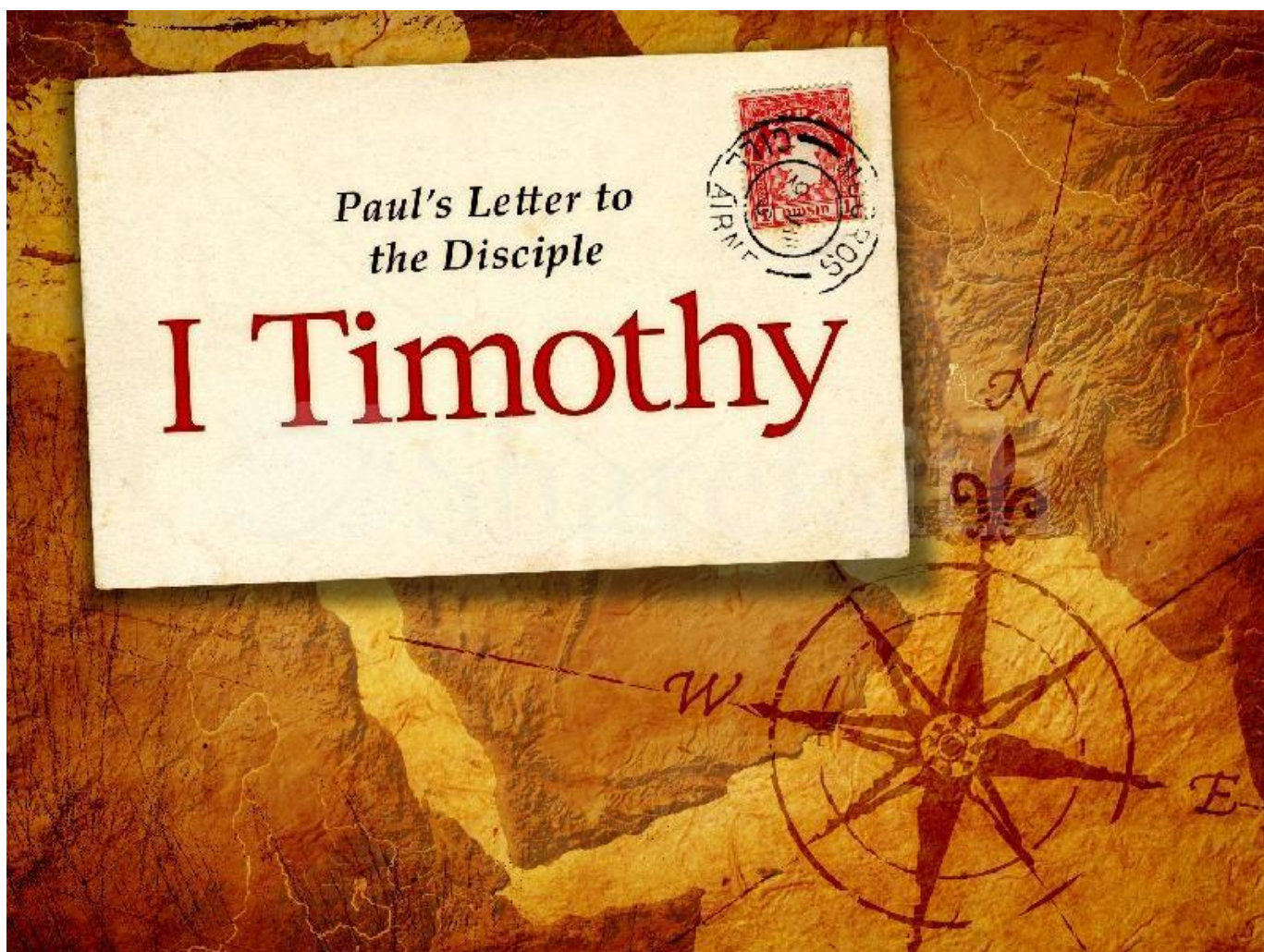




6 studies from Paul's First Epistle to Timothy

Please Note the following:

1. It is not necessary to answer the Bible Study Questions before meeting together for the Bible Study. Some people like to prepare beforehand whereas others like to think through the Bible Passages in a group setting. It is also not compulsory to answer ALL the questions.
2. It is not necessary to look up all the Bible cross references listed in a particular question; your Growth Group Leader will summarize these Bible cross references for you.
3. Just a reminder that sometimes in our Growth Groups, people feel comfortable sharing very personal and sensitive things about their lives. This information **MUST BE CONFIDENTIAL** and **NEVER LEAVE THE GROUP**

Introduction

The Apostle Paul writes to his protégé Timothy and imparts instructions for Church Leadership and Godly Living.

Date written: AD 62-64 (up to 65).

Written from Macedonia or Greece after Paul's first Roman imprisonment and addressed to Timothy who was leading the church in Ephesus.

1 Timothy was originally intended for Timothy, a young pastor, but also for the broader church in Ephesus. Its focus on church leadership and false teaching makes it relevant to leaders and congregations in any era.

Paul: As the mentor to Timothy, Paul provides spiritual guidance and leadership advice. He emphasizes the importance of sound doctrine (core Christian beliefs) and godly living.

Timothy: A young pastor in Ephesus, Timothy is tasked with overseeing the Church and correcting false teachings. Paul encourages Timothy to lead with confidence and integrity.

False Teachers: Although not named, these individuals are prominent, as Paul warns against their influence in spreading incorrect doctrines. They are depicted as undermining the faith with false teachings and greed!

Summary

After Paul was released from prison in Rome, he discovered that leaders in the Ephesian church had distorted the genuine message they had first heard from Paul himself. They had misapplied certain Jewish practices and borrowed some others from the philosophies of the day. They restricted certain foods, forbade marriage and stressed controversial speculations as the path to spiritual progress. At the same time they tolerated immoral behaviour. So Paul sent his young co-worker Timothy to Ephesus and wrote him this letter, which he was expected to share with the church. Paul hoped it would give Timothy the power and influence to set things in order until Paul could get to Ephesus himself.

Paul's focus is on what true leadership in the church looks like. This would help the Ephesians reject those who weren't qualified and replace them with those who were! Paul includes a special warning towards the end of his letter about the dangers of greed, which seemed to be at the root of their problems.

