

Studies in 1 Timothy

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Outline of 1 Timothy

Churches increased in number. Order – soundness of faith – discipline – the apostles had regulated this as the end of apostolic approach. It was necessary to write instructions. We must know how to behave or conduct ourselves in the house of God.

This Epistle was written that Timothy would know what was expected of the local church, also, see Ch 3:15.

What is the local church?

“A local church or assembly is a group of believers of the Lord Jesus Christ who assemble themselves regularly in His name for the purpose of fellowship, breaking of bread, worship, praise, prayer, testimony, ministry of the word, discipline, and preaching of the Gospel. Such a church exists where two or three gather together. Every such local church has Christ in its midst, is a temple of God, and controlled by the Holy Spirit. When mature in Christ every local church consists of Saints – bishops or elders – and deacons.” Phil 1:1

Ch 2-3 The Assembly and its conduct

1. Concerning order – the men in public prayer 2:1-8; the women in public demeanor 2:9-15
2. Concerning office – qualifications of elders; qualifications of deacons.

The servant and his conduct

1. To the assembly in general Ch 4 – a “good minister” in faithful teaching (1-11); a “good minister” in exemplary living (12-16)

2. Toward particular classes Ch 5-6 - older and younger (v. 1-2), widows (3-16), elders (17-25), servants (6:1-8), Rich (9-19)

The charge v. 20 - O Timothy, guard the deposit which is committed to your trust.

Ch. 1 The imperative need for Sound Doctrine - legalism - unsound doctrine Ch 2 The nature and order of Public Prayer Ch 3 The necessary qualifications for Spiritual Oversight Ch 4-5 The Christian Workers Spiritual Duties Key Verse Ch 3:15

Chapter 1

General exhortations v. 5 1) Love out of a pure heart, John 13:34; 2) and of a good conscience; 3) and of faith unfeigned.

v. 15 The great Gospel affirmation v. 17 The worship of a redeemed heart. Amen.

v. 18 The Charge: Hold faith - hold a good conscience

Ch 6:20 O Timothy, guard the deposit which is committed to your trust.

Chapter 2

The place of prayer in Assembly activities.

v. 2 The content of our prayers. Kings = all in authority
v. 4 The extent of our prayers. All men v. 8 Men praying - lifting up holy hands - without anger or quarreling v. 9-12 The conduct of spiritual sisters. Consider 1 Cor 11 - head covering

Chapter 3

Qualifications of elders (1-7) Acts 20-28

Family life – Personal life (Titus 1) – Public life

Spiritual belief

Qualifications of deacons (8-13)

Note v. 13 in this respect. Compare with Acts 6:3

Chapter 4

v. 12 Let no man despise thy youth.

v. 13 Give attendance to reading – exhortation – doctrine

v. 14 Neglect not the gift that is in thee. Stir up the gift that is in thee. 2 Tim 1:6

Stir up the gift that is in thee 2 Tim 1:6

Chapter 5

Rebuke not an elder v. 19 Against an elder receive not an accusation, but before two or three witnesses.

v. 20 Them that sin rebuke before all, that others may also fear.

v. 22 Lay hands suddenly on no man. See Acts 13:1-4

Ch 3:6 Not a novice, etc.

Chapter 6

v. 6 Godliness with contentment v. 10 The sin of “love of money”

v. 11-12 Instructions for the “Man of God”. Flee – Follow – Fight v. 15-16 The expressions of worship of an adoring soul.

Survey of 1 Timothy

During his imprisonment Paul wrote what we know as “The Prison Epistles”: Eph-Phil-Col-Philemon.

1 Tim is one epistle of a set of three known as the “Pastoral Epistles.” The other two being II Tim and Titus.

These were letters written to men in charge of the flock, and have become the inspired textbook of the church through the centuries of church history.

Timothy

Was probably converted under Paul’s ministry at Lystra Acts 14. He had been taught well in the Old Testament scriptures. II Tim3:15.

He was a young man who made rapid spiritual progress and was “well reported” of by the brethren. Acts 16

A father and son relationship sprung up between them.

Timothy accompanied Paul on many of his mission journeys. Finally being entrusted with the difficult tasks of correcting error at Thessalonica-Corinth-Ephesus.

All this despite his comparative youth.

Purpose of writing

To guide and encourage Timothy in his Pastoral duties. Timothy was at Ephesus, v. 3, left by Paul to correct certain wrongs.

Paul had warned the church of this. Acts 20:28-32.

Jewish teachers were busy trying to subvert the faith of the believers.

The Gnostics were confusing the issue more by their “endless genealogies”.

The Theme

Ch 3:15.

That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of truth.” R.V.

The epistle is divided into three parts:

Ch. 1 Errors exposed

Ch. 2-3 Conduct in the assembly

Ch. 4-6 Conduct of the shepherd or pastors.

Errors: Judaizing teachers. See foot of Biblo page

Gnostics ... endless genealogies ... vain jangling.

Resurrection was past. See 2 Tim 2:17-18

Gnosticism – Intellectual – mystical – knowledge was salvation, so Christ and his work was unnecessary.

They believed in an innumerable succession of intermediaries.

Why Paul wrote in Ch. 2-5 One mediator.

Gnostic theory in Colosse... they made Christ the end of a long chain of intermediaries.

To correct this Paul wrote an unparalleled, description of him in Ch. 4

In Ch 2-3 In whom are hid all the treasures of wisdom and knowledge.

4-9 For in him dwelleth all the holiness of the God-head
bodily.

Introduction to 1 Timothy

1st and 2 Timothy and Titus are known as the Pastoral Epistles.

In 1 Timothy Paul gives Timothy instructions regarding Church order.

In 2 Timothy the emphasis is on the pastoral care of the churches.

These letters deal with the care and functioning of the flock of God.

They tell us how we ought to behave ourselves within the church.

They give instructions how the church should be administered.

They tell what kind of people the leaders should be.

They also instruct us as to how we should meet the threats which endanger the purity of our Christian faith.

In these letters we get a picture of the infant church.

In those days it was an island on the sea of paganism.

The 1st Epistle was written during the last days of Paul's life.

As the local churches increased numerically, there were questions which arose regarding church order, soundness of faith and discipline.

When available, the apostles could deal with them, but Paul could foresee the end of the apostolic age and how necessary it was to leave authoritative teaching in writing.

Paul, by the Spirit, was convinced that Timothy would undertake the work after his death and wrote him this personal letter, giving him clear teaching as to matters of faith and order in the local church.

Timothy was a young man saved under Paul's teaching. He had a very devout mother and grandmother 2 Tim 1:1-5.

He joined Paul on his second missionary journey and was his consistent companion until he became more mature, then he was entrusted to represent Paul on many occasions.

v. 5 False teaching always brings division, strife and contention Sound doctrine builds up the believers.

The results of good teaching is 1) pure hearts see God 2) Good conscience heart pricked 3) unfeigned faith v. 6 Some had turned away from this and were engaged in verbal battles.

v. 7 In this verse Paul indicates their natures:

They desired to be known as teachers of the laws. Judaizers.

They did not clearly apprehend the significance of the Law in its relationship to the Gospel. They were the enemies of the Cross.

v. 8 The Law is good when used properly - as God wants it used.

v. 9-10 The Law is not for the good people but for the bad

Note the types of people that the Law is against.

Paul's black list here is open ended. If there be any other thing that is contrary to "sound doctrine".
Mentioned 15 times in Pastoral (4 times elsewhere).

v. 11 Linked with the thought of "sound doctrine" there is the Gospel of the blessed God.

Anything contrary to this Gospel should be rejected.

v. 12 Paul was eternally grateful to God for:

1. Committing the Gospel to him. See Gal 1
2. And for counting him worthy to be put into the ministry.

v. 13 The reason why Paul was thankful to God was that in his unconverted days he had been: 1) a blasphemer, 2) a persecutor, 3) an injurious person. He did these things in ignorance (describe)

v. 14 The position which he now occupied in Christ was due to the "exceedingly abundant grace of God." Describe his conversion.

v. 15 Paul now expounds a truth which he says is worthy of universal acceptance.

"Christ Jesus came into the world to save sinners

This is the essence of the Gospel.

Christ came into this world - His Deity

To save sinners as shown in vs. 9-10

Paul describes himself as "the chief of sinners" (foremost of sinners)

v. 16 None need despair - all may be saved. His conversion is an exemplification of this glorious truth.

v. 17 Because of who Christ is – the grace bestowed – the blessings obtained Paul worships God (explain and give other examples)

v. 18-20

Studies in 1st Timothy v. 1 First Paul calls himself “an apostle of Jesus Christ”.

Never a man magnified his office as Paul did.

He magnified it in wonder that God had chosen him for this office.

An “apostle” is “one who is sent faith”.

It means an “envoy”, or an “ambassador”, one who is sent to represent his country.

It is the duty of every ambassador to establish relationship between the country to which he is sent and the country from which he has come.

