

1. Last week I taught an introduction to the book of 1st Timothy. When time expired we were in the process reviewing an outline of the book.

2. I want to review some of that learned and then resume our study on page 2. First, however, you may want to use God's grace provision for fellowship by silently naming your sins to God, as the Holy Spirit may or may not show.

3. Outline

I. Paul greets Timothy, 1Ti 1:1-2.

II. Paul's commandments to Timothy

A. Teach only sound doctrine, 1Ti 1:3-11.

B. Observe Paul as God's pattern, 1Ti 1:12-17.

C. Wage successful warfare, 1Ti 1:18-20.

III. Exhortations

A. Pray for all people, 1Ti 2:1-4.

B. Christ is the only way, 1Ti 2:5-8.

C. Women must conduct themselves modestly, 1Ti 2:9-10.

D. A woman has a special place and function in the church, 1Ti:2:11-15.

IV. Qualifications for church officers

A. Pastors must be examined, 1Ti 3:1-7.

B. Deacons must be examined, 1Ti 3:8-13.

V. The church and ministerial conduct

A. The church is a pillar and bulwark of the truth, 1Ti 3:14-16.

B. There will be demon-inspired doctrines, 1Ti 4:1-5.

C. A pastor must be self-disciplined unto godliness, 1Ti 4:6-12.

D. A Public ministry and teaching must be paramount, 1Ti 4:13-16.

1Ti 4:13 Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching.

1Ti 4:14 Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

1Ti 4:15 Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.

1Ti 4:16 Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

E. There are special rules for men and women, especially widows, 1Ti 5:1-16.

1Ti 5:1 Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers,

1Ti 5:2 older women as mothers, and younger women as sisters, with absolute purity.

1Ti 5:3 Give proper recognition to those widows who are really in need.

1Ti 5:4 But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God.

1Ti 5:5 The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help.

1Ti 5:6 But the widow who lives for pleasure is dead even while she lives.

1Ti 5:7 Give the people these instructions, too, so that no one may be open to blame.

1Ti 5:8 If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.

1Ti 5:9 No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband,

1Ti 5:10 and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds.

1Ti 5:11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry.

1Ti 5:12 Thus they bring judgment on themselves, because they have broken their first pledge.

1Ti 5:13 Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies, saying things they ought not to.

1Ti 5:14 So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander.

1Ti 5:15 Some have in fact already turned away to follow Satan.

1Ti 5:16 If any woman who is a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

F. There are rules for developing and ordaining pastors, 1Ti 5:17-25.

1Ti 5:17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

1Ti 5:18 For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages."

1Ti 5:19 Do not entertain an accusation against an elder unless it is brought by two or three witnesses.

1Ti 5:20 Those who sin are to be rebuked publicly, so that the others may take warning.

1Ti 5:21 I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

1Ti 5:22 Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

1Ti 5:23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

1Ti 5:24 The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them.

1Ti 5:25 In the same way, good deeds are obvious, and even those that are not cannot be hidden.

G. There are rules of conduct for Christian masters and slaves, 1Ti 6:1-2.

1Ti 6:1 All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered.

1Ti 6:2 Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.

H. The love of money must be avoided, 1Ti 6:3-10.

1Ti 6:3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching,

1Ti 6:4 he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions

1Ti 6:5 and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

1Ti 6:6 But godliness with contentment is great gain.

1Ti 6:7 For we brought nothing into the world, and we can take nothing out of it.

1Ti 6:8 But if we have food and clothing, we will be content with that.

1Ti 6:9 People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction.

1Ti 6:10 For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

I. Paul charges Timothy to do a good job, 1Ti 6:11-19.

1Ti 6:11 But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

1Ti 6:12 Fight the good fight of the faith. Take hold of the eternal life to which you were

called when you made your good confession in the presence of many witnesses.

1Ti 6:13 In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you

1Ti 6:14 to keep this command without spot or blame until the appearing of our Lord Jesus Christ,

1Ti 6:15 which God will bring about in his own time-- God, the blessed and only Ruler, the King of kings and Lord of lords,

1Ti 6:16 who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

1Ti 6:17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

1Ti 6:18 Command them to do good, to be rich in good deeds, and to be generous and willing to share.

1Ti 6:19 In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

VI. Paul exhorts Timothy to avoid false "science," 1Ti 6:20-21.

1Ti 6:20 Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,

1Ti 6:21 which some have professed and in so doing have wandered from the faith. Grace be with you.

4. Paul, in the last two verses of 1st Timothy, cautions him to counter the false teachings of Gnosticism. It behooves us, therefore, to at least know the basic tenets of this heterodoxy.