Throughout the letter Paul uses the phrase **Christ¹ Jesus** – that is, **Messiah Jesus** – which emphasizes the kingly rule of Jesus. This helped remind the church that Jesus is the real leader and is the clearest model of authentic leadership!

In chapters 1-3 Paul discusses warnings against false teaching and provides guidelines for church leadership. He also emphasizes the qualities of leaders, stressing the importance of character over status.

In chapters 4-6. Paul addresses personal conduct, godliness, and responsibilities of church members, including specific instructions for different groups like widows and elders. Paul's teaching encourages a community centered around mutual respect and service.

Key Themes

Sound Doctrine² – Paul stresses the importance of holding to correct teaching in the church. This ensures that the foundation of faith remains strong and true for all believers. By adhering to sound doctrine, the church can effectively combat false teachings and maintain its integrity.

Church Leadership – Paul outlines the qualifications for church leaders, such as elders and deacons. His guidelines emphasize the need for spiritual maturity and moral character in those who lead. These qualifications help to foster a healthy church environment, promoting accountability and guidance for all.

Godly Living – Paul instructs believers to live moral and upright lives, demonstrating their faith through their actions. This encourages believers to live in a way that

¹ Christ (Greek) and Messiah (Hebrew) both mean the same thing – God's chosen anointed one!

² Doctrine is the formal set of Christian beliefs and teachings that the Church of our Lord Jesus follows.

reflects Christ's love and righteousness. Such living serves as a powerful witness to others and draws them towards the message of the Gospel.

Symbolism and Imagery		
The Good Fight	Sound Teaching as a Trusted Deposit	Physical Training versus Godliness
Paul uses the metaphor of a soldier fighting the "good fight" of faith, symbolizing perseverance and dedication to Christian living. This imagery motivates believers to stay focused and diligent in their spiritual journey.	Paul describes the Gospel as a precious deposit entrusted to Timothy, symbolizing the responsibility to safeguard the truth. This highlights the weight of carrying and sharing the true message of Christ with others.	Paul compares physical training with godliness, emphasizing that spiritual discipline has eternal value. This metaphor shows the importance of prioritizing spiritual growth over temporary earthly matters.

Practical Application

Leadership in the Church – Paul's advice on choosing leaders based on character and faith can be applied to how we select and evaluate leaders in our community today.

Living with Integrity – Timothy's example encourages young leaders to live with integrity and confidence no matter what their age or experience.

Guarding Against False Teachings – The call to protect the church from false doctrine is a reminder for Christians today, to stay grounded in Biblical truth and be discerning in their beliefs.

Study 1 – Guard the Gospel and Proclaim God’s Grace

1 Timothy 1:1-20

(Ian Warrell - Sermon on 6th Sept 2026)

Background Reading: Read Acts 7:54-8:3; Acts 9:1-19; Acts 13:9

1. Who was Saul (Paul), and what do these passages tell us about his life and his encounter with Jesus?

Saul (Paul) was a persecutor of Christians and present at the stoning and martyrdom of Stephen. Saul (Paul) gave approval for Stephen’s death and began to destroy Jesus’ church. Saul (Paul) breathed out murderous threats. He went to find believers in Damascus (Syria) and have them arrested. He met Jesus on the road to Damascus. For 3 days he was blind. The Lord Jesus chose Saul to be the man to carry Jesus’ Name to the Gentiles; made him an apostle, and told him that he must suffer for Jesus’ Name. Saul is his Hebrew name and Paul is his Greek name.

Background Reading: Acts 16:1-3; 2 Timothy 1:1-5

2. Who was Timothy, and what do these passages tell us about his background?

Timothy was from Lystra [modern day Türkiye]. Timothy’s mother was a Jewish believer and his father was Greek. The Christian brothers at Lystra and Iconium spoke and Paul wanted to take Timothy with him on mission and so he had Timothy circumcised because of the Jews living there (and their expectations for him to become Jewish) who knew Timothy was Greek. Timothy was seen as Paul’s son in Christ. Timothy’s mum’s name was Eunice and his grandmother’s name was Lois; they both taught Timothy his faith in Jesus.

Read 1 Timothy 1:1-11

1. How does Paul describe himself? (v1)

Paul describes himself as an Apostle (meaning one called directly by Jesus – called out from the world to bring the Gospel of Jesus) called by the command of God, our Saviour and of Christ Jesus, our hope.

2. Who is Paul writing to? And what is the greeting? (v2)

Paul is writing to Timothy. He greets him as my true son in the faith. It is like Paul is Timothy’s Christian father. The Greek for son also means child here. The greeting is

“grace, mercy and peace”. Paul adds “mercy” to his usual greeting because pastors need mercy as ministry is tough!

3. Where is Timothy and what does **“stay there in Ephesus”** imply? (v3)

Ephesus is a Roman town in Asia Minor (modern day Türkiye). The expression “stay there in Ephesus” implies: a) Timothy wanted to leave b) there is work (difficult work) to be done there!

4. What teaching and activities is Timothy to oppose? (vv3-4) – See also, 1 Timothy 4:7 and Titus 1:14; 3:9.

Timothy is to oppose: false doctrines; myths; endless genealogies. We need to stick to the word of God as the main thing – not heresies or opinions.

1 Timothy 4:7 – have nothing to do with godless myths or old wives’ tales.

Titus 1:14 – pay no attention to Jewish myths or to the commands of those who reject the truth

Titus 3:9 – Avoid foolish controversies and genealogies and arguments and quarrels about the law, because they unprofitable and useless.

Note: the faith of your parents or grandparents cannot get you to Heaven. As the saying goes “God ain’t got no grandchildren”

5. What is the goal of Paul's instruction? (v5) What had some people turned aside to (vv6-7)

The goal of Paul’s instructions is love, which comes from a pure heart and a good conscience and sincere faith. It’s not just about rules and keeping/not keeping them, but about love.

V6 – some had wandered away and turned to meaningless talk

V7 – They wanted to be teachers of the law but don’t know what they are talking about

6. What does verses 8-11 teach us about the proper purpose of God’s law, and how does that point us to the gospel?

The proper purpose of the law is to identify our sin and point us to the only fix for our sin which is the Gospel – Good News of Jesus. We can't fully obey the law because we are sinners. Therefore we need Jesus. Jesus came as a doctor for the spiritually sick.