He is the connecting link.

Paul always regarded himself as Christ’s envoy or ambassador.

This is the privilege of every Christian.

It is the first duty of every believer to be a connecting link between his fellow-man and Jesus Christ.

The best translation render Jesus Christ ... Christ Jesus.

In this epistle Paul uses Christ Jesus 12 times and Jesus Christ only twice.

The theological reason for this is that “Christ Jesus” is the One who was with the Father in eternal glory and who became incarnate in human form.

Perhaps Paul had a good reason for using this unique term throughout his epistles.

He never accompanied the human Jesus while he was here on earth.

He first experienced the knowledge of the Christ of glory.

Paul's apostleship was bestowed upon him by divine command.

It was something which must be obeyed.

Acts 16-19 "I was not disobedient unto the heavenly vision".

If any one of us can arrive at this consciousness of being commissioned by God a near splendor will enter into our life.

This commission and command proceeded equally from God and Christ Jesus.

v. 2 Paul wrote this letter to Timothy, his true child in the faith.

Timothy had been saved under the preaching of Paul.
Acts 14 and 16.

v. 3 This epistle was written about 5 years after Paul and warned the elders of Ephesus that grievous wolves would enter among them.

Read and express thoughts on Acts 20:-28-30.

Issue a warning here.

Paul gave Timothy his apostolic authority and commissioned him to order some of their own teachers to stop preaching falsehoods.

Fables or idle tales and endless genealogies, these were the offshoots of Gnosticism.

v 18 "This charge I commit onto thee"

The charge committed to Timothy was 1) The whole body of divine revelation and 2) He was commissioned to guard this ... to war a good war fare ... earnestly contend for the faith.

Timothy knew what his function was in the early Christian Church.

This role for Timothy was revealed by God to the prophets in the Church.

"According to the prophecies which pointed to thee"

At an assembly meeting as they waited upon God for guidance, the Holy Spirit spoke through the prophets, and commissioned Timothy to this service.

This commission was confirmed to Timothy and to the assembly, as the prophets and elders layed their hands on him.

In doing so they authenticated God's call to Timothy and gave him their blessing, and affirmed their support.

Compare the call and commission of Barnabas and Paul Acts 13

In his campaigning Timothy must 1) hold faith and 2) a good conscience.

The conflict is outwardly but the conditions for victory are within His faith must never falter in God and in His message he brings, He must live what he asks of others.

If his conscience is violated then the power goes out of the message.

v. 19 This first section ends with a stern rebuke to two former members of the church of Ephesus Hypreanaeus and Alexander They from the context had hurt the testimony of the Church, and grieved Paul, and made shipwreck of their own lives.

1. These men had rejected the guidance of conscience
2. Had embarked on a course of divisive ministry
3. In fact were teaching false doctrine 2 Tim 2-7

These men Paul had delivered unto Satan, that they might learn not to blaspheme "Delivered to Satan." This is a difficult phrase.

It is generally understood as an act of "excommunication".

They were put out of the local church which is in the kingdom of God and assigned to the kingdom of Satan.

In the light of 1 Cor 5 if included bodily affliction or calamity by apostolic authority The end result in view is that they may learn not to blaspheme They were actually blaspheming the truth of God to make way for their own fables and endless genealogies.

1 Timothy 2

Chapter 1 constitutes the first main division of the Epistle, and deals with the first duty laid upon Timothy as the apostolic representative at Ephesus. He is charged to check the false teachers and their false teaching.

Chapter 2 and 3 constitute the second main division and unfold the duty of Timothy in relation to the local churches.

This falls into three parts:

1. Paul sets forth regulations regarding public meetings
Ch 2:1-15
2. He then reveals the qualifications of church officers
2:1-13
3. Concludes with a personal word to Timothy in view of Christian truth 3:14-16

This chapter is divided into three parts.

1. v. 1-7 presents the duty of public prayer
2. v. 8 offers instructions concerning the manner of public prayer
3. v. 9-15 gives the position of women in public worship
v. 1 Paul exhorts-beseeches-urges-entreats that prayer be given a place of priority in the assembly.

Let us now look at the four words which Paul uses to describe the different elements of prayer:

1. Supplication – this is a general term used for petitions or requests. It signifies prayer which springs from a sense of need.

2. Prayer – we address God in prayer. Prayer is unrestricted in its content. Prayers should be made in the context of reverence.

3. Intercession – this does not have the limitations of being only for others. It speaks of personal and confiding intercourse with God.

4. Thanksgiving – this is the spirit of gratitude for blessings already received, and for those to be received. It is the compliment of all true prayers.

This is the kind of prayer that the apostle urges upon all local churches.

Then notice the scope of our prayers.

The church is to be universal in its prayer, “for all men”:

1. Believers must be exercised and pray for a sin darkened world

2. We must also pray for all in authority

This is very important because prayer can change government proposals which would influence our spiritual welfare.

The result of such praying:

That we may lead quietly and peaceable in all godliness and honesty V 3 Such prayer is “good” ... “the word means excellent”

Such prayer is characterized as being “acceptable in the sight of God our Savior”.

v. 4 Such prayer is according to God's will, "Who would have all men to be saved."

v. 5-6 In these verses we have:

1. The unity of God: "There is one God"

2. The mediatorial work of Christ: "One mediator between God and man"

3. The universality of His atonement: "Who gave himself a ransom for all"

These facts would give us to believe that to pray for the salvation of all men is in accord with God's will.

v. 7 "For this" ... for the spreading of the Gospel to all mankind I am appointed a preacher, an apostle, a teacher of the Gentiles v. 8 "I desire that men pray everywhere."

The word used here is specific in its meaning - males

The males of the congregation are exhorted to take part in public prayer.

Notice the moral qualifications of those who lead publicly in prayer.

1. "Lifting up holy hands" - describe some of the postures used in prayer. The important thing is not so much bodily posture, but the inner life. Holy hands ... hands unstained with sin. Anyone who would lead believers to the throne of God must be morally qualified to do so. See Psalm 24:3-4

2. "Without wrath" i.e. in unity - harmony - one accord

3. "Without doubting" is in faith believing. Matt 21-22 "and all things, whatever you ask, believing, ye shall receive."

v. 9 “In like manner also”

In v. 8 Paul has laid down the function of men in the church within the framework of prayer.

In the same way that he has instructed the men, he now proceeds to instruct the women as to their place in the local church.

He begins first of all by laying down some rules regarding women’s dress. Quote v 9 “That women adorn themselves in modest apparel.”

The key to the interpretation of the passage is found in the words “modest apparel”. In all likelihood the word “apparel” has a wider meaning than simply dress and denotes external deportment in look manners and dress.

Slovenliness in dress and appearance is unbecoming of Christian women.

With the godly concept in view, the spiritual sister will avoid immodesty and unseemingly abuses, with godly fear and sobriety which is a well-balanced state of mind resulting from habitual self-restraint.

The rest of the verse “Not with braided hair, or gold, or pearls, or costly array.” is a warning against the prevailing customs of the day.

v. 10 The true source of a Christian woman’s adornment is that of inner character.

“But which becometh women professing godliness through good works.”

Any spiritual sister who practices the presence of the Lord will have her appeal in keeping with her Christian character. She will concentrate on godliness with good works.

v. 11-15 The position of women in public meetings of the church.

v. 11 Paul issues a command concerning the woman

“Let the woman learn in silence with all subjection.”

Woman are to learn not to lead

She to learn in silence = quietness

Then thirdly she has to be in complete subjection by placing herself voluntarily under the divinely instituted headship of the man.

The Gospel elevates the woman and gives her a position of spiritual equality with the man before God.

But in the Church God has ordained that the woman be in subjection to the man.

v. 12 The restriction upon the woman.

“But I permit not a woman to teach nor to usurp authority over the man.”

The women are instructed here that to teach or preach in the local church when men are present is violating the Word of God. See also 1 Cor 14:34, 35 v. 13-14 In these verses Paul vindicates his actions and presents two reasons for his restrictions on the women in church: 1) Silence and 2) Subordination.

1. “For Adam was first formed, then Eve”

2. “Adam was not deceived, but the woman being deceived was in the transgression.”

May I remind you at this point of the wonderful work which some women have accomplished for the Lord.

Mary of Nazareth bore and trained the child Jesus.

Mary Magdalene ministered to the Lord with her substance, she also was the first to see the Lord in resurrection.

Priscilla with her husband Aquila taught Apollos the way of the Lord more thoroughly Acts 18-26

Euodia and Syntyche despite their quarrel labored in the Gospel Phil 4:2-3

Philip the evangelist had four daughters who were prophetesses Acts 21:9

The older women were to teach the younger women Titus 2:3

Paul held Lois and Eunice in the highest honor 2 Tim 1:5

There is many a woman's name held in high esteem in Rom 16

Dorcus was widely known for her good works Acts 9

There is a definite place for women to serve God, but not in a public capacity in the church when men are present.

v. 15 "Notwithstanding she shall be saved in childbearing."

