As we, by faith, begin to appropriate identification truths, our co-crucifixion with Christ, our lives will become more and more conformed to the image of Christ, manifesting the fruit of the Spirit.

Some of the important truths that will be emphasized in Phase 4 includes the following.

- The believer's identification with the death, burial, and resurrection of Christ. (Crucified with Him, and raised to newness of life)
- Sanctification is the process of walking less and less in the flesh and more and more in the Spirit.
- Our part in the process is faith in the finished work of Christ, and our identification with it.
- What it means to truly walk in the Spirit
- Putting off the old and putting on the new.
- Manifesting the life of Christ/ fruit of the Spirit.

Conclusion: Recommended Order of Study:

Being that there truly is a progression of growth that the Holy Spirit is taking all believers through, therefore our Bible lessons have been developed and arranged to line up with that work of the Spirit in our lives. Each set of lessons contain the foundational truths that must be in place in a person's heart in order to facilitate their growth unto the next stage of spiritual growth. Therefore, we believe that it is important to teach the lessons in the following order:

1. Creation to Christ
2. Positioned in Christ
3. *Acts for growing believers*

4. Romans *for growing believers*
5. Ephesians *for growing believers*
6. 1 Corinthians *for growing believers*
7. 1 Timothy *for growing believers*
8. Titus *for growing believers*
9. 1 & 2 Thessalonians *for growing believers*
10. Revelation *for growing believers*
11. Galatians *for growing believers*
12. Colossians *for growing believers*
13. 2 Corinthians *for growing believers*
14. Philippians *for growing believers*
15. Philemon *for growing believers*
16. 2 Timothy *for growing believers*
17. 1 & 2 Peter *for growing believers*
18. 1, 2 & 3 John *for growing believers*
19. Hebrews *for growing believers*
20. James *for growing believers*
21. Jude *for growing believers*
22. The Old Testament *for mature believers*
23. Acts through Revelation, *verse by verse for mature believers*

I TIMOTHY FOR GROWING BELIEVERS - LESSON 1

A. Introduction

- Timothy was a man who Paul had discipled. As a young man, Timothy traveled with Paul and later became a faithful teacher of the Word and an entrusted co-worker with him.
- The first three books that we studied were written by Paul to the churches. This particular letter was written to Timothy, but was still God's message to the Church.



“Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope ;Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.” I Timothy 1:1-2

- The fact that Paul could call himself an Apostle of Christ is an amazing testimony to the power and grace of God.
- God took a man who hated Christians so much that he imprisoned and persecuted them (**Acts 9:1-2**), and yet by the grace and mercy of God, he was brought to a point in his life where he became an Apostle of Jesus Christ.
- Notice in verse 1, that Paul calls God our Savior; the whole plan of salvation came from God our Father.
- God planned to save us and make us fit to live with Him in heaven even before He created the earth. **Ephesians 1:3-4**
- When the time came for God to save us, He sent His Son to die for us (**John 3:16-17**).
- Next, Paul writes that Jesus is our “hope”.
- Jesus is our hope because it is through His finished work on the cross, that we are saved from the penalty of sin, saved from the power of sin, and have been saved for an eternity in Heaven from the presence of sin.
- Jesus promised that one day He would come back for us (**John 14:1-3**).



- As we grow in the grace and knowledge of Christ and begin to walk in the Spirit, the Holy Spirit will point our affections toward Christ as our hope (**John 15:26; John 16:13, 14**).
- In verse 2 Paul calls Timothy, “my own son in the faith,” possibly because he led Timothy to Christ and disciplined him.

B. Paul’s Instruction to Timothy

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,” I Timothy 1:3

- When Paul was in Ephesus, Timothy was with him.
- However, after a time, the Lord led Paul on to Macedonia leaving Timothy in Ephesus to teach truth and instruct others to teach no other doctrine than that which Paul and Timothy had taught.
- After leaving Timothy in Ephesus, Paul sent back to him this letter as a reminder of Paul’s teaching and to pass on some further instruction.