Read 1 Timothy 1:12-17

7. How does Paul describe God's grace towards him? What does this reveal about Paul's attitude towards his past? (vv12-14)

V12 – God has given Paul strength and appointed him to service.

V13 – Even though Paul was a blasphemer, persecutor and violent man, Jesus showed Paul mercy because of his ignorance and unbelief.

V14 – Grace was poured out upon Paul abundantly, along with faith and love that are in Christ Jesus.

Paul can see how much grace and mercy he received from Jesus and he is grateful.

8. Why is Paul's conversion and calling such an encouragement to him—and to us? (vv12-16)

Because Paul was shown mercy even though he was the worst (chief) of sinners. This is an encouragement to us because no one is too far gone to be shown mercy and be saved!

9. . What is the “**trustworthy saying**” Paul mentions, and how does Paul's own life demonstrate its truth? (vv15-16)

The trustworthy saying is “Christ Jesus came into the world to save sinners”. Paul demonstrates this truth in the most dramatic way. He went from persecutor to Apostle and evangelist. This is only possible because of Jesus!

10. Why do you think Paul moves from describing Christ's mercy in verses 12–16 to praising God in verse 17?

Because Paul is forever grateful for God/Jesus' mercy. He is grateful for the privilege of being called an Apostle; and because of this, God deserves all the glory! He is the King eternal, immortal, invisible, the only God! Sounds like a good hymn!

Read 1 Timothy 1:18-20

11. Why does Paul remind Timothy of the prophecies previously made about him? (v18; cf. 1 Timothy 4:14)

Paul reminds Timothy about the prophecies previous made about him, so that Timothy remembers his calling as a young pastor.

1 Timothy 4:14 says that elders laid their hands on Timothy and prophesied that Timothy was gifted for the ministry of the Gospel.

12. What is Timothy charged to do? (v19)

Timothy is to hold on to faith and a good conscience.

Also in v18 – He is told to fight the good fight of faith. Again, another hymn!

13. What happens when faith and a good conscience are rejected? What do Hymenaeus and Alexander teach us? (vv19-20)

When faith and good conscience are rejected, faith is shipwrecked and people are handed to the devil until they repent! Hymenaeus and Alexander teach us that people must be put out of the church if they are blaspheme or reject Christ, until they repent. In 2 Timothy 2:17-18, we read that Hymenaeus and Alexander said that the resurrection of believers had already happened!

14. **Ponder:** What kinds of teaching or distractions can take our focus away from the gospel today?

Here are some teachings or distractions that can take our focus away from the Gospel today are:

- *Being saved by our own goodness*
- *Sin doesn't matter because we are under grace*
- *Prosperity Gospel*
- *Same sex relationships are acceptable*
- *Approval of homosexual church leaders*
- *Approval of gender reassignment*
- *Worship of money*
- *Worship/prayers to saints and idols and Mary*
- *Belief in purgatory*

- *Belief in crystals, clairvoyants and astrology*
- *Belief in other religions as a way to get to Heaven*
- *Legalism – outward behaviour but no change in the heart*
- *Distractions that can prevent God from being number one: sport, technology, wealth, striving for success/fame/status, focusing on end-times and Jesus returning when Jesus says we don't know the hour!*

15. **Ponder:** What might be the consequences of false teaching in a Church?

The consequences of false teaching might be: quarrels, dissension, disunity, people leave Church, people give up meeting together, people miss out on forgiveness of God and live in a state of guilt, or people miss out on Heaven!

16. **Ponder:** How can we guard ourselves and our church against being distracted from “**the sound doctrine that conforms to the gospel**”? (vv10-11)

- *Read, meditate and follow God's Word*
- *Examine ourselves against God's Word – with regular confession and repentance*
- *Regular prayer and quiet times*

17. How do the following passages relate to **1 Timothy 1**?

Exodus 34:6-7

Exodus 34:5-7 describes God as a compassionate, gracious, slow to anger abounding in love and faithfulness. That's how God treated Saul, the worst of sinners!

Deuteronomy 6:4-9

These verses from Deuteronomy are known as the “Shema” from the Hebrew to listen. The answer to the false teaching that Timothy is dealing with in Ephesus, is from the “Shema”: love the Lord your God with all your heart, soul, mind and strength and teach His commands in the church to the next generation.

Deuteronomy 13:1-5

These verses teach that we must be aware of false prophets/teachers and follow God alone. We must purge evil/false teachers like Hymaneus and Alexander from churches.

Psalm 51:1-17

Psalm 51 is a heartfelt confession from King David after his sin of adultery with Bathsheba. Like David, the answer to the sins listed in 1 Timothy is a contrite sincere confession and repentance of any sins in our lives. David also says he will teach transgressors so that they come back to the Lord. Likewise, that's what Paul did, he repented, and then taught others (the Gentiles) to repent.

Psalm 133

In this short Psalm, it tells us that God blesses God's people when they live in unity! The false teaching in 1 Timothy could lead to disunity, so Paul urges Timothy to stick to true doctrine in order to maintain unity.

What's the **BIG IDEA** of **1 Timothy 1**?

GUARD THE GOSPEL AND PROCLAIM GOD'S GRACE



What light globe moment did you have?

Just because the work at Ephesus is hard is not a reason for Timothy to leave Ephesus – it's actually the biggest reason to stay! This is true of any pastor!

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. (1 Timothy 1:15)

Finish in prayer: Heavenly Father, thank you for the Gospel of our Lord Jesus and for your grace to us in sending our Lord Jesus. Thank you for the Apostle Paul's testimony of your grace to Him and the encouragement it is to us. Help us to be bold in confronting and opposing false teaching. Enable us and equip us through your Word and Spirit to fight the battle well, holding on to faith and good conscience. In Jesus' Name. Amen.

Study 2 – Instructions on Public Worship

1 Timothy 2:1-15

(Geoff Davidson - Sermon on 13th Sept 2026)

Background Reading: Read Genesis 1:26-28

1. What does this passage teach us about the value, dignity and God-given role of both men and women?

Men and women are both made in God's image. Humankind have been given dominion over sea, land and air animals. They are to be fruitful and increase in number. They are to fill and subdue the Earth. The population of the world is 8.3 billion!