Keeping this statement in context of women being deprived of taking part in the public arenas of the church ... Paul is saying that a woman will (be) satisfied and feel fruitful in becoming mothers rather than addressing meetings.

"If they continue in faith and love and holiness = sanctification with sobriety"

They must continue in and possess personal faith, love for God and man and show the resultant sanctification of life Sanctification includes all the Christian graces.

Singled out as a crowing feature of true godly womanhood is sobriety.

Sobriety or modesty is the well-balanced state of mind developed in the secret of God's presence.

1 Timothy 2, part 2

The uplifted hands is emblematic of prayer.

Psalm 28:2.

Hear my supplications when I cry unto Thee, when I lift up my hands towards Thy holy oracle.

1 Timothy 2:8.

I will that men pray everywhere, lifting up holy hands which are unstained by anger and dissension.

The hands of Moses grew heavy. How soon our hands grow heavy. The Lord said - "Men ought always to pray and not to faint." We should never stop praying, we should never give up.

Note God's provision for us. Aaron, Israel's High Priest, speaks of Christ, our High Priest. Hur, whose name means "light", represents the Holy Spirit.

God in His grace has fully provided for our every need.

We are supported on either side.

We are supported from heaven by our Great high Priest.

Revelation 8:3.

"And another angel, (who is Christ) came and stood at the altar, having a golden censer; and there was given to Him much incense, that He should offer it to God with the prayers of all the saints upon the golden altar which was before the throne."

Not only does the Lord offer our prayers to God, but he adds the sweet fragrance of His unique perfections.

“To all our prayers and praises, Christ adds His sweet perfume.”

We are also supported on earth by the Holy Spirit.

Romans 8:26.

“Likewise the Spirit helpeth our infirmities. For we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.”

To complete the picture, notice that Joshua defeated Amelek and his people with the edge of the sword. Verse 13.

The Sword speaks to us of the Holy Scriptures. See Hebrews 4:12.

We cannot conquer our enemies by prayer alone.

We need the Word as well – Note the Lord’s temptation in the wilderness.

Psalms 119:11.

“Thy word have I hid in my heart that I may not sin against Thee.”

Supplicatory prayer – Implore – entreat – appeal to.

Intercessory prayer – intermediary – middle man – go between.

Numbers 14 Moses intercedes for Israel

Persistency in prayer.

We must wrestle like Jacob.

Pant like David.

Hope like Elijah.

Persist like Bartimaeas – like the Syrophenician woman.
We must cry with tears like the Lord Himself.

Joshua 10:12, 14

Prayer that produced a miracle.

Joshua's prayer was a plea to God to arrest the natural order of the sun and moon during the battle of Gibeon.

As the day grew to a close, the enemies of God were not destroyed. More time and light was required to achieve victory.

At this point Joshua prayed to Almighty God "to make the sun stand still upon Gibeon, and stop the moon in the valley of Aijalon."

The Lord heard the voice of man.

He changed the course of natural laws, the sun did not set, nor did the moon rise.

In the extended daylight Joshua and his men were able to defeat the enemies of God.

"The sun stood still for about a whole day." The world's longest day.

"There was no day like that, before it or after it." Verse 14.

The Lord God Almighty answered the prayer of a man.

Prayer In World War 2

During W.W.2 when the defeated British Expeditionary Force reached the beaches of Dunkirk, they reached an impasse.

There lay the English Channel, some 30 miles of turbulent water, between them and the homeland. Furthermore, they were unprotected from the German Panzer divisions their navy and Air Force; all seemed lost.

Meanwhile, in Britain, National day of prayer were organized, men, women, and children crowded churches and prayed to God to deliver the trapped soldiers.

Prayer moved the hands of Him who controls the universe. The turbulent waters of the Channel became as calm as a lake; next came an unexpected mist that blanketed the scene, which greatly curtailed the activities of the enemy, and giving our troops a welcome respite.

Meanwhile in Britain every ship and boat, no matter the size sailed for France. These vessels were largely manned by volunteers. And under the cover of God's provision the great evacuation of Dunkirk took place.

It was not the ships, planes, or guns that brought deliverance, it was the prayers of a beleaguered nation that moved Almighty god to act on their behalf.

Jonathan Edward's sermons had an overwhelming impact on those who heard them.

One in particular, "Sinners in the hands of an angry God" moved hundreds to repentance and salvation.

In fact this single message helped to start the revival known as "The Great Awakening" 1734-1744.

From a human perspective, it seems incredible that such far-reaching results could come from one message.

Edward's did not have a commanding voice.

Nor did he have an impressive pulpit manner.

He used few gestures.

He read his sermons from a manuscript.

Despite these human failings God's Spirit moved mightily on the hearers.

Few people ever knew the spiritual preparations involved in that sermon.

For three days Edward's had not eaten a mouthful of food.

For three nights he had not closed his eyes in sleep. He travailed in prayer.

He was heard to cry over and over again, "O Lord give me New England."

When he arose from his knees to enter the pulpit, his face shown with the glory of God.

Even before he began to speak tremendous conviction fell upon his audience.

Elijah cried to God. 1 Kings 17

This is the first instance of resurrection from the dead in the O.T.

Elijah boldly confronted God.

He cried out his desperation

He had a very real encounter with God.

Are our prayers earnest, passionate, intense?

The Lord heard the urgent and compelling cry of Elijah.

The child's soul returned to his body and he lived again.

Elijah was a man of like passions as we are.

Elijah was just an ordinary man.

He was affected by circumstances. He was similar in character-experience-feelings-nature. He had similar doubts.

“Then came Amalek to fight at Rephaduis” Ex 17

Why? Water Amalek came to Rephaduis to get the water.

The ensuing conflict would be one sided (David & Goliath) it was hopeless. Describe Moses knew this and devised a plan to seek God’s help.

While Joshua and his men fought in the valley

Moses, with uplifted hands would evoke God’s help, in prayer, on the mountain.

Upheld hands – Israel prevailed

“Moses’s hands grew heavy”

At this point Aaron and Hur stepped into the scene and lifted up and supported Moses’ arms.

In a time of crisis Aaron and Hur centered into a partnership of prayer with Moses. The result of this was “victory”.

Let me now speak to you about what is probably the weakest area in our Christian lives. Our prayer life.

What do you know about the uplifted hands?

1 Tim 2:8 “I will that men pray everywhere, lifting up holy hands. Heb 12:12

We are all good for instant prayers.

But intercessory prayer is foreign to most of us. Our hands soon get heavy and hang down.

To date—too busy—too tired. No break through

Supplicatory - Nellie Gourlay; Intercessory - Hudson Taylor's mother Partnership in prayer Sisters sometimes talk about praying partners. Men seldom do. There is strength and victory in prayer partnership.

Amalik's defeat. Paul and Silas prayed. The apostles in Acts 6:4; 4:31 Place was shaken.

Great power-grace-joy-fear-boldness

No matter where we are God can hear us when we pray. See Sheet There are instances when men prayed daily Ps. 5:3; Twice Ps 88:1; Thrice Ps 55:17; all night Luke 6:12; without ceasing 1 Thess 5:17

The practice of prayer:

No man is greater than his prayer life

Daniel - Jeremiah eleven times

Paul prayed night and day.

The believer who is weak in prayer is weak in emanating lifegiving forces The corporate body of believers that is weak in prayer usually is incompetent, lethargic and lacks the flow of lifegiving forces into the world around.

Men and women of prayer must be made of steel for they would be attacked by Satan even before they assail his kingdom of darkness.

May the Lord Himself teach us to pray. Luke 11:1- Luke 12

May we follow Paul's injunction "Pray without ceasing." 1 Thess 5:17

Samuel said, "God forbid that I should sin in ceasing to pray" 1 Sam 12:23

Let us pray for one another, especially those in the front line.

Partnerships in prayer:

Acts 1:14 - "These all continued with one accord in prayer and supplication. The women were there - Mary and Jesus family were there".

Acts 2:1 - "On the day of Pentecost they were all with one accord in one place. The Upper Room 10 days ...the result.

Acts 4:24 - "They lifted up their voices with one accord to the Lord."

Acts 4:31 - "When they had prayed the place was shaking ... they were filled with the Spirit ... they spoke the Word with holiness."

The Untapped Power Of Prayer

Many churches today are looking for better methods ... while God is looking for better men.

What the church needs today is not more or better machinery ... not new organization ... not more novel methods.

The church needs more holy and obedient men and women.

The church does not need great organizers, but great agonizers. Men and women who are filled with the Holy Spirit ... men and women of prayer... men and women mighty in prayer.

We must learn that the Spirit does not flow through methods, but through dedicated, consecrated men and women of prayer.

The Holy Spirit does not fill machinery, He fills clean, holy believers.

He does not anoint plans. He anoints men and women, holy men, men of prayer.