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.” I Timothy 1:3-4

- Some teachers in the church at Ephesus were wasting their time teaching myths and long Jewish genealogies.
- These teachings only caused arguments and did not strengthen the faith of the people by pointing them to God’s grace, nor did it teach them to walk in the Spirit.
- Keep in mind that in the book of Acts Paul warned the Ephesian elders that false teachers would come; and they did (**Acts 20:28-30**).
- What happened in Ephesus is a great example of what can happen to a church when the people are walking in the flesh. They are led away from the truth into believing false doctrine.
- This very thing is happening in churches today where the people are carnal (walking in the flesh).

- Just as God raised up Timothy to protect truth in Ephesus, so we must look for God to raise up men in our churches to protect the Body from false teaching. **(2 Peter 2:1-3)**

“This charge I commit unto thee, son Timothy, 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: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.” I Timothy 1:18-20

- In verse 19, Paul indicates that Timothy knew truth and had the ability to discern right and wrong.
- It is interesting to consider that Paul was sending Timothy out to battle with nothing more than faith and a good conscience.
- Keep in mind that faith and a good conscience are inter-dependent on one another.
- When we have a guilty conscience our faith leaks away.
- However, faith in the blood of Christ gives us a good conscience.
- Paul tells Timothy to hold fast to faith and a good conscience, because some have walked in unbelief and made shipwrecks of their conscience.
- This is a result of walking in the flesh. In the flesh, we cannot judge what is right and wrong and therefore can be easily led into false teachings.
- In verse 20, Paul names two men as examples of those who were led away by false teaching.
- Because they were carnal, these men could no longer discern truth, therefore their understanding and teaching became contrary to truth.
- In the end they were removed from fellowship with the church, and turned over to Satan to wreak havoc in their lives until they could see that they were walking in the flesh and by God’s grace, return to Him.
- This is similar to the situation in **I Corinthians 5:1-5**.
- When believers are living in sin and refuse to turn from their wicked ways, God gives the Church authority to turn them over to Satan for the purpose of creating needs which may drive them back to God.



I TIMOTHY FOR GROWING BELIEVERS - LESSON 2

A. Exhorted To Pray

“Exhort therefore, that, first of all, 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. For 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.” 2 Timothy 2:1-4

- These first four verses of chapter 2 are a continuation of Paul’s words at the end of chapter 1.
- There are those, who by walking in the flesh, lose their ability to discern right and wrong.
- Therefore, they make shipwrecks of their faith. They become deceived and carried away by false teaching.
- Therefore, Paul says, all men need prayer, including kings and in particular those who are in authority.
- In the Spirit, we will love and pray and genuinely care for the well being of others.
- But in the flesh, our focus will be on ourselves and we will not care or pray for others.



B. Only One Truth

“For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. 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.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.” I Timothy 2:5-8

- God desires that all men come to the truth; keeping in mind that truth is narrow. One plus one is always two. It is never five or eight.

- There is one God and Savior, and there is only one way to God, not many ways to God.
- Notice what Paul writes in verse 8: that there is only one truth and God wants believers to pray for all men to be brought into truth.
- Our prayers are to be holy and righteous, and without anger and doubt (questioning what is true).
- Prayer is to be in the Spirit. In the flesh, we cannot pray in holiness and righteousness, nor can we be free from anger or doubt.
- Therefore, as we walk and pray in the Spirit, His desires become our desires, and we will depend upon the Lord on behalf of all men.

C. Instruction For Women

“In like manner also, that women 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. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression .Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” I Timothy 2:9-15



- Paul writes instructions to women regarding their appearance and behavior in the church.
- He first addresses their appearance.
- Believers who are walking in the flesh desire to draw attention to themselves, and some women will seek to do this through their outward appearance. Often they will attempt to be noticed through their clothes and jewelry, or the way they fix their hair.
- The only way that women will be set free from the desire to draw attention to themselves is at the cross where the old man is crucified (**Romans 6:6**).
- Paul also addresses women’s conduct in the Church.
- Since the day of Pentecost, the responsibility for leading and teaching the church has been given to men by God.
- In the gospels and in Acts, we see many women following and assisting Jesus, we also see them assisting Paul. But we do not see either Jesus or Paul giving women leadership roles over men.