Background Reading: Read Genesis 2:18-25

2. What does this passage teach about God's purpose for men and women?

*The man was created first from dust (Gen 2:7). The man named all the animals. There was no suitable helper for the man; therefore the woman was created from the man's rib. God also instituted marriage as a life-long union between a man and a woman; and they become one flesh. **The Hebrew word for 'helper' here is used elsewhere in the Bible to describe God helping us; therefore we cannot say the woman's help is inferior in anyway as it is a picture of God's help.***

Read 1 Timothy 2:1-15

3. What types of prayers does Paul encourage, and for whom are they to be offered? (vv1-2)

V1 - Prayers of requests, intercession and thanksgiving. And for whom – kings and all those in authority, so that people may live peaceful and quiet lives in all godliness and holiness

4. What kind of life does Paul want Christians to be able to live? (v2b)

Quiet lives in all godliness and holiness. We must stick to God's word and not deviate.

5. Why are these prayers pleasing to God? What does God desire for all people? (vv3-4)

These prayers are pleasing to God because Living peaceful godly holy lives means we are obeying God and that naturally pleases Him. V4 - God desires all people to be saved and to come to a knowledge of the truth

6. Who is the mediator between God and humankind? (v5)

The mediator between God and humankind is the man Christ Jesus. As a man he saves us. As God the Son he sits at God's right hand and intercedes for us. This refutes all other religions. It also speaks against, priests being mediators because Jesus is the only mediator and He is our great high priest.

7. What is the “**testimony**” that has been given “**at the proper time**”? (v6)

The testimony is that He died on the cross in God's perfect timing to take the punishment for our sins. He paid the debt for sin hence the ransom. His testimony is that he is the perfect Son of God and the only one who could deal with sin!

8. How does Paul describe his calling and ministry? What has God appointed him to do? (v7)

Paul describes his calling as an appointed herald (messenger) and an apostle (someone directly called by Jesus). Paul was appointed to take the true faith to the gentiles. That true faith is described by Jesus in John 14:6 – “I am the way the truth and the life’

9. What does Paul want men to do? What attitude should accompany their prayers? (v8)

Men are to lift up holy hands in prayer and have an attitude of no anger or disputing. In Greek disputing could be doubting.

10. What does Paul want women to emphasize in the way they present themselves, and what does he say should be their priority? (vv9-10)

Women are to present themselves with modesty, decency and propriety; not with braided hair or gold or pearls more expensive jewellery. The things Paul lists here are appropriate for the culture of the day; today the principle still applies but the culture of today dictates what's inappropriate.

GUZIK says: That the women adorn themselves in modest apparel: This is how Christian women are supposed to dress, especially at their Christian meetings. The words **propriety and moderation** help explain what **modest apparel** is.

i. **Propriety** asks, “Is it appropriate for the occasion? Is it over-dressed or under-dressed? Is it going to call inappropriate attention to myself?” **Moderation** asks, “Is it moderate? Is it just too much — or far too little?” **Moderation** looks for a middle ground.

ii. The **braided hair or gold or pearls or costly clothing** Paul mentions were adornments that went against the principles of **propriety and moderation** in that culture.

iii. How you dress reflects your heart. If a man dresses in a casual manner, it says something about his attitude. Likewise, if a woman dresses in an immodest manner, it says something about her heart.

The most important adornment is **good works**. If a woman is dressed in propriety and moderation, with good works, she is perfectly dressed. **Good works** make a woman more beautiful than good jewelry.

11. What does Paul say women are to do? What does Paul mean by learning “**in quietness and full submission**” (v11)

The idea here is women listening to teaching without interruption or contention rather than in complete silence. To learn in silence has the idea of women receiving the teaching of the men God has chosen to lead in the church, with submission rather than contention.

GUZIK - With all submission: The word for **submission** here literally means, “To be under in rank.” It has to do with respecting an acknowledged order of authority. It certainly does not mean that men are more spiritual than women or that women are inferior to men.

“Anyone who has served in the armed forces knows that ‘rank’ has to do with order and authority, not with value or ability... Just as an army would be in confusion if there were no levels of authority, so society would be in chaos without submission.” (Wiersbe)

12. What reasons does Paul give for his instruction in verses 12–14? How do verses 13–14 connect with Genesis 2–3?

The reasons given for Paul's instruction that women are not to teach come from God's order at Creation. Adam was formed first; then Eve.

Also Eve was deceived and she became a sinner.

GUZIK - I do not permit a woman to teach or to have authority over a man: *Paul's meaning seems clear. Women are not to have the role of teaching authority in the church. To be under authority is the principle; not teaching is the application.*

i. Paul is saying that the church should not recognize women as those having authority in the church regarding matters of doctrine and Scriptural interpretation.
ii. Not all speaking or teaching by a woman is necessarily a violation of God's order of authority in the church. Whatever speaking or teaching is done by a woman must be done in submission to the men God has appointed to lead the church.

iii. 1 Corinthians 11:1-12 emphasizes the same principle. Women are to always act under authority in the congregation, demonstrated in Corinthian culture by the wearing of a head covering. Therefore a woman in the Corinthian church could only pray or prophesy if she demonstrated that she was under the leadership of the church, and she demonstrated this by wearing a head covering and by acting consistently with that principle.

d. I do not permit: *The strength of Paul's wording here makes it challenging to obey this command in today's society. Since the 1970's, our culture has rejected the idea that there may be different roles for men and women in the home, in the professional world, or in the church. In this text (among others), the Holy Spirit clearly says there is a difference in roles.*

i. But the cultural challenge must be seen in its true context — not just a struggle between men and women, but as a struggle with the issue of authority in general. Since the 1960's, there has been a massive change in the way we see and accept authority.