Story of Jonathan Edwards

Hezekiah-Josiah-Manassah 2 Chron 7:14 Acts 4:31

D. L. Moody said, "Every great movement of God can be traced to a kneeling figure."

Our movement. 1) "You need the Spirit." "We will pray for you." 2) Crusades in Britain Lord Tennyson said, "More things are wrought by prayer than the world dreams of."

Joshua 10:12; Elijah - 1 Kings 17 "Prayer to the patriarchs and prophets was more than a recital of well-known and well-worn phrases. It was the outpouring of the heart. Philosophy ... Power Look at the power of prayer. Exodus 17

The uplifted hands of Moses ... describe

Partnership in prayer ... Aaron and Hur. Complete victory. Matt 12:19

How Powerful is Prayer!

From Acts 12 we learn that prayer is stronger than hand-cuffs, iron gates, and military guards.

The infant church is in dire straits.

James had been executed ... Peter is imprisoned and is next for martyrdom.

The church had an emergency session to pray for Peter.

It was a desperate hour for them, reeling from the loss of James, to lose Peter would be a tragedy, so they met with one accord to intercede for Peter's life.

"Prayer was made without ceasing" Describe - one accord.

Meanwhile in prison, Peter is sleeping, chained between two soldiers.

Guards stood at the cell door.

A massive iron gate barred the way to freedom.

Humanly speaking, escape was impossible.

Now watch how prayer releases God's power and great difficulties become great victories.

While the believers were praying ... the angel of God woke Peter ... his chains fell off. He was told to dress. Omnipotent power at work.

The angel then led him from between the sleeping soldiers, past the unconscious guards at the cell door, across the courtyard, through the massive iron gate and out on to the street.

When Peter realized he was free, he rushed to the prayer meeting.

Describe the astonished church!!! Deliverance from the bandits.

Prayer is the believer's greatest weapon. Mountainous difficulties disappear Matt 21:21, 22; Matt 7:7, 8

John tells us in Ch. 5 of his first Epistle something that many of us don't know.

“This is the confidence with which we approach God: whenever we ask anything according to His will, we know that He hears us.

And we know also that we have whatever we have asked from Him!!

True prayer is inwrought by the Spirit. Rom 8:6-27

Then the obedient heart prays for the will of God to be done on earth. See sheet No. 3.

There is no limit as to what we can ask for. Ask what you will.

We can ask anything according to His will. See Eph 3:20. Able to do.

James gives us the secret of powerful praying. Ch. 5:16

He says that, “the effectual, fervent prayer of a righteous man availeth much.”

This means that, “the earnest, inwrought, energized prayer makes tremendous power available, dynamic, and mighty as God moves.” Amp. “Teach us to pray.”

What was the secret of the power of Elijah’s prayer.

Elijah knew the will of God for Israel. Judgement was coming. So he prayed “effectually”, that is he labored hard ... he agonized. His effectual prayer had great efficacy, it was so powerful that God moved to respond.

His prayer was also “fervent.”

His whole being was boiling. Burning with a blazing zeal as he presented his petition to God.

John 15:7

"If you abide in Me, and My Word's abide in you, you shall ask what you will, and it shall be done unto you."

v. 16

"And whatsoever you shall ask the Father in My name, He may give it to you."

Matt 21:21-22

"If you have faith and doubt not you shall not only do this which is done to the fig tree, but also, if you shall say unto this mountain, "be removed," and be cast into the midst of the sea, it shall be done."

And all things, whatever you shall ask in prayer BELIEVING you shall receive. Eph 3:20 Able to do exceedingly abundantly.

Matt 7:7,8

"Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you."

Everyone that asks receives, he that seeks find; to him that knocks it shall be opened."

1 Peter 3:7

We should live considerately with them

We must honor them share with them the gift of life.

That your prayers be not hindered.

James 1:6

Let him ask in faith-confidence, never doubting.

1. "Arrested suns and tranquilised seas declare. To heaven and earth the omnipotence of prayer."

2. President Eisenhower said to a large body of students at the close of a 40 minute speech, "Prayer is still the mightiest force in the world and when used by dedicated men and women nothing in the world is impossible."

3. The Lord's prayer.

In this most complete expression of Christ's conception of prayer we can discern seven voices:

1. The voice of the Son - "Our Father which is in heaven"

2. The voice of the Saint - "hallowed by Thy name"

3. The voice of the Subject - "Thy kingdom come"

4. The voice of the Servant - "Thy will be done"

5. The voice of the Suppliant - "give us this day our daily bread"

6. The voice of the Sinner - "forgive our debts"

7. The voice of the Sojourner - "lead me not into temptation"

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. She was born many years ago in the midst of great revivals. She was a strong, healthy child fed largely on testimony and spiritual holiness. She grew into world wide prominence and became one of the most influential members of the famous Church family. For a long time Sister Prayer Meeting has been in failing health, gradually wasting away. Her death was caused through lukewarmness and coldness of heart. Lack of spiritual food, coupled with lack of faith, shameless desertion and non-support were contributing causes of her death. Only a few were present at her last rites, sobbing over the memories of

her past beauty and power. Carefully selected pall-bearers were asked to bear the remains tenderly away, but failed to appear. The body rests in the beautiful cemetery of Bygone Glories awaiting the summons from above.

No matter where we are God can hear us.

He heard Hagar in the wilderness.

Jonah in the depth of the sea.

Hezekiah in his bed.

David in a cave.

Peter on a boat and on the water.

The thief on the Cross.

Neither does time matter when we pray. God's ear is ever open.

David prayed all day. Psalm 55:17

Daniel prayed at noon Daniel 6:10

Paul and Silas prayed at midnight Acts 16:25

Christ on occasion prayed all night Mark 1:35

Paul urges us to pray without ceasing 1 Thess 5:17

The only footprints on the sands of time, that will really last, are the ones made by knee-prints.

"Groanings that cannot be uttered", are prayers that cannot be refused.

True prayer is not knowing the philosophy of prayer, but knowing its power.

Archimedes said, "Give me a lever and a place to rest it, and I will move the world." We have the lever - PRAYER

- we have a place to rest it ... the omnipotent God. We can move the world.

Boldness in prayer - Abraham. Gen 18:22, 32

Elisha - "Open the eyes of this young man."

Matt 17 The powerless disciples. "Why could not we cast him out?" Jesus said, "Because of your unbelief." They did not have faith.

Faith the size of a mustard seed is all that's required.

When faith, even this small is centered wholly upon God, believing He is able, mountains can be removed.

Mountainous difficulties can be miraculously removed.

"Nothing is impossible to those that believe."

Most importantly, Elijah was a righteous man. He was right with God. He was cleansed - abiding - and obeying. Clean hands. Pure heart Elijah's prayer was a prayer of faith. It was believing prayer.

The miracle of changing established natural laws never occurred to him.

His energetic, blazing zeal leapt forward in faith, confident that his prayer would move the hand of Him who moves the universe.

Notice how real James makes this profound truth to us.

1. Elijah was "a man" just like ourselves. Gideon- (?) - Moses

2. He prayed earnestly that it would not rain and God stopped the rain for three and a half years.

3. After three and a half years, he prayed again and God sent the rain.

Prayers sent to God with such zeal – emotion – and fervour takes heaven by storm and the blessings come flowing down.

Elijah prayed in his prayer – he did not say a prayer.

Neither did he shoot arrows into the vague expanse of air, he was specific. Lord stop the rain ... Lord, send the rain. Archimedes One of the reasons we do not see answers to our prayers is that we are not specific. We ask for nothing and we get what we ask for.

James, the Lord's brother, practiced what he preached.

To the early church he was known as "Camel Knees".

Dr. Alexander Whyte, says, that his knees were like the knees of a camel rather than the knees of a man. They were so hard, so worn, so stiff with kneeling in prayer.

This is the one who wrote, "The effectual, fervent prayer of a righteous man availeth much."

It is impossible to estimate the effects of the prayers of a righteous man.

The slender nerve of prayer can move the muscles of the Omnipotent.

Doctor Judson of Burma was a man of prayer. He single-handedly impressed an Empire for Christ despite overwhelming opposition. He laid the foundation of God's kingdom in imperishable granite.

Martin Boos spent hours, days, and often nights in lonely agonies of intercession. When he preached, his words were as flames of fire and the hearts of the people as grass.

A number of years ago God shook the Hebredees and sent a great revival, because the humble fisherman and crofters called a fast and held meetings for confession of sin and prayer. These humble believers waited on God with tear stained faces. They were physically and emotionally drained as they travailed in prayer. Eventually, the Spirit broke loose and flooded the islands with convicting power. Hundreds found Christ at this time.

Persevering Prayer

The early believers met in one place in one accord. Acts 2

Each one was waiting for the Spirit.

They prayed in faith, believing that God would fulfill His promise and send the Holy Spirit.

After ten days of assailing the throne, God sent His Spirit and gave them supernatural power to live and witness despite overwhelming opposition.