- Women are free and encouraged to witness to the unsaved and teach other women and children, but are not to be leading and teaching men in the Church.
- In the flesh, there will be those women who desire to have authority and lead the Church, as we see in many churches today.
- In verses 13-14, Paul gives two reasons why men are to lead the Church and not women.
- First is simply because this is the way God has designed it. In creating Adam before Eve, God

showed that He was creating woman to be under man's authority and protection (**I Corinthians 11:3**).

- Secondly, it was Eve who was deceived into eating the fruit, not Adam. He, knowing full well, willingly rebelled (**2 Timothy 2:11-14**).
- Eve did not submit to Adam's authority, but she made her own decision to eat the forbidden fruit.
- Had she gone to her God-given authority instead of deciding for herself, then she would not have been deceived.

I TIMOTHY FOR GROWING BELIEVERS - LESSON 3

A. Introduction

- In the first 7 verses of I Timothy, chapter 3, Paul explains those things which must be evident in the lives of all who become church elders.

B. Appointment of Elders

- After Paul preached the gospel in different locations and people believed, he then taught them to gather together as a church for the purpose of worshipping the Lord and to be taught more truth.
- As they met together, either Paul or one of his fellow laborers (Timothy, Titus, etc.) would continue teaching until they observed men in the churches; those who were spiritually qualified to become leaders.
- Once they observed men in any church who were growing into spiritual maturity, they would appoint them to be elders and give to them the responsibility to oversee the church.
- **Acts 14:22-23:** *“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed”.*

C. Background of Bishop, Elder, Pastor

“And from Miletus he sent to Ephesus, and called the elders of the church.” Acts 20:17

- Notice in these passages, the church leaders are called, “elders.” This does not necessarily mean they were old, but rather they were spiritually mature. They were men who walked in the Spirit.
- Contrasting this, we have Paul’s reference to Corinthian believers in **I Corinthians 3:1**, where he calls them spiritual babes. They were carnal (**I Corinthians 3:2-3**).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Acts 20:28

- In this passage, Paul refers to church leaders as “overseers” – those who watch over, lead, guide, feed, and protect the church.
- Shepherds do not just turn their sheep loose and trust that they will find their own food and take care of themselves. The shepherd must spend time watching over them.
- Paul writes that the Church is the same way. Overseers are to be men who are spiritually mature who watch over the church, and teach the truth that everyone needs to hear in order to grow spiritually.
- Wherever we read about elders in the Bible, it is always plural. Never do we see Paul or others appointing just one man to lead a church.



D. Plurality of Leaders

- Look back at **Acts 14:23 and 20:17**. These passages refer to a plurality of leaders.

E. The Desire To Be An Elder

“This is a true saying, If a man desire the office of a bishop, he desireth a good work.” I Timothy 3:1

- Paul is not saying that anyone who wants to be an elder should be an elder, but he is saying that as men are walking in the Spirit, God’s desire will become their desire. If a man, who is walking in the Spirit and growing into Christ-likeness, desires to become an elder, then it is the Lord who has laid it upon his heart.
- So, the first qualification that Paul mentions regarding elders, is that he desires the position.
- Paul also writes that those who desire the position of an elder, desire a good work.

- If a person was to be made the president or king of a country, most everyone would consider that to be a good work.
- But think about the privilege it is to become an overseer who is watching over the Church of Jesus Christ.
- On this earth, there is nothing more important to God than the Church, for He sent His own Son to die for it.
- Those who are appointed as overseers, have been given the privilege of watching over and caring for that which is most important to God.
- As elders appropriate the truth set forth in **Romans 6:6** and walk in the Spirit, God will enable them to become the loving and caring overseers that the church needs.