- *Citizens do not have the same respect for government's authority.*
- *Students do not have the same respect for teacher's authority.*
- *Women do not have the same respect for men's authority.*
- *Children do not have the same respect for parental authority.*

- *Employees do not have the same respect for their employer's authority.*
- *People do not have the same respect for the police's authority.*
- *Christians no longer have the same respect for church authority.*

ii. There are not many who would say that these changes have been good. Generally, people do not feel safer and there is less confidence in the culture. Television and other entertainment gets worse and worse. In fact, our society is presently in, and rushing towards, complete anarchy — the state where no authority is accepted, and the only thing that matters is what one wants to do.

iii. It is fair to describe our present moral state as one of anarchy. There is no moral authority in our culture. When it comes to morality, the only thing that matters is what one wants to do. And in a civil sense, many neighbourhoods in our nation are given over to anarchy. The government's authority is not accepted in gang-infested portions of our cities. The only thing that matters is what one wants to do.

iv. We must see the broader attack on authority as a direct Satanic strategy to destroy our society and millions of individual lives. He is accomplishing this with two main attacks. First, the corruption of authority; second, the rejection of authority.

v. This idea of authority and submission to authority are so important to God that they are part of His very being. The First Person of the Holy Trinity is called the Father; the Second Person of the Holy Trinity is called the Son. Inherent in those titles is a relationship of authority and submission to authority. The Father exercises authority over the Son, and the Son submits to the Father's authority — and this is in the very nature and being of God. Our failure to exercise Biblical authority, and our failure to submit to Biblical authority, isn't just wrong and sad — it sins against the very nature of God. 1 Samuel 15:23 speaks to this same principle: For rebellion is as the sin of witchcraft.

e. I do not permit a woman to teach or to have authority over a man: *Paul's focus here is the public worship of the church. God has established a clear chain of authority in both the home and in the church, and in those spheres, God has ordained that men are the "head" — that is, that they have the place of authority and responsibility.*

i. Our culture, having rejected the idea of a difference in role between men and women, now rejects the idea of any difference between men and women. The driving

- trends in our culture point towards men who are more like women, and women who are more like men. Styles, clothes, perfumes, and all the rest promote this thought.*
- ii. The Bible is just as specific that there is no general submission of women unto men commanded in society; only in the spheres of the home and in the church. God has not commanded in His word that men have exclusive authority in the areas of politics, business, education, and so on.*
- iii. It also does not mean that every woman in the church is under the authority of every man in the church. Instead it means that those who lead the church — pastors and ruling elders — must be men, and the women (and others) must respect their authority.*
- iv. The failure of men to lead in the home and in the church, and to lead in the way Jesus would lead, has been a chief cause of the rejection of male authority — and is inexcusable.*
- v. Some feel this recognition and submission to authority is an unbearable burden. They feel that it means, “I have to say that I am inferior, that I am nothing, and I have to recognize this other person as being superior.” Yet inferiority or superiority has nothing to do with this. We remember the relationship between God the Father and God the Son — they are completely equal in their being, but have different roles when it comes to authority.*
- vi. Some may say that the church cannot work (or cannot work well) unless we go along with the times and put women into positions of spiritual and doctrinal authority in the church. From the standpoint of what works in our culture, they may be right. Yet from the standpoint of pleasing God by doing what He says in His word, they are wrong.*

13. Verse 15 is difficult to understand. What are the possible meanings of “**but women will be saved through childbearing**”? How does the rest of the verse help us understand what Paul means?

GUZIK

- a. Nevertheless she will be saved in childbearing: Many people regard this as one of the most difficult passages in the whole Bible. On the surface, it could be taken to mean that if a woman continues in faith, love, and holiness, with self-control, that*

God will bless her with survival in childbirth — which was no small promise in the ancient world.

i. Yet this interpretation leaves many difficult questions. Is this an absolute promise? What about godly women who have died in childbirth? What about sinful women who have survived childbirth? Doesn't this seem like just a reward for good works, and not according to God's grace and mercy?

b. Saved in childbearing if they continue in faith, love, and holiness, with self-control: Some approach this passage saying saved refers to gaining eternal life. Yet this interpretation is even more difficult. Are women saved eternally by giving birth to children — but only if they continue with godly virtues? What about women who can't have children? Are they denied salvation?

c. She will be saved in childbearing: Some say that Paul “Has mostly in mind that child-bearing, not public teaching, is the peculiar function of woman, with a glory and dignity all its own.” (Robertson) The idea is that one should let the men teach in church and let the women have the babies.

d. She will be saved in childbearing: A better way to approach this passage is based on the grammar in the original Greek language. In the original, it says she will be saved in the childbirth. This has the sense, “Even though women were deceived, and fell into transgression starting with Eve, women can be saved by the Messiah — whom a woman brought into the world.”

i. Probably, the idea here is that even though the “woman race” did something bad in the garden by being deceived and falling into transgression, the “woman race” also did something far greater, in being used by God to bring the saving Messiah into the world.

ii. The summary is this: Don't blame women for the fall of the human race; the Bible doesn't. Instead, thank women for bringing the Messiah to us.

e. Faith, love, and holiness, with self-control: Most of all, we should note these positives. They are all qualities God wants to be evident in women, and that women have effectively nurtured in their children through generations.

14. How do the following passages relate to **1 Timothy 2**?

Genesis 3:1-19 - How does the account of the Fall help us understand Paul's reference to Adam and Eve in 1 Timothy 2:13–14?

The Fall in Genesis 3 explains that the woman was deceived and sinned first. Therefore Paul says God's order of things is that man is an authority in the home and in the church because of the fall of women first. And not because of any inferiority of women.

Deuteronomy 6:4-5 - How does “the LORD is one” help us understand Paul's statement that “there is one God” in 1 Timothy 2:5? What does this tell us about the importance of Christ as the one mediator?

Deuteronomy 6 is the “Shema”. Which means “Listen!” in Hebrew. If the Old Testament says the Lord is one and Paul tells us Jesus is the only mediator then Jesus is also fully God and also the only mediator. This also refutes all other religions.

Isaiah 45:20-23 - What does Isaiah 45:20–23 reveal about God's concern for the nations, and how does this connect with Paul's call to pray for “all people”?

Isaiah is calling all people from idolatry to the one true God. This coincides with Paul's call to pray for all people because God desires all people to be saved.

Ezekiel 18:23, 32 - What do these verses reveal about God's attitude towards sinners? How does this help us understand 1 Timothy 2:3–4?

In verse 23 God takes no pleasure in the wicked perishing. He wants people to turn from their wicked ways back to him. This pleases Him.

Verse 32 God takes no pleasure in the death of anyone. He wants people to repent and live.

These verses from Ezekiel confirm what Paul is saying to Timothy in 2:3-4 - This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth.

15. **Ponder:** How might the instructions in 1 Timothy 2 apply to public worship today?

There is to be God's order in public worship.

Prayer should be central – Paul begins with instructions about prayer for all people, including those in authority (vv. 1–2). Our worship should therefore include prayer that is broad, earnest and outward-looking.

We should worship with godly lives – Paul emphasizes holiness, good works and a quiet, respectful attitude (vv. 8–10). Our behaviour in worship should reflect the character of the God we worship.