What would happen if a number of us were to spend time together with one accord praying for the power of the Spirit?

Many of our present problems begin right here. Describe. No power.

The disciples were commanded by the Lord to wait in Jerusalem for the promised Spirit.

The Lord also said, "You will receive power after the Spirit is come upon you."

The time has come when as intelligent believers we must recognize the principle of the difference between

the indwelling of the Spirit at conversion and the filling of the Spirit for service.

Because of the misunderstanding of this truth and the unwillingness of some to accept we have a powerless church in the midst of a perishing world. "Not by human might or human power, but by the Spirit, etc.

Prayer is probably the weakest part of our spiritual life. Without prayer there is no power.

With many it is the most disappointing area.

Some say, "God never answers my prayer." He seldom answers mine.

Prayer, at best, is a habit and a bore. Shocking.

Why has the joy thrill and stimulus gone out of prayer?

Why do the heavens seem as brass? There are various reasons.

1. An unharmonious relationship between husband and wife hinders answers to prayer 1 Peter 3:7.

2. Selfishness hinders answered prayer. James 4:3 "Ye ask and receive not, because you ask amiss that you may consumer it upon your lusts."

3. An unforgiving spirit will hinder answers to prayer. Matt 5:22, 2? "Be reconciled to your brother."

4. Unbelief will prevent answers to prayer. James 1:6, Heb. 11:6. Faith, no doubting. "He that comes to God must believe that He is God."

5. Known sin will close the doors to answered prayer. "Behold the Lord's arm is not shortened that it cannot save; neither is his ear heavy that it cannot hear. But your sins have separated you and God and your sins

have hidden His face from you that he will not hear.”
Isa 59:1, 2. Psa. 66:18 “If I regard iniquity in my heart,
the Lord will not hear me.”

Before our prayer life can be effective and our
relationship with God be harmonious we must ruthlessly
judge sin --- confess it --- repent of it --- and forsake it.
Heb 12: 14 Holiness.

If we do this sincerely and honestly, when we pray, we
will pray in the Spirit and God will open the windows of
heaven and pour out a blessing that we will not be able
to contain.

Unbelief is the greatest deterrent to answered prayer,
and to the manifestation of God’s power.

Mark 6:5, 6. “He marveled at their unbelief.”

This was said of the people of Nazareth --- His own city.
“He could not do mighty work in Nazareth, because of
their unbelief.”

The Lord did a few minor miracles of healing --- this was
according to their faith --- but He could not do
miraculous miracles.

The Lord never visited Nazareth again ... for them the
harvest was past, the summer was ended.

By and large this is the condition of most assemblies
today. We say prayers ... we have little faith ... in some
instances there is unbelief; consequently, there is a
great dearth --- famine --- and sometimes stagnation.

Because of the little faith some display, God in His
sovereignty grants us some mercy drops, while denying
us the showers of blessing. Most of us are like beggars

groveling in the sands of time, depriving ourselves of God's might blessing, because of our unbelief.

What is the remedy for this powerlessness, unfruitfulness, and malaise, so common among us?

Tell the story of Murray McCheyne.

We need tears of repentance --- confession of sin --- and effectual, fervent praying.

Note Elisha's prayer, "Open the eyes of this young man."

1 Timothy 3

v. 1-13 The Qualifications of local church leaders.

After having dealt with the divine order in the local church gatherings, Paul now turns to a consideration of the qualifications of local church leaders.

So far as Paul is concerned only those who are morally and spiritually qualified should take the leadership role in the local church.

v. 1-7 Paul sets forth the qualifications for a bishop.

v. 8-12 Paul sets forth the qualifications for a deacon.

My reading on this subject has revealed a rather interesting point. ... Paul's chief emphasis is upon the moral and spiritual qualifications of the bishop rather than his work or function in the local church.

v. 1 "If a man desires the office of a bishop, he desireth a good work."

This verse deserves some earnest consideration.

If a young man, exercised before the Lord, and has a desire to be an elder-overseer and is prepared to study, labor and sacrifice in order to equip himself for leadership, Paul says "this is a 'good' work".

"The office of a bishop" is one word in the original.

It is better translated "overseership".

This word designated the work of the overseer as he cares for and oversees the local church. 1 Peter 5:2.

Acts 20:28. Overseers = Oversight of The word "bishop"

and “elder” are used interchangeably to designate the same individuals, but with a difference in connotation.

The word bishop points to the function of the leader specifically as to oversight.

The word elder emphasizes the personal dignity and spiritual maturity of the one holding that office or position.

Paul reminds us that aspirations for this work is good.

It is not easy or lucrative but it is a good work.

It is often a difficult and thankless task full of risk and danger, despite this Paul says that it is “a good work”. Pray for the elders.

The importance of this office is borne out by the fifteen qualifications necessary before one can hold the position, or claim to be an elder.

The list of attributes for eldership fall into three categories.

v. 3 An elder “must be blameless” (1) General character qualifications

1. The husband of one wife – must not have more than wife living at one time.
2. Temperate. In full use of all his faculties.
3. Soberminded. Well balanced, properly regulated mind
4. Of good behavior. Ordering well his outer and inward life.
5. Given to hospitality. He cares for Christian strangers.
6. Apt to teach. The willingness and skill to teach.

The second group of qualifications set forth the elder in his actions toward all.

v. 3

1. Not given to wine – but rather filled with the Spirit

2. He is a non-violent man. Not quick tempered – not given to fighting- verbally –

3. Not greedy of filthy lucre. The desire for money not the ruling motive in his life.

4. He is patient – gentle – mindful of the feelings of others.

5. He is not a brawler – must be in full control of his tongue and limbs.

6. He is not covetous – free from avarice.

7. One that ruleth his own house well, and has his children in subjection.

8. Not a novice

Qualifications as to community standing.

Then finally v. 7 says that he must have a good report of them that are without.

From the qualifications of elders Paul abruptly passes to the qualifications of deacons.

No statement of the duties is made. Compare Acts 6 “Serve tables” Phil 2:25.

The term deacon in general means one who serves.

Notice that some of the qualifications of the deacons are similar to that of the elders.

1. They are to be grave. i.e. they are to be men of dignified character.
2. Not double tongued – they must speak the truth at all times.
3. Not given to much wine – This not only means that they are not addicted, but have no interest in it.
4. Not greedy of filthy lucre – not their one aim in life.

Paul is not just content with the outward blamelessness in the conduct of the deacons.

They must also possess a vital spiritual life. See v. 9 XX.

They must know the doctrine of the faith, and must conscientiously put the truths into practice in their own lives.

v. 10 The testing of deacons.

And let these first be proved.

Deacons are to be tested like metals to show their genuineness.

Then having met the test, they are to be given the office. Describe the test.

v. 11 This is an interesting verse. Read.

The reading in our KJV somewhat obscures the literal meaning as supported by the majority of scholars.

The literal meaning of the phrase, “Even so must their wives be” is “women in like manner must be”.

The words “must their” in italics is supplied by the translators to give the meaning which they thought was appropriate.

But more recent research into the original language has produced the broadest meaning. "Women in like manner must be."

The context would determine that this is not women in general, since Paul is here dealing with church leadership. It refers to a certain class of women who were deaconesses.

Let us now consider the two views.

1. That the message is for the deacon wives. The qualifications listed would certainly be required of deacons' wives since she naturally would help and support him in his work.
2. The preponderance of evidence is in favor of the interpretation that the women referred to were deaconesses or servants of the church.

There is some evidence to support the fact that deaconesses existed in some of the apostolic churches. Phoebe Romans 16:6 'Who is a deaconess of the church'

The early church recognized this necessity for special service of women among women. See Titus 2:3. Read.

This is an interesting observation.

If it was found necessary to have deaconesses in the early church why don't we have them today?

Why do we send all our young sisters to the foreign fields when there is so much for them to do at home? Gosepl work among women and children. Visitation-helping the sick. Counseling young sisters, etc.

Then that brings to mind a second question.

Why is it that most assemblies recognize the scriptural authority for elder, but do not see the need for deacons? See Phil 1:1 Saints-bishops-deacon.

1. One reason is that the elder person a dual task.
2. Another reason is that the so called elders are not really elders... but deacons.
3. The thirdly the elders are forced into this dual role because of the lack of exercise of the brethren for this kind of work.

Note the qualifications of these deaconesses.

1. They must be grave or dignified. See v. 8
2. They must not be slanderers. Throwing accusations at others
3. They must be sober, i.e. temperate in all things.
4. Finally, they must be faithful in all things. This emphasizes faithfulness to the Word, and trustworthiness in all matters entrusted to them confidentially.

v. 12 The verse gives the domestic qualifications of deacons. Emphasize.

These correspond with the high standard laid down for the elder. See v. 1-5 v. 13 For they that have used the office of a deacon will purchase to themselves a good standing.

Our KJV limits the reference of this verse by rendering "have served well as deacons".