F. Other Qualifications of Elder

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.” I Timothy 3:2

- First Paul said that those who are elders must be blameless. This does not mean that they never commit sin.
- But it does mean that they are not walking in carnality so that sin has become what they are known by.
- Paul’s point here is not that leaders will not be blamed or accused, but rather when they are blamed or accused, their lives will prove the falsehood of the accusations. Elders must have no conduct that would be grounds for accusations.
- Next Paul states that those who are elders should only have one wife, meaning that he loves and desires only his wife, and does not flirt with, or lust after other women. An elder is to be a one-woman man.
- In the Spirit, men won’t lust after and desire other women, but in the flesh they will.
- And now Paul writes that those who are elders are to be vigilant, sober, or serious-minded.
- This would imply that he is a wise man who is sensitive to and understands the needs of others and takes life seriously. He is not foolish or uncaring.
- In the Spirit, an elder will have the mind of Christ and see life from God’s point of view, but in the flesh, he will see things from a selfish point of view.

- The next characteristic Paul mentions is “good behavior.” Good behavior speaks of living life in an orderly, careful and wise manner.
- A man who is careless about the attitudes and actions in his own life will also be uncaring about the actions and attitudes of those he oversees in the church.
- Next, he must be a man who is given to hospitality, and who has a genuine care and love for people. True, biblical hospitality is not merely showing concern for the welfare of others, but rather is a God-given desire to minister to the needs of others by feeding, clothing, and sheltering them.
- Elders will carry out true, biblical hospitality in the Spirit, not in the flesh, for in the flesh we will only be hospitable for selfish motives.
- Now Paul mentions that elders must be men who are able to teach. In order to be able to teach, we must know and believe truth; in order to know the truth, we must depend on the Spirit, for it is the Spirit who leads us into truth. (**John 16:13**).
- If a man is not walking in the Spirit and being led into truth, He will not be a good overseer for the church.

“Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;” I Timothy 3:3

- Paul continues with the qualifications for elders. An elder is not to be addicted to wine. A drunkard is under the control of alcohol, rather than the control of the Holy Spirit (**Ephesians 5:18**).
- An elder is not to be a violent man. A violent man walks in the flesh and thereby would not be fit to be a church elder.
- An elder is not greedy for money (**I Timothy 6:9-10**). Paul is not saying that elders must be poor. Elders may be wealthy. Money is not evil, but the love of money is (**I Timothy 6:10**).
- But a man who is fit to be an elder is a man who is walking in the Spirit and the Spirit is pointing him to Christ and reproducing the life of Christ within.
- If a man is focused on money and greedy for gain and is not focused on Christ, then he is disqualified from being an elder.

“One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)” I Timothy 3:4-5

- A man's family may reveal his spiritual maturity or immaturity, and ultimately his readiness to lead the church.
- Observing one's family often gives an indication as to the way Christianity is lived out in the home.
- If a man's house is not in order, then we cannot expect him to lead the church in an orderly way.



“Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” I Timothy 3:6

- A man who is a new believer will need time to come to a full understanding of the Christian life. He is unable to lead others into a life of walking in the Spirit, for he does not know it for himself.
- To make a new believer an elder could cause him to be inflated with self importance and to think of himself more highly than he ought to think.
- An interesting quote to ponder is: *“God created everything out of nothing, and everything which God is to use, He first reduces to nothing..... All of the spiritual writings of any depth tell of this necessary demolition of self/flesh.....We must die to the self-life, and the cross is the only way.... However, left to my own devices I will not, by faith, appropriate the truth of the cross, but rather I will conduct my own Calvary. I will crucify myself for my own self-motive, and for the sake of proudly displaying to others that I am a poor, suffering, martyred saint, with the purpose of gaining attention and approval.....Such false humility is a blight on Christianity and characterizes far too many of its leaders. Thomas Merton wrote; “Many actually believe that their pride is the Holy Spirit, and this sickness is most dangerous when it succeeds in looking like humility.....When a proud man thinks he is humble, his case is hopeless. “Our role, as we are instructed by the many who have gone before us is to, by faith, surrender and not fight against the wooden stake being pounded into our arrogant, petty, self-centeredness.”*



“Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.” I Timothy 3:7

- Paul now focuses on an elder being a man who has a good reputation among unbelievers.
- A man who understands his co-crucifixion with Christ and is walking in the Spirit will manifest the fruit of the Spirit, whether he is in church around believers, or in the world interacting with unbelievers.
- If a man is walking in the Spirit, unbelievers will not have a legitimate accusation against him.