### The Doctrine of Gnosticism

1. Gnosticism is a name applied to a broad religious movement. It was basically dualistic: i.e. there is a spiritual world and a material world. It is also syncretistic: i.e. Gnosticism with various minor modifications could have been incorporated into any religion.

1.1 It spread throughout the ancient Near East, immediately before and after the time of Christ. The "Great Gnostics," as they were called, flourished from the 2nd to the 4th century A.D.

2. Origin:

2.1 While many have attempted to trace Gnosticism to Iranian, Greek or Egyptian sources, it is now commonly accepted that the movement arose from the Judaeo-Christian religion.

2.2 Best information would indicate the movement began in Syro-Palestine. In support of the Judaeo-Christian origin are the number of semitic names, idioms and ideas

appearing in several early Gnostic documents, such as the Apocryphon of John, the Gospel of Thomas and the Gospel of Philip, and their numerous appeals to New Testament Scriptures. In fact the Gnostics argued for the inclusion of these books into the Canon.

### 3. Summary of Gnostic beliefs and practices:

3.1 There existed a transcendent, ineffable deity who was pure spirit; the spirit world of the Gnostic was called *pleroma*:

3.1.1 transcendent to the extent that god is beyond comprehension, lying beyond the universe apart from material existence,

3.1.2 ineffable to the extent that god is incapable of description and therefore beyond understanding.

3.2 A basic dualism existed between spirit and matter; spiritual things are good and material things evil. Such dualism necessitated a mysterious split of the *pleroma*, releasing emanated beings to create the material things. The split was necessary because the *pleroma* could have nothing to do with evil.

3.2.1 The emanation performing the creation was called a *Demiurge*; a name applied by Plato to sub-deities, divine craftsman who brought order out of the primeval chaos. The *Demiurges* emerged because of certain cosmic tragedies. The tragedies varied, depending on which of several myths, were believed.

3.2.2 The *Demiurge* was differentiated from the *pleroma* to deny god any part in the act of creation. Remember, in their view all matter was evil and therefore god could not be involved in evil.

3.2.3 A spark of the divine was said to be implanted in man at his "creation;" man was said to be illuminated as though awakened from sleep or aroused from drunkenness. Man was not created, but illuminated.

3.2.4 Christ was thought to be one who redeems (but not necessarily the only one), a revelator or illuminator rather than a suffering Saviour. In Gnosticism man is saved by knowledge, essentially self-knowledge.

4. Little is known about the ritual or cultic practices of the Gnostics. The Gospel of Philip seems to indicate its readers practiced several sacraments: baptism, eucharist and chrism (anointing with olive oil).

4.1 All of these are found in early orthodox Christianity. The practices of the Gnostics ranged from extreme asceticism to extreme libertinism, both extremes based upon the belief that the body was essentially evil.

5. The Grolier Electronic Encyclopedia has written of Gnosticism:

5.1 "Gnosticism is a term derived from a Greek word for knowledge (gnosis) and applied to a philosophical and religious movement that influenced the Mediterranean world from the 1st century B.C. to the 3rd century A.D. It expressed itself in a variety of pagan, Jewish, and Christian forms.

5.2 Its name is derived from the fact that it promised salvation through a secret knowledge or understanding of reality possessed by its devotees. Previously known mostly from the writings of its Christian opponents, gnosticism can now be studied in a collection of original documents found near the Egyptian town of Nag Hammadi in 1945 ...

5.3 It reached the height of its influence as a Christian sect in the middle of the 2nd century A.D., when it was represented by two Egyptian teachers ...

5.4 As Christian orthodoxy was defined in the period ... gnosticism began to decline and gradually was pushed to the periphery of the Christian world or driven underground by the persecution ... Modern scholars continue to study the Nag Hammadi documents for an understanding of gnosticism.

5.5 Some emphasize its charismatic spirituality and transcendental radicalism, and others see it as a chaotic amalgam of escapist myth and unhistorical speculation. Few would deny its direct formative influence in the life of early Christianity or its general impact on Judaism and Christianity as a part of the cultural milieu in which those religions worked out their institutional identities."