Most commentaries believe that since the discussion has encompassed elders and deaconesses as well as

deacons, that what is in view here is the spectrum of church leaders.

Those who have served well as ministered excellently purchase for themselves a “good standing”, that is they gain the respect, confidence and favor of the believers because of their excellent ministry or service among them.

Furthermore they give “great boldness in the faith which is in Christ Jesus”.

That is, as they function in their God appointed office they mature spiritually and speak and act with boldness for Jesus Christ.

v. 14 “these things write I unto you.” “These things” refers to the instructions contained in chapters 2 and 3.

The purpose of writing this personal message to Timothy is contained in v. 14-15a.

Paul hoped to return to Ephesus to see Timothy and to talk to him about current difficulties.

There was the possibility that he might be hindered so he wrote out these instructions in order that he might know how he ought to behave in the house of God.

This verse also lends itself to a wider interpretation.

That thou mayest know how men, i.e., the church leaders, out to behave or conduct themselves in the house of God.

The “house of God” does not mean the church building, but rather the believers in whom Christ dwells.

“Household” speaks of the family aspect.

v. 15b. Paul next reveals to us the nature of the church.

“The church of the living God.” Called out ones.

“The pillar and ground of truth”.

Because when assembled we are the church of God (locally) we ought to conduct ourselves reverently and becomingly because of the high honor that is ours.

This, no doubt, is in contrast to the behaviors in the pagan temples. Describe.

The figure changes, “The pillar and ground of truth”.

The church becomes “the truth”, i.e., it becomes the depository of the birth and revelation of God, and the vehicle through which the revelation is dispensed to the world.

“Pillar and ground” indicates, the function of the church in relating to the Gospel. The church as a pillar of the truth holds up and supports the Gospel. Display of the Truth.

As “the ground” or better interpreted stay or buttress it supports God’s truth in the face of opposition and attack.

v. 16 This verse contains the substance of Christian truth.

What is “the truth” which the church displays and supports?

Paul summarizes “the truth” in thy name. “Without controversy” without a doubt.

“Great is the mystery of godliness”.

Mystery means a truth once secret but now fully revealed

The mystery is godliness or godlikeness which is Christ.
“He is the visible expression of the invisible God.”

“The Godhead is revealed in Him in bodily form” “He is the brightness of God’s play.”

“He is express image of God’s substance.”

These facts were never known before but now are in Christ.

It is the privilege, responsibility and duty of the Church to present, preach and teach Him to every creature.

“God was manifest in flesh” speaks of His incarnation.

Next “He was justified in the Spirit.”

He was justified in the Spirit from His birth, right through life and death and resurrection and until He took His seat at the right hand of the Majesty on high.

He was conceived in the Virgin’s womb.

He was in due time anointed by the Spirit

Finally He was marked out to be the Son of God in power according to the Spirit of holiness by resurrection. Roman 1:4.

“Seen of angels.” Angels watched Him during His earthly sojourn.

“He preached among the Gentiles”. Thank God for this.

“Believed on in the world”

Every eye shall see Him ... every knee shall bow to Him... every tongue shall confess Him.

All peoples, nations will serve Him.

His kingdom shall be everlasting.

“Received up in glow.” In glow and into glow.

This was God’s answer to the death of Christ on the Cross.

This majestic summary of Christian truth forms a fitting climax to the second division of the Epistle dealing with Church order.

It also forms a fitting setting for the grim subject of the coming apostasy introduced in the next chapter.

1 Timothy 4

With chapter 4 we begin the third main division of the Epistle.

In this section Paul gives Timothy some advice in carrying out the charge committed to him.

The advice relates to his personal work in view of coming apostasy. Ch. 4:1-16.

Then to his official work with various groups within the churches. Ch 5:1 to Ch. 6:2.

His personal work in view of coming apostasy. V. 1-16 v. 1

After having described the sublime mystery of redemption Ch. 3:16 Paul now warns Timothy of the opposition to the preaching of “the faith” and the apostasy that would follow.

This apostasy was the subject of divine revelation.

It was the Spirit who spoke clearly and explicitly.

He said that in the latter times some shall “fall away from the faith.”

This indicates a deliberate withdrawal from the faith once professed.

In some cases the apostate does not give up his professions of being a Christian, but forsakes the principles of the Christian faith.

The reason for this condition is attributed to seductions by evil spirits.

Paul focuses our attention on the evil spirits rather than on the human teacher.

“Doctrines of demons”—These are doctrines which demons teach through men whom they have seduced.

These demons are evil beings, the agents of Satan, marshaled and commanded by him, engaged in a ceaseless war against the kingdom of God. Compare 2 Thess2; matt 7:21-23.

v. 2

Paul gives the character of the devils tools.

1. They are hypocrites and liars. These men pretend to be spiritual; they wear a mask of holiness, but behind their façade is a corrupt heart and nature.

2. Their consciences are branded with a hot iron.

From the constant violation of the truth their conscience has been rendered incapable of feeling.

v. 3

The teaching of the apostates.

In two areas – forbidding to marry – commanding to abstain from foods Abstinence from marriage was regarded as a means to higher sanctity.

Abstaining from foods was esteemed meritorious and of special value.

In Paul’s day this had its fulfillment in Gnosticism.

Today this fulfillment is in Roman Catholicism – Buddhism.

Paul’s rebuttal against such teaching is found in v. 3b through 5.

In these verses, Paul only mentions food;

But in a wider aspect he includes marriage as well as food.

Every creature of God is good – marriage is ordained of God.

By prayer both food and marriage are sanctified by God.

Having set forth the coming apostasy, Paul now instructs Timothy how to (?) himself and the new local churches against error. v.1-11

He also instructs him regarding his personal conduct. v. 12-16.

If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ.

The word minister does not refer to an ordained clergyman.

The meaning of the word here is deacon. The work of a deacon.

It means one who serves. The emphasis here is not on status but activity.

v. 6-11 is a picture of an excellent servant – deacon of Jesus Christ.

v. 6 describes his characteristics v. 7-9 his activities v. 10 his motivation v. 11 his duty.

His characteristics as a good deacon

He is characterized by a concern for others. “If thou put the brethren in remembrance of these things.” V. 1:5

He is to fortify the brethren against apostasy and guard them against danger.

He himself must be “nourished in the words of faith” and “good doctrine”

The servant must know the doctrine of “the faith”.

He must be a man of the book.

He must not become so busy finding food for the flock, that he fails to nourish his own soul.

v. 7

The activities of a true deacon.

He has to “refuse profane and old wives fables.”

At this early date some people were adding to “the faith”.

Paul characterizes their efforts in disdain as “old wives fables.”

Paul instructs Timothy, who in turn would instruct his fellow deacons to “refuse” to listen or discuss these things.

Instead of wasting time in confuting these errors, the deacon has rather to be concerned about personal godliness or holiness or sanctification.

v. 8

In this verse he makes a contrast between bodily exercise and godliness.

Bodily exercise profits little ... there are benefits.

But godliness, which produces Christ-like-ness which is exercise of the soul, is profitable for the entire well-being of the individual, physical, spiritual, temporal and eternal.

v. 9

This is a faithful saying and worthy of all acceptance.”

These words refer to what precedes them.

They constitute the apostolic seal of the superiority of godliness.

v. 10

The motivation of a good servant or deacon

For to this end we labor-strive. “For therefore we labor”.
KJV In order to gain all that a life of godliness offers,
Paul says we labor”

We toil to the point of exhaustion.

We strive, just like the athlete putting in the last ounce of energy to gain the victory. The word “strive” comes from the word “agonize”.

Why did Paul, Timothy, and others “labor and strive”?

Because of the hope and trust they had in the living god.

2 Corinth 4:17

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

God is presented here, as the Savior of all men potentially.

But especially of believers.

v.11

The duty of a good servant – deacon.

“These things command and teach”

“These things” refers to all that Paul has said in v. 6-10.

Paul instructs Timothy to authoritatively transmit these doctrines to his hearers in the various churches.

v. 12

Paul asks Timothy to make his youth respected by being an example to the believers.

His life is to be such as will hush every adverse reaction about his youth.

Every servant of God should have a life which should complement his ministry.

Paul now gives to Timothy six things in which he is to be an example.

The first two is “in manners of life”.

“Word” has reference to his speech. “Conduct” points to his personal life. Relates to his outward life.

The remaining four relate to the inner life

“In love” ... love to God and to man. Love should be the motivating power in a believer’s life.

“In faith and purity” ... Timothy’s faith in God was to be an example to believers even when tested under all kinds of conditions. Timothy’s purity ... not just purity in life outwardly, but purity within of motive and intent.

v. 13

Timothy’s duties within the church.

“Give attendance to reading” ... Give attendance to “the reading”.

The reading of the Scriptures is an important part of the service, and certainly was in the primitive church when

the scrolls of the O.T. were scarce and the N.T. as we know it today only existed in fragmentary portions.