“This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, 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; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.” I Timothy 3:1-7

G. Only in the Spirit

- These qualifications for elders can only be carried out in the power and desire of the Spirit.
- In the Spirit our life will look like this, but in the flesh it will not. *“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” Galatians 5:16*
- It is God’s desire that all His children walk in the Spirit. It is especially important that those who are chosen to be church elders be men who are living in the truth of **Romans 6:6**, that the “old man is crucified,” and that the Holy Spirit is reproducing the life of Christ within (**2 Corinthians 3:18**).

I TIMOTHY FOR GROWING BELIEVERS - LESSON 4

A. Introduction

- In the last lesson we studied the qualifications for elders. Now beginning in verse 8, Paul writes the qualifications for deacons in the church.
- Before reading what Paul wrote to Timothy, let's remember what we have studied in Acts about deacons: *“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them.” Acts 6:1-6*
- In the early church, a physical need arose in the lives of some widows in the church.
- In order for the apostles to continue teaching the Word and focusing on the spiritual condition of the church, they needed to establish men whose responsibility it would be to meet the physical needs of these widows, as well as other physical needs that were in the church.
- Some of the men they chose had teaching ministries, but their main responsibility was to focus on the physical needs. *“And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.” Acts 6:8-10*
- In **Hebrews 13:17**, we read that leaders “watch over the souls” of those in the church.



- Deacons are leaders who are responsible for watching over the people and discerning their physical needs and then to see that those needs are met.
- This does not mean that it is the deacon's job to do all the work, but the church is a spiritual body and we should function together like the physical body functions together.
- Can our hands see the needs of others? No, but our eyes do and then our hands can do something about it.
- This is the way that deacons function. They see the needs of those in the church and then work out a proper solution through the body.

B. Qualifications of Deacons

- ***“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.” Acts 6:3*** Although a deacon's main responsibility is more physical than spiritual, still the apostles told the Jerusalem church to choose wise men who were walking in the Spirit.
- The reason for this is that in the Spirit our focus is on God, and therefore we will see the need as God sees it, and genuinely have a care and concern for others.
- But a carnal Christian will be thinking and caring for himself, and will not have the love and compassion that is needed to nurture and minister to others.

“Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” I Timothy 3:8-13

- As we consider appointing deacons in the church, the first characteristic or qualification is that of being “grave.” This word “grave” could be translated, “men of integrity or good character and sincere.”
- Deacons are seriously concerned about the needs of others and look to the Lord to see those needs met.

- They can be relied upon by the church because they are men of integrity and take their ministry seriously.
- The next qualification of a deacon is that he is, “not double tongued.”
- Deacons must be men who speak the truth and are not “given to change” (**Proverbs 24:21**) or double minded (**James 1:8**).
- In the flesh, the driving motivation behind what we say is often a desire to be liked by others. This often leads to being double minded and “double tongued” eventually.
- Saying what we think people want to hear.
- This kind of person causes division in the church and is not qualified to be a deacon.
- Next, Paul mentions that deacons should not be “given to much wine,” or “greedy of filthy lucre”. These two negative characteristics are very similar. A deacon must not be addicted to wine or addicted to money.
- And now Paul writes that deacons should be men who “hold the mystery of the faith in a pure conscience.”
- Deacons are to be men who are led by the Spirit into truth and walk by faith in that truth.
- Notice Paul’s comment in verse 10: ***“And let these also first be proved; then let them use the office of deacon, being found blameless.”***
- Paul is making it very clear that those whom we are considering to appoint as deacons should be men who are already functioning in that capacity.
- They should be men who, because they are walking in the Spirit, are already showing a concern and care for the needs of others and are working to see those needs being met.