6. We are now ready to begin our exegesis of 1st Timothy.

KJV-New Sentence

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

NIV

1Ti 1:1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

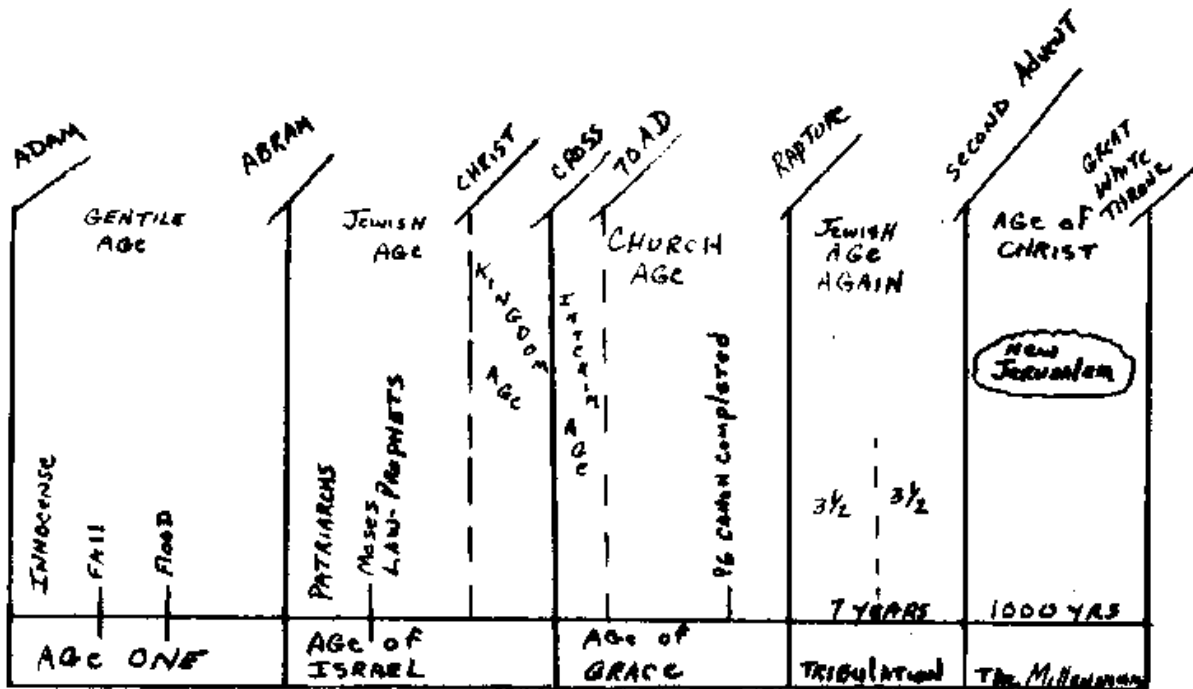
PAUL AN APOSTLE Παυλος αποστολος

1. **Paulos Apostolos** is well translated "Paul an apostle ..."

2. **Paulos** is the apostle's adopted name, meaning "small." It is declined as a nominative singular; next follows the office occupied by Paul, "an apostle of Jesus Christ."

The Doctrine of Apostleship

1. Paul had significant authority as an apostle.
2. We have no direct comparison today.
3. There are people today in certain denominations who claim to be apostles, but in point of fact, there are no de jure apostles in this portion of the Church Age.
4. The gift of apostleship is no longer available.
  - 4.1 It was appropriate in the early part of the Church Age, in what I like to call the Interim Age, a sub-age of the Church Age.
  - 4.2 The Interim Age is also called the Apostolic Age.
  - 4.3 The Interim Age was an age of transition from the Kingdom Age to the Church Age. It was during the Interim Age that the Canon of Scripture was written.



5. The word apostle comes from the Greek word **Apostolos**; originally it meant the supreme commander of the Athenian fleet, though it came to mean a messenger.
  - 5.1 In Scripture, it means a supreme spiritual commander in the Apostolic Age. This period is also called the Pre-Canon Period of the Church Age.
6. An apostle was in most cases over one or more local churches.
  - 6.1 As in the case of Paul he was the apostle to the Gentiles and thus over all Gentile

local churches.

6.2 In the case of Peter it would seem he had authority over all the Judaeo-Christian churches in Syria, Asia Minor, Macedonia and Greece.

6.3 In the case of James, the half brother of Jesus, he was over all the 200-plus local churches located in Jerusalem.

7. Originally there were 12 apostles and later there were delegated apostles.

7.1 The original 12 apostles were the 12 disciples, minus Judas Iscariot, plus Paul.

7.2 The delegated apostles included men like Timothy and James, the half brother of Jesus.

8. The original twelve were ordained of God to start the Church Age.

9. The gift of apostleship, like all other gifts, was bestowed by God the Holy Spirit. 1Co 12:8-12

10. All gifts were historically provided solely at the discretion of God the Holy Spirit because of the work of Christ.

End Lesson Taught 6-28-09