Public reading of the Scriptures was encouraged in those days and should be encouraged now.

“The exhortation” refers to the public address that followed the reading of the Word.

Exhortation is intended to appeal to the conscience and will of the hearer and lead to appropriate action.

“The teaching” This refers to the content of the message given, informing and enlightening the intellect of the hearers.

1 Timothy 5

This is a very interesting and important chapter.

1. Paul gives Timothy advice regarding his attitude in dealing in a corrective way with various age groups.

Verses 1 and 2

2. Paul then gives him instruction at considerable length regarding widows. Verses 3-16.

3. Then he discusses with him his duty in relation to elders. V. 17-25.

4. Paul continues his exhortation into Ch 6 where he exhorts slaves to be obedient to their masters-believing or unbelieving. Verses 1-2

Rebuke is always a problem. We may so dislike the taste that we may shirk it altogether.

In many cases this neglect has brought sorrow and sometimes shipwreck to those who would have been rebuked.

Furthermore, it is always difficult to reprimand someone graciously. In Timothy's case it was doubly difficult, he being a young man was to rebuke an older man if the case called for it.

The elder here is not an elder in the church - but an older man.

A rebuke to an older person must be administered as to a respected father, or mother.

When talking to young men we must treat them as brothers.

When dealing with the opposite sex his relationship must be of the highest and purest character.

In verse 3 Paul introduces the subject of caring for widows. "Honor widows that are widows indeed".

Desolate and alone, with no means of support.

There are two other kinds of widows who do not fall within this definition.

One kind is mentioned before and the other after his description of the genuine widow.

v. 4 The first kind of widow mentioned is she who has children and grandchildren. She is not truly desolate.

It is the duty of these descendants to care for their mothers or grandmothers. "This is good and acceptable before God."

On the other hand, should those close relatives shirk their responsibility of parental support they are "worse than an unbeliever". v. 8.

In v. 5, we have the description of a widow who is desolate and alone. She is without children-relatives.

She makes known to God her recurrent needs night and day, in supplications and prayers. In other words her trust is in God.

This is the kind of widow that is the church's responsibility. See Acts 6.

In v. 6 we have a description of a third kind of widow.

"She lives in pleasure." Despite her widowhood she lives selfishly - and gaily.

This kind is "dead while she liveth", in other words, she is alive in the flesh, but is dead spiritually.

v. 7 These principles ought to be taught so that believers will not be guilty of neglect and be found with reproach in this matter.

Instructions concerning the enrollment of widows. V.
9-15

These verses contain the qualifications of those who are “widow indeed”.

1. The must be sixty years old. This does not exclude younger widows who should receive support when necessary. The younger women would be able to partially support themselves and would only need occasional support. Those over sixty too weak to work would receive full support.

2. “Having been the wife of one man.” That is, she has to have lived in a God-honoring marital union

3. “Well reported of for good works”

Five examples of her good works are given:

1. “if she has brought up children”

2. “if she has been hospitable”

3. “if she has washed the saints’ feet”

4. “if she has relieved the afflicted”

5. “if she has diligently followed every good work”

These attributes would be characteristic of her past life.

v. 11-12

These verses describe the conduct of certain young widows who should not be supported by the church.

These “grow wanton”, i.e. they become restive in spirit and cold of heart.

So they marry a pagan man and accept his faith and cast off their “first faith”.

v. 13

Other youthful widows if placed on the list for support would be exposed to the danger of developing dangerous habits.

Idleness – is the teacher of very sin.

They would in their idleness go from house to house and become “tattlers and busy bodies”. They would become “gossips” and “tale bearers”.

v. 14-15

In v. 14 Paul gives a strong directive to young widows.

In v. 15 he gives the justification for it.

Paul here is directing the younger widows to remarry in the Lord, and take up the duties of normal married life.

Bear children – rule the house. The management of household affairs is the particular domain of the women.

This “relationship and rule” gives no cause for scandal or discrediting the Gospel.

v. 15 justifies the firm directive of the previous verse.

For some are already turned aside after Satan.

Evidently there were instances of young widows leaving their “first faith”, bringing reproach on the name of Christ and following after Satan.

V. 16 Quote

This is a unique verse. The word “man” should not be here. It should read “if any woman” Paul here is thinking

of a widow who has the means to support herself and have some left over. Lydia for example.

This one is exhorted to support any widows who are widows indeed, especially if they are relatives. So that the church will be relieved in these cases, and so direct their support to the desolate and destitute.

v. 17

A true elder is worth his weight in gold.

There is not a more valuable asset in any assembly.

Those elders “who rule well” should be “counted worthy of double honor”.

Note the function of the elders here.

1. They that “rule well”

2. “Especially they who labor in the Word and doctrine”

The early elders were men who not only “ruled” over the flock.

They were men who knew divine principles and had a good knowledge of the apostles’ doctrine, and who evidently had the gift of teaching.

1 Tim 3:2 The elder must be apt to teach.

1 Thess 5:12 These same two truths are combined.

Know them who labor among you – and are over you in the Lord – and admonish you. Ruling and teaching.

Titus 1:9 The elder has to hold fast the truth – teach sound doctrine – and when necessary defend the faith.

Good elders – i.e. scripturally qualified elders should have the honor or esteem of the local church – “double honor.”

Those who labor and toil to the point of exhaustion richly deserve “double honor”. Not only esteem but an honorarium.

v. 18 is the scriptural authority for supporting financially those who labor in the Word and doctrine. Deuteronomy 25:4

“The ox that treadeth out the corn was not to be muzzled.”

“The laborer is worthy of his reward.”

v. 19

Paul urges caution in receiving an accusation against an elder. Proceedings against him must not be taken unless the accusation can be substantiated by two or three responsible or reliable witnesses.

v. 20 Those who are taken in sin must be publicly rebuked so that all may fear.

This statement is general enough to apply to all who sin – but in particular the context favors the application to elders.

v. 21 This verse teaches that there must not be any partiality.

v. 22 “Lay hands suddenly on no man.”

In the context this refers to the recognizing of elders.

This has not to be done hastily – due consideration must be given to all the facets of the person’s life and doctrine.

To recognize one as an elder who has shady areas in his life is really approving of his sins.

The exhortation – “Be not a partaker of another man’s sin.”

On the contrary, “keep thyself pure.” In doctrine-morals
v. 23

This verse comes in here as a surprise – it does not fit into the context.

The words imply that Timothy was a total abstainer. He was an example.

Paul advises him to take a “little wine” as well as water. Physicians prescribed a little wine for medicinal purposes.

No sanction for the habit of drinking wine as a beverage can be drawn from these words.

Paul implies that he regarded wine as a medicine for the weak and infirm and not as a beverage for the strong.

v. 24 Following the parenthetical statement of v. 23, Paul resumes and closes the discussion on elders.

Paul as a master of human nature reminds Timothy that in the recognizing of elders, he must remember that there are two classes of sins, open and hidden.

Some men’s sins are apparent – condemning them.

Other men’s sins are concealed and are only found out after careful examinations.

v. 25 The same principle applies to “good works”.

There are some whose good works are obvious – there are others whose good works are not so easily detected.

In our choosing of men for elders we should consider all of these conditions.

Elders and Their Function in the Local Church

1 Timothy 3

1. The first priority of any local church is to have the presence of God in their midst. The Tabernacle ... "That I may dwell among you." Grieving the Spirit ... defiling the Church. 1 Cor 3 Destroy

2. Secondly, it is important for them to have scripturally qualified elders and deacons.

These gifted brothers are not necessary for the assemblies being, but very essential for its well-being.

The future prospect of the assembly movement depends on the Lords presence and blessing and the spiritual leadership and example of godly elders and qualified deacons.

The scripturally sound and fruitful assemblies today are those that are being led by men who have shepherds hearts and who have been raised and equipped by the Holy Spirit.

In essence elders in themselves should not control the assembly. It should be controlled by the Holy Spirit, through them.

The components of a scriptural assembly are clearly defined.

Phil1:1 Saints ... bishops ... and deacons.

These are distinct functions... they can be in the same individual, but they spring from a different source.

1. to be a "saint" comes from conversion

2. to be a “bishop” comes from desire and character
3. to be a “deacon” springs from spiritual gift.

The work of an elder.

1 Tim 3:1 “If a man desires the office of a bishop, or elder, he desireth a good work”

Another has translated this: “If a man stretcheth himself to overseership.” This implies deep and prolonged exercise before God, and a faithful ministry before man.

There are five duties that should characterize a true elder:

1. He should be a pastor to feed the flock.
2. He should be a sentinel to protect the flock.
3. He should be a pillar to support the flock.
4. He should be an administrator to guide/govern the flock.
5. He should be an example to encourage the flock.

In 1 Tim 3:5, the Spirit reveals to us that the elder has to “take care of the Church of God”

He has to act on behalf of the Great Shepherd, as an “undershepherd”.