“Even so must their wives be grave, not slanderers, sober, faithful in all things.” I Timothy 3:11

- It is interesting that Paul would now address the qualifications for deacons’ wives.
- He clearly states that these women are also to be serious about the needs and concerns of the body, and they are to be women who do not gossip.
- They should also be sober minded and faithful in all things.

- Women who are sober/spiritually minded and faithful can be trusted to do the things that have been passed on to them. Please give some thought to this phrase: “ministry couples.” Back in Genesis, Chapter 2, when God was creating the first marriage, He said, “The two shall become one flesh.” A deacon and his wife are a “ministry couple” and in the ministry together because they are no longer two, but one. Because of the type of ministry the deacon is involved in, his wife will just naturally be involved. Therefore, Paul clearly states the qualifications of a deacon’s wife. She must be a woman of integrity, not a gossip, but spiritually minded and faithful.
- In verse 12, Paul returns to the qualification for deacons. Like elders, deacons are to be husbands of one wife, meaning that they are “one-woman men”, and are not drawn away with lustful thoughts toward other women.
- Paul also said that they should be men who rule their own household well; leading and shepherding their family into spiritual maturity.



“For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” I Timothy 3:13

- Paul makes a rather interesting comment: “use the office of deacon well.”
- As deacons walk in the Spirit living out the Christ-life, they will be used in the lives of others, according to God’s will, and thereby gain great respect by those they minister to.
- A deacon who is using the office of deacon well will have many God-given opportunities to meet the physical needs of both believers and unbelievers. These opportunities to serve will often turn into opportunities to openly speak concerning the Christian life.

C. The Holy Spirit: Our Enabler

- These qualifications must be clearly seen in the lives of those who are being considered for the office of deacon, and will only be evident in the lives of

those who are living in the truth that they have been crucified with Christ and are being influenced and controlled by the Spirit.

- This is the reasoning behind the apostles' comments in **Acts 6:3**, when they told the church to look for men who were full of the Holy Spirit.

D. The Church: The “Upholder” of Truth in the World

“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.” I Timothy 3:14-15

- In these verses, Paul explains to Timothy why it is that he has written to him.
- Paul makes it clear that it was because he wanted the Church to know how it is to function.
- The Church is God's (**Matthew 16:18**) and God's desire is to use the Church to reveal Himself to a lost and dying world. The Church is to be salt and light, and is the visible means through which the world can see God.
- Paul also said that the Church is the “pillar and ground of the truth.”
- This means that the Church is the means by which God is manifesting His truth for the rest of the world to know and believe.
- The Church (God's called-out ones) is the “pillar and foundation;” the earthly support of God's “truth.”
- Keep in mind that the Church is not the source of this truth; but rather, it functions as the custodian of and witness to the truth.

I TIMOTHY FOR GROWING BELIEVERS - LESSON 5

A. Falling Away From Truth

“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; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” I Timothy 4:1-3

- Here, Paul is warning Timothy that some believers will depart from the faith/the truth, and will follow after lies.
- Notice Paul comments that the teaching they are following, in the place of truth, is coming from evil spirits.
- When people walk in the flesh, they are vulnerable to deception by Satan and his co-laborers.
- In verse 2 we read that they speak lies in hypocrisy, and “their conscience has been seared.” In **Ephesians 4:17-18** we read that those who walk in the flesh, lose the ability to discern truth; their “understanding is darkened.”
- Then because they can no longer discern truth, they are easily deceived and cast aside the faith, following after false doctrines.
- In verse 3, Paul gives some examples of the false teaching that people are led into.
- Notice all of it is works based and law living.
- Any time man walks in the flesh, he loses his perspective on grace and truth and will turn back to the law.
- This kind of teaching has a spiritual sound to it, but in verse 1 Paul clearly states that it is of the devil.
- It doesn’t teach people to depend upon the finished work of the cross, but upon their own works.
- It doesn’t teach them to believe that their flesh has been crucified and lead them on to spiritual maturity, but it teaches them to try and improve their flesh and make it better.
- This is why Paul writes that these people are hypocritical. They speak of the need to live holy and righteous lives, but then teach that one must do it himself.