Men and women have equal value before God but have distinct responsibilities – Paul addresses both men and women and gives particular instructions concerning their participation in the gathered church (vv. 8–15). This passage is therefore important when considering leadership and teaching roles in public worship.

The focus in worship MUST remain on Christ and salvation – Paul points to the one God and the one mediator between God and humanity, **Jesus Christ** (vv. 3–6). Public worship should ultimately direct people's attention to Christ rather than personalities or preferences. Worship and preaching must be Christ-centered!

Worship should be conducted peacefully and appropriately – Paul contrasts godly worship with anger, disputes, self-display and distractions (vv. 8–10). The atmosphere should help the church hear God's Word and grow in faith.

What's the **BIG IDEA** of 1 Timothy 2?

God's Order for Public Worship pleases Him!



What light globe moment did you have?

Male leadership in Church is God's design and good order. Women are NOT inferior to men are the best God-given help to men! Women (like men) are Saved through the childbirth of the Messiah and share that privilege of giving birth with Mary!

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

1 Timothy 2:5 - For there is one God and one mediator between God and mankind, the man Christ Jesus

Finish in prayer: Heavenly Father, thank you, that you created men and women in your image; that you desire us to pray for all people; that you desire all people to be saved and come to a knowledge of the truth; and thank you that Jesus is the only mediator between God and humankind. Thank you that you are a God of order and desire order in worship, with men and women having complementary roles. In Jesus' Name, we pray. Amen.

Study 3 – God’s Household: Pastoral Oversight

1 Timothy 3:1-16

(Geoff Davidson - Sermon on 20th Sept 2026)

Read 1 Timothy 3:1-7

1. What does Paul say is a “**trustworthy saying**” and what does he mean by “**whoever aspires to be an overseer**”? (v1)

The trustworthy saying is “whoever aspires to be an overseer desires a noble task”. This means having a desire to be an overseer of the church flock.

GUZIK

a. This is a trustworthy saying: Paul has just written that women are not to hold positions of spiritual or doctrinal authority over congregations, but he did not want to leave the impression that just any man is qualified. No man is qualified to be a spiritual leader in the church just because of his gender.

b. If a man desires the position of a bishop: The office Paul described is that of bishop. Our religious culture has given us a particular idea of what a bishop is; but the word bishop in New Testament Greek [episkopos] literally means “over” (epi) “watcher” (skopos) — an overseer.

i. These were men with leadership and authority in the church. “The state has its monarch, the Church has its bishop; one should govern according to the laws of the land, the other according to the word of God” (Clarke).

ii. In Acts 20:17, we learn there were several bishops — that is, overseers — in one church in one city. Undoubtedly, these were men who had oversight over the many house-churches that met throughout the city.

iii. Based on what bishop means, a bishop is someone with oversight in the church, a leader. Such a person may also sometimes be called an elder (presbuteros) or a pastor (poimen, which means “shepherd”), as in Acts 20:17 and 20:28.

iv. “On the question as to the terms presbyter and episcopus, it is sufficient here to state my own conclusion, that they represent slightly different aspects of the same

office, pastoral and official; aspects which came naturally into prominence in the Jewish and Greek societies respectively which gave birth to the names.” (White)

v. Of this passage, White adds: “Having given elementary directions concerning the scope of public prayer, and the ministers thereof, St. Paul now takes up the matter of Church organization.” Yet this organization of the church is greatly limited. There is no advice or guidance on structure or exactly how the offices of bishop or deacon or anything else relate to each other. In the New Testament design, there seems to be some flexibility on structure and an emphasis rather on the character of leaders.

c. He desires a good work: The idea isn’t, “Good for you, you want to have a place of spiritual leadership,” even though that can be a godly desire. The idea is more like this: “This is a good, noble, honorable work. Timothy, you need to look for good, noble, honorable men.”

i. “For it is no light matter to represent God’s Son in such a great task as erecting and extending God’s kingdom, in caring for the salvation of souls whom the Lord Himself has deigned to purchase with His own blood, and ruling the Church which is God’s inheritance.” (Calvin)

d. He desires a good work: Spiritual leadership in the church isn’t all about titles and honor and glory; it’s about work. Jesus said: If anyone desires to be first, he shall be last of all and servant of all (Mark 9:35).

i. “A good work, But a hard work. The ministry is not an idle man’s occupation, but a sore labour.” (Trapp)

ii. “What is the use of a lazy minister? He is no good either to the world, to the Church, or to himself. He is a dishonor to the noblest profession that can be bestowed upon the sons of men.” (Spurgeon)

2. **Ponder:** Given what Paul has written so far in his letter to Timothy, why is having godly overseers important for the church?

Godly overseers are important because: a) Maintains good order in the church; b) helps the church run smoothly; c) Prevents false doctrine and false teaching; and d) allows the church to be shepherded spiritually

Note: In the **New Testament**, *overseer* and *elder* can refer to the **same church leadership role**, viewed from different angles:

- **Elder** (Greek - *presbyteros*) — emphasises the person as a mature leader.
- **Overseer** (Greek - *episkopos*) — emphasises the responsibility of supervising or overseeing the church.
- **Pastor/shepherd** (Greek - *poimēn*) — emphasises the responsibility of caring for and feeding God's people.

You can see these ideas brought together in **Acts 20:17, 28**, where Paul calls for the **elders** of the Ephesian church (v17) and then tells them that the Holy Spirit has made them **overseers** (v28) and that they are to **shepherd** God's church.

3. What are the qualifications of an **overseer** listed in verses 2 to 7?

a. Verse 2 – what qualities?

Above reproach; husband of one wife; temperate; self-controlled; respectable; hospitable and able to teach!

b. Verse 3 – what attitudes and behaviors must an overseer avoid?

Not given to drunkenness; not violent but gentle; not quarrelsome and not a lover of money

c. Verse 4 – how should an overseer manage His household

He must manage his household well; can you even see that his children obey him with proper respect

d. Verse 5 – what is the reasoning here? Why?

If he can't manage his household, he can't possibly manage/oversee or take care of the Church!

e. Verse 6 – what is the reasoning here? Why?

He must not be a recent convert because he might become conceited (puffed up), therefore a mature Christian is better!

f. Verse 7 - what is the reasoning here? Why?