His duties to the flock are laid out in Isa 40:11.

1. He has to feed the flock like a shepherd.
2. He has to gather the lambs in his arms.
3. He has to carry them in his bosom.
4. He has to gently lead those that are with young.

The shepherd does not abandon the wounded sheep.

An elder should bind up the wounds ... he should comfort the distressed.

He should help those who fall into the hand of the enemy.

Luke 10:30-31

These same thoughts are espoused in the parable of the Good Samaritan.

When the Samaritan saw the unfortunate man, he had compassion on him. He bound up his wounds ... poured in oil and wine ... then set him on his own beast ... brought him to an inn ... and took care of him. Then finally he made provision for his future.

To every elder, Jesus says, "Go thou and do likewise."

This same caring can be seen in Paul's relationship with the Thessalonian church.

1 Thess 2

He was a mother to them ... father ... brother ... and nurse.

He exhorted them ... encouraged them ... he poured out his soul to them because they were dear to him.

In John 10 the Lord describes the character and work of the Good Shepherd, every under shepherd should emulate these characteristics.

1. The sheep hear his voice—Authority
2. He called his sheep by name—Relationship
3. He leadeth them out—He is a leader
4. He goeth before them—He is a provider
5. The sheep follow him—Because they love him

6. The sheep know his voice—Recognition

7. He desires for them abundant life—Spiritual welfare

8. He will give his life for them if necessary—He loves them

9. He knows the sheep and they know him—Mutual respect and affection.

10. He does all this that there may be one flock and one Shepherd.

The work of a true elder is endless ... it is sacrificial ... it is demanding.

When Paul addressed the Ephesian elders in Acts 20 he exhorted them.

1. To take heed or to take care of themselves. Elders must watch every step ... action ... and word.

2. They were to take care of “all” the flock Not one sheep or lamb was to be neglected.

3. They were to oversee the church. As guides and leaders they were to supervise the church

4. As under shepherds, or pastors, they were to feed the church. That is they were to feed them the Word ... they were to tend their every spiritual need.

5. Verse 32 suggests that they were to be sentinels

This is a very important role today. Wolves arise among the people of God from time to time. They are cunning and cruel ready to destroy the flocks. Elder brethren must be awake and alert and as a sentinel warn and protect the flock.

The example to the elder of the sacrificial nature of his work is the Lord Jesus in His present ministry for us.

1 Peter 2:25

As the Shepherd and Bishop of our souls, the Lord's ministry is perpetual. It does not cease day nor night.

Hebrews 4:15

We have not a high priest who cannot be touched with the feeling of our infirmities. In his role of "high priest" He watches over our souls ... carefully...increasingly ... effectively.

As true elders we should follow His steps. 1 Peter 2:21

As under shepherds we should descend into the valleys seeking green pastures and still waters.

We should ascend into the lonely mountains seeking those who have gone astray.

The Qualifications of an Elder

The Holy Spirit would designate the men of His choice in many ways.

Consider 1Timothy 3 and Titus 1

These qualifications touch the elder in all parts of his life.

There is the Spiritual ...Moral ... Social... Intellectual ... Experiential The Scripturally qualified elder must exhibit these characteristics in every part of his life.

The importance of this office is borne out by the fifteen qualifications necessary before one can hold the position or claim to be an elder.

These qualifications fall into three categories.

1. There is general character qualifications.

a. An elder must be blameless. Quality of character. This standard must be attained and maintained by the elder. As long as this is true of him he qualifies. The measuring of blameless here is ... No accusations can be made against him. No finger can be pointed at him. Please note it is not sinless but blameless.

b. The husband of one wife. Must not have more than one wife living at one time. Blameless morally and blameless martially.

c. Temperate. Having the full use of his faculties.

d. Soberminded. Possessing a well balanced and properly regulated mind.

e. Of good behavior. Ordering well his outer and inward life.

f. Given to hospitality. He cares for believing visitors, and is hospitable to others in fellowship.

g. Apt to teach. He has the willingness and skill to teach.

2. The second group of qualifications set forth the elder in his actions towards others.

a. Not given to much wine, but rather to be filled with the Spirit.

b. He is to be a non-violent man. Not quick tempered, not given to fighting.

c. Not greedy of filthy lucre. The desire for money is not the ruling passion of his life.

d. He should be patient ... gentle - mindful of the feelings of others.

e. He is not a brawler ... He must have full control of his tongue and limbs.

f. He is not covetous ... free from avarice.

g. One that ruleth his own house well ... one whose children are under subjection. If a man cannot rule his own home, he is scripturally disqualified from overseership. The elder must be the head of his own house.

h. A novice must not assume the place of an elder. A young believer cannot be an elder. Not a novice. A younger man can be an elder providing that he is mature.

The words bishop and elder are interchangeable.

The description "bishop" would designate the elders work as a leader. Where as "elder" would point to the personal dignity and spiritual maturity of one holding that office.

Finally we have the elder qualification relative to the community at large. A good name! He must have a good report = testimony to them within and without the church.

Any man who exhibits the above qualifications has been raised by the Holy Spirit to be an elder. The local church should recognize him as such.

Men of the above caliber are in short supply - they are a rarity - and are becoming an endangered species.

To meet the need of having elders some assemblies have resorted to unscriptural methods to obtain them.

1. Some like Israel have chosen or selected men and in many instances have received a Saul to their sorrow.

2. In other places all male members are invited to a business meeting. This is unscriptural ... many who

attend are novices ... some have unruly homes ... others have no testimony either within or without. Brothers of this sort are excluded from oversight by the Word.

3. In some assemblies there are no recognized elders. In a situation like this the sheep can be confused.

The Word says that:

1. We are to “know” them who have the rule over us.
2. We are exhorted to “submit” to the elders.
3. We are commanded to “obey them” who have the rule over you.

How are elders appointed?

Let us take two examples, one from the O.T. and one from the N.T.

Numbers 11:16 “Gather unto Me seventy men of the elders of Israel, whom thou knowest to be elders of the people.:

There were many elders in Israel who were figureheads. But it was from among those who were functioning as elders that the seventy were to be chosen.

Acts 20:28 Take heed to yourselves and to all the flock over which the Holy Spirit has made you overseers.

These elders were not ordained by Paul or the church at Ephesus. Neither were they self-appointed. They were raised up by the Holy Spirit ... they were doing the work of an elder and were recognized by the church.

Those in fellowship at Ephesus knew their name ... knew their work and had confidence in them.

True elders should be loved and obeyed. Self-appointed and scripturally disqualified men should be ignored as elders.

Do elders function today?

Yes, thank God, there are some ... maybe very much in the minority.

There are only a few who spend sleepless nights, travelling in spirit - literally weeping for the erring.

There are only a few who can refute false doctrine from the Scriptures.

There are only a few who can give a clear scriptural reason for our ways of meeting.

Most so called elders are really deacons. Most elders meetings in reality are deacons meetings.

Our assemblies are hurting because of these things.

It is our prayer that God will raise up men - leaders - fully qualified as elders. Our future as assemblies depends on this. No assembly will even rise above the spirituality of its elders.

The Believer's Attitude to Their Elders

Hebrews 13:17

“Obey them who have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account that they may do it with joy, and not with grief; for that is unprofitable for you.”

Hebrews 16:7

“Remember them who have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their manner of life.”

1 Timothy 5:1

“Rebuke not an elder, but plead with him respectfully, just as though he was your own father.”

1 Timothy 5:17

“Let the elders who rule well be counted worthy of double honor, especially those who labor in the Word and doctrine.”

1 Timothy 5:19

“Against an elder receive not an accusation, but before two or three witnesses.”

Godly elders should be obeyed ... respected ... prayed for ... and their godly examples followed.

Typology

What is typology? The term is not found in the Scriptures.

Some present day terms that help us to understand.

Symbol... prefiguration... a foreshadow... an example.

There is a similarity between the types of the O.T. and the parables of the N.T.

The Lord and Paul used typology in their teaching.

The Lord as the Antitype said that He was like the brazen serpent ... Jonah in the fish's stomach. Sodom.

Paul ... quote Rom 15:4, also see 1 Cor 10.

Examples. You must fill in the details.

The coats of skin Gen 3 ... Joseph as a type of Christ ... Abraham offering up Isaac ... Abraham's servant seeking a bride for Isaac ... Jacob's dream ... the Church foreshadowed ... The Ark ...

Types or symbols of the Holy Spirit ... The smitten rock... water The Wind. Ezek 37.

The Manna. Type of the Living Word and also the Written Word.

Symbolism is frequently used in the O.T.

The Tabernacle ... Brazen altar ...Laver ...covering of skins ... the Candlestick...Oil... altar of incense ... showbread ... veil ...Mercy Seat.

The Scapegoat ... the two birds ... the three annual Feasts.

In the first 17 chapters of John we see Christ as the Antitype.

We also see the three areas of the Tabernacle. The outer court ... the holy place - the holiest of all.