It is in the flesh, and thereby is deceived into thinking that he is spiritual.

B. We Are Not Under the Law

“For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.” I Timothy 4:4-5

In opposition to what God said, that it is good.

C. Exercising our Faith

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.” I Timothy 4:6-10

- hypocritical because no man can do it.
- God wants us to walk in the Spirit, and as we do, we will live godly lives. A godly life is the only life the Spirit produces.
- But, man in the flesh skips over “walking in the Spirit” and tries to produce a godly life
- the false teachers, Paul affirmed that everything God created is good as God had said in **Genesis 1**.
- **Acts 10:9-16** recounts a vision Peter saw in Joppa. While waiting for food to be prepared, he fell into a trance. In the dream, God directed Peter to eat foods that the Jews regarded as unclean (**Leviticus 11**). The voice, during the trance, said, “*What God has made clean, you must not call unclean.*”
- **In Ephesus the false teachers were known for meddling in marriages and creating diet restrictions. Paul responded with the goodness of God.**
- His answer could be summed up by this statement, “*False teachers say that marriage and food are bad, but God says they are both beneficial. Who should we believe?*”

- In verse 5, Paul states that *“it is sanctified by the Word of God and prayer.”* Meaning, we sanctify or set it apart for God’s purpose in our lives by agreeing in prayer with
- Here again, Paul is telling Timothy the importance of holding fast to truth.
- Paul said that those, who through the Spirit, are walking in truth and leading others into truth are good servants of Christ.
- Paul also mentions rejecting “ungodly falsehoods,” those things that are not according to truth, and to “exercise our hearts unto God-likeness.”
- Godliness/God-likeness is not man imitating God, but rather God reproducing Himself in a man.
- To become “God-like” or “Christ-like,” is the work of the Spirit (**2 Corinthians 3:18**). It is the Spirit who manifests the life of Christ in and through us.
- However, to grow into Christ-likeness is no quick, easy process.
- It often takes years of the Spirit “exercising” our faith, to bring us to see our own helplessness and Christ’s all-sufficiency.
- The way that He exercises us is through failure, hardship, and difficulties. It is through these situations that we begin to see our helplessness.
- As we see our own helplessness, we will no longer depend upon ourselves, but upon the all sufficient One, who has already done all that is necessary to enable us to live a godly life.
- Therefore, the exercising that Paul is talking about is not an exercise to strengthen our “actions” and works, but rather an exercise of our faith to bring us to the point where we are ready to rest in and appropriate all that He has already done on our behalf.
- Paul said that there is some profit in physical exercise.
- To only eat those things that are good for us and exercise regularly may help us to have healthier bodies, but will that make us godly? Can it help us to know Christ? Can it reproduce Christ in us?
- Paul goes on to say that “godliness” has profit for all things.
- There are those whose focus is on the physical. While these kinds of things do have some profit for our bodies, it does not profit us in regard to our greatest need: “godliness”.
- Only by faith in our co-crucifixion with Christ and dependence on the Holy spirit, can we really experience true “God-likeness;” and this has profit for all

things, not only for our body now, but true godliness also has promise for the future.

- In verse 9, Paul said that these things are true and should be fully believed.
- In verse 10 he writes that this is the reason we labor and suffer reproach because our trust is in the living God.
- We do have a living God who is faithfully working in our lives, exercising our faith
- now Paul exhorts Timothy to teach these truths to others, and to live his life in such a way that people will not look down on his youth; but in all that he does to be an example for others to follow, in word, in conversations, in love, in spirit, in faith, and in purity.
- Paul encourages Timothy to give himself whole-heartedly to this true teaching of “godliness.”
- In the Spirit, he would become consumed with learning and growing into Christ-likeness and as he does, the fruit that it is producing in his life will appear to all.
- Lastly in verse 16, Paul warns Timothy to take a good look at his life and his doctrine, and continue to walk godly in truth.
- In so doing, he will be saved from the daily reign of his flesh and others, too, will come to know and walk in these same truths and receive daily deliverance as well.
- , so as to enable us to experience godliness.