He must have a good reputation outside the church in the community so that he will not fall into disgrace or bring disrepute to Jesus and his church

Read 1 Timothy 3:8-13

4. What are the qualifications of a **deacon** listed in verses 8 to 13?

a. Verse 8

A man worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain

b. Verse 9

Men must hold and adhere to proper doctrine out of their sincere conviction of the truths of the Bible

c. Verse 10

they must be proven trustworthy before being given the role of deacon

d. Verse 11 – the Greek expression in verse 11 can be understood as “**women**” or “**wives**.” Christians differ over whether Paul is referring to female deacons or to the wives of male deacons. In either case, what qualities does Paul require?

Women are to be worthy of respect not malicious talkers but temperate and trustworthy in all things

e. Verse 12

The husband of one wife who manages their children and household well

f. Verse 13

By serving well they gain an excellent standing in the church and the community and with God, who remembers their service. They gain an assurance in their faith in Christ Jesus. They model their faith Jesus with good works.

5. **Ponder:** Looking at the qualifications for overseers and deacons, what does God appear to value most in those who serve and lead in his church—ability, position, personality or character? Why?

God values character because this comes from our hearts. God looks at the heart not our ability, position or personality

Read 1 Timothy 3:14-16

6. What does Paul hope to do, and why does he give Timothy these instructions even though he hopes to come soon? (vv14-15)

Paul hopes to visit Timothy in Ephesus soon. Paul gives these instructions in case he is delayed so that Timothy will know how people ought to conduct themselves in God's household, which is the Church of the living God.

7. How does Paul describe the church as “**God's household**”? What does this tell us about the nature and importance of the church? (v15)

All describes the church as the Church of a living God, the pillar and foundation of the truth. This tells us that the church is the custodian of God's absolute truth from His word.

8. What is “**the mystery from which true godliness springs**” (v.16), and how does Paul’s description of Christ explain the source of true godliness?

The mystery of godliness is described as great and involves God becoming flesh in Jesus the Son; and him then preaching the Good News so that the world can believe in Him; and then Jesus dies, rises again and ascends to heaven. Jesus is the mystery and source of true godliness.

9. **Ponder:** What can the whole church learn from the qualifications in this chapter, even if we are not overseers or deacons?

- *God is a God of order; His instructions are clear*
- *The church needs to be governed well*
- *The qualifications for overseers and deacons requires godliness and good character above all else*

10. How do the following passages relate to **1 Timothy 3**?

Exodus 18:13-27

Even in the Old Testament in Exodus chapter 18, God's people were shepherded by godly men of good character. By having multiple overseers or elders, God's work is shared and pastors/ministers are not overloaded. The New Testament follows a similar pattern.

Numbers 11:10-17

In numbers Chapter 11 Moses cries out to God that he is unable to carry the burden and responsibility of the Israelites who are wailing and complaining about no food. God instructs Moses to appoint 70 elders to help carry the burden and God promises to put his spirit in them. This is a precursor to how the church appointed elders in the New Testament.

Mark 10:42-45

Mark chapter 10 Jesus tells the disciples that to be in a position of authority in his church a person is required not to lord it over people like the Gentile rulers do but instead to be a servant, in fact, a slave of all

Titus 1:5-9

This chapter 1 Paul tells Titus to appoint elders in every town and lists the same characteristics for elders, as he told Timothy in 1 Timothy 3.

1 Peter 5:1-4

Peter speaks to elders and encourages them to be shepherds of God's flock, not because they must, but because they are willing. Again Peter confirms the office of elders is a spiritual shepherding role.

What's the **BIG IDEA** of 1 Timothy 3?

Good godly order in God's Household – His Church

OR

Be sure to appoint men of godly character who love and live God's word to lead Jesus' Church



What light globe moment did you have?

Godly character matters most to God!

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

1 Timothy 3:1 - Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.

OR

Numbers 11:14-16 - ¹⁴ I cannot carry all these people by myself; the burden is too heavy for me. ¹⁵ If this is how you are going to treat me, please go ahead and kill me—if I have found favour in your eyes—and do not let me face my own ruin.” ¹⁶ The Lord said to Moses: “Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the tent of meeting, that they may stand there with you.

Finish in prayer: Heavenly Father, we thank you for Jesus' church and for the way you define clearly in your Word what pastoral oversight should look like in Jesus' church. Enable and equip Jesus' church to have: godly leaders and faithful servants who keep Christ at the centre of every aspect of your church. In Jesus' Name, we pray. Amen.

Study 4 – Being a Good Servant of Christ

1 Timothy 4:1-16

(Sermon on 27th Sept 2026)

Read 1 Timothy 4:1-16

1. What does the Holy Spirit warn will happen “in later times”? What will cause some people to depart from the faith? (v1)

*The Holy Spirit warns that some people will **abandon the faith** [apostasy]. They will **turn away from the truth and follow deceptive spirits** [deception] and **things taught by demons** [false teaching]*

*Paul is warning that false teaching will not merely be an intellectual mistake. Behind it is a **spiritual battle**. False teaching can sound convincing and religious while actually drawing people away from Christ.*

The church should not be surprised when false teaching arises; Scripture has warned us about it.

*It has been more than 1900 years since Paul wrote to Timothy about **the latter times**, but he did not misunderstand his time or our own. History is not, and has not, been rushing towards a distant brink that would end this current order; even in apostolic times, history had reached that brink — and has run parallel to it since. As it turns out, the **latter times** describe a broad era, not a couple of years. [Guzik]*

***Depart the faith:** This doesn't mean losing the ability to believe, but losing the content of what Christians should believe. It describes the essential teachings of the Christian faith. When **some... depart from the faith**, they are abandoning the essential teachings of Christianity. The Bible uses the phrase “**the faith**” this way in many places: Acts 6:7 and 14:22, Colossians 1:23, 1 Timothy 1:19, and Jude 1:3. [Guzik]*

***Deceiving spirits:** This refers to demonic spirits (angelic beings who have rebelled against God), who seek to deceive men and women and to entice them away from the truth. Some lies are so powerful that they have an evident spiritual dynamic behind them. These are lies crafted and promoted by deceiving spirits. [Guzik]*

Doctrines of demons: This speaks of the specific teachings of these **deceiving spirits**. Demons are theology majors, and have systems of doctrine.