D. Continue Walking in the Spirit

“These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” I Timothy 4:11-16

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I TIMOTHY FOR GROWING BELIEVERS - LESSON 6

A. Exhorting in Love

“Rebuke not an elder, but entreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity.” I Timothy 5:1-2

- In the body of Christ, at some point all believers walk in the flesh and sometimes require rebuke, correction or a word of exhortation.
- Paul tells Timothy, a young man, how this should be done in the lives of certain age groups within the church.
- Older men are to be treated as fathers.
- Younger men as brothers.
- Older women as mothers.
- Younger women as sisters, with all purity.
- In each situation, they are to be lovingly exhorted; love is the motive.
- Keep in mind that true biblical love is a part of the fruit of the Spirit and only in the Spirit will it be possible to truly love people.
- Notice that Paul said younger women are to be ministered to as sisters, with all purity.
- It would be very easy for a Christian leader who is walking in the flesh, to become romantically interested in a young woman and fall into temptation and sin.
- Therefore, Paul said that it should be done with all purity. Again, the need to walk in the Spirit.

B. The Church’s Responsibility to Honor Elders

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by

partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.” I Timothy 5:17-22

- In chapter 3, we read about the qualifications of elders.
- Now, Paul writes to the Church about its responsibility to elders.
- Paul said that those elders who “rule well” and who labor in the Word and doctrine are worthy of receiving “double honor;” meaning that elders who are ministering to the church full time, as well as teaching and preaching the Word, should receive financial support from the church.
- Just as the ox is fed from what it threshes, and the laborer is worthy of his wages, so elders are worthy of being supported by those to whom they are ministering.
- Paul now goes on to address the issue of elders who fall into sin.
- Paul writes that only in the presence of two or three reliable witness should one hear an accusation against an elder.
- It happens that as God is using elders to minister to folks in the church, sometimes they have need to say some rather hard things to people. If those people are walking in the flesh, they may become angry and retaliate by bringing accusations against the elder.
- Paul makes clear that if an elder is found to be walking in sin, he is to be dealt with before the whole church for the purpose of causing the rest to fearfully consider their lifestyle.
- Through observing the discipline of the elder, others may see the consequences of walking in the flesh and learn from it.
- Paul now speaks of showing partiality (**James 2:1-9**).
- In the flesh, it is easy to favor one over another for selfish reasons. Therefore, it is important that we walk in the Spirit, for then there will be no partiality.
- Finally, in verse 22, Paul warns Timothy never to appoint someone hastily to the office of elder, and thereby become a partaker of another’s sin.
- One way to avoid the sticky problem of disciplining an elder is to be very careful about who is placed in that position. Not everyone who wants to be a church leader is qualified or capable. Timothy needed to be certain of a candidate’s qualifications.
- In the last phrase, “*neither be partakers of other men’s sins,*” Paul had instructed that an elder should not be a recent convert (3:6), but that he should have time to grow in faith and prove his ability to lead. Anyone that takes

part in ordaining an elder, who later proves to be unfit for the position, shares in the blame for the negative effect on the church.

C. Paul's Final Words to Timothy

“O Timothy, 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. Grace be with thee. Amen.” I Timothy 6:20-21

- One last time Paul urged Timothy to guard the teachings and instructions given to him.
- As Timothy walked in the Spirit, he would be able to carry out all of Paul's instructions, and false teachers would not be able to lead the believers astray, because the assembly would know and be walking according to truth.
- Qualified elders would be appointed to lead the church.
- Timothy would be setting a godly example for others to follow.
- We, too, as we walk in the Spirit, will be able to whole-heartedly give ourselves to the work that God sees fit to entrust us with.
- *“Grace be with thee. Amen.”* The closing benediction focuses once again on man's greatest need, the grace of God.
- Having experienced God's unlimited grace, Paul never tired of praying that others would also experience His grace.

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