We find the first demonic doctrine in Genesis 3. There Satan, speaking through a serpent, taught Eve: You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God (Genesis 3:4-5). Since then, every demonic doctrine has found its way back to this root: the idea that we can be gods, and operate independently from God. [Guzik]

Deceiving spirits... doctrines of demons: These have been around since man first walked the Garden of Eden. But we should expect that more and more people in the church would **depart from the faith** in the latter times and accept these false teachings. It is hard to say if there is more false teaching today, or if it is merely a case of modern technology being able to spread the lie better. But the old saying is certainly true today: a lie travels at top speed while the truth goes on foot — and more people within the church are following these doctrines of demons. [Guzik]

2. What characterizes the people who promote these teachings? What does Paul mean by “**hypocritical liars**”? (v2)

Paul describes them as people whose consciences have been “seared as with a hot iron.” A seared conscience has become insensitive. Repeatedly rejecting truth and godliness can dull a person's awareness of right and wrong.

“Hypocritical liars” means that their outward appearance and teaching do not match reality. They present themselves as spiritual or authoritative while teaching what is false. There is both false doctrine and false character.

3. What specific teachings does Paul identify, and why might these teachings appear religious or spiritual? (v3)

Paul mentions two specific teachings:

- **Forbidding people to marry**
- **Ordering them to abstain from certain foods**

These might appear spiritual because they suggest that **denying ordinary physical pleasures makes someone more holy**.

The danger is the idea that physical creation is somehow inferior or impure, and that we become more spiritual by withdrawing from God's good gifts.

*Paul's response is that Christianity does **not** teach that God's physical creation is evil. For example: withdrawing from people and joining a monastery does not make us more holy; and besides God made us as relational human beings – and how can we share the Gospel from a monastery!*

GUZIK says:

Forbidding to marry, and commanding to abstain from foods: This describes the legalistic teaching of those who have departed from the faith. They taught that it was by following this list of man-made rules that one was justified in God's sight — that you would be more holy to God if you didn't marry, and if you did not eat certain foods.

- i. There have always been those in the church who regard themselves as more spiritual than God Himself, and have a stricter set of rules for living than God does.
- ii. In the early centuries of the church, there were monks who went out to desolate desert places to show how spiritual they were by torturing themselves. One never ate cooked food. Another stood all night leaning on a sharp rock so that it was impossible for him to sleep. Another neglected his own body and allowed it to become so dirty that bugs dropped dead from his body. They did this because they thought it would win favor with God and show everyone how spiritual they were.
- iii. We often think that if we sacrifice something for God (such as the right to marry or to eat certain foods), then He owes us something. This is legalism at its worst; trying to manipulate God into giving us something. The idea is that we can make God indebted to us, make Him our servant and make ourselves His master. In this we fulfill the original doctrine of demons — that we should be gods.
- iv. Countless millions through the centuries have sought to sacrifice something, and make God owe them blessing, or forgiveness, or mercy, or whatever. That is the religion of self-flagellation; it is not the relationship with Jesus Christ described in the New Testament: being justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).
- v. "The controversy is not about flesh or fish, or about black or ashen colours, or about Wednesday or Friday, but about the mad superstitions of men who wish to obtain God's favour by such trifles and by contriving a carnal worship, invent for themselves an idol in God's place." (Calvin)

vi. **Forbidding to marry:** *“They hold that it is far better for a priest to keep many whores than to have a wife.” (Trapp)*

4. What does Paul teach about everything God has created? How are God's gifts to be received? (vv4-5)

Paul teaches that “everything God created is good and nothing is to be rejected if it is received with thanksgiving”.

God's creation should therefore be received with thanksgiving, not treated as inherently sinful.

Paul gives two important qualifications:

- *It is received with thanksgiving.*
- *It is “consecrated by the word of God and prayer.”*

Christian freedom is not simply, “If I want it, I can have it.” God's Word determines how His gifts are rightly used, and prayer acknowledges that God as the giver of these gifts.

Note the connection to God creating everything in Genesis 1 – and where God repeatedly says that His creation to be good.

5. What does Paul say is the antidote to these false teachings? (vv6–7)

The antidote to these false teaching, Paul says, is good teaching grounded in the truth of God's Word, combined with godly living.

Paul tells Timothy, he is to:

- *Point these things out to the believers.*
- *Nourish himself on the truths of the faith.*
- *Reject godless myths and old wives' tales.*
- *Train himself to be godly.*

So the antidote to false teaching isn't just simply knowing more information. It is being continually nourished by sound doctrine that produces godliness in our lives.

6. **Ponder:** What does Paul mean by “**train yourself to be godly**”? (v7)

Paul using the language of “physical” activity.

If we were to go to the gym to exercise each day, It would require:

- *Regular practice/attendance*
- *Discipline*
- *perseverance*
- *Deliberate/intentional effort*
- *Being able to say no to things that hinder progress*
- *And continue training even when it is difficult*

Likewise spiritual godliness training requires:

- *Regular prayer*
- *Regular reading and meditating on God's Word*
- *Faithful worship*
- *Fellowship with other Christians*
- *Regular confession and repentance*
- *Serving others*
- *Resisting temptation*
- *And putting God's Word into practice in our lives*

7. What is the value of physical training compared with training for godliness? What does Paul mean when he says that godliness is valuable “**for both the present life and also for the life to come**”? (vv8–10)

*Physical training has **some value**, but godliness has value for **all of our life and into eternity**.*

Godliness benefits us now because it shapes:

- *Our character*
- *Our relationships*
- *Our choices*
- *Our priorities*
- *Our response to suffering*
- *Our service to others*
- *And our relationship with God*

*Godliness extends into **eternity**, because our relationship with God is not limited to this present life.*

Verse 10 reminds Timothy that Christians have put their hope in **the living God**, who is the **Saviour of all people**, and especially of those who believe.

Physical fitness prepares us for life in this world; whereas spiritual training prepares us to live faithfully **now in light of eternity**.

GUZIK - We trust in the living God: This is to be the great motto of the Christian life. Even as David challenged Goliath in the name of the living God (1 Samuel 17:26 and 36), so our **trust in the living God** empowers us to accomplish great things for His glory.

“But our God, in whom we trust, is a God with a great, warm, loving heart, a thinking God, an active God, a working, personal God, who comes into the midst, of this world, and does not leave it to go on by itself. Although he is a stranger in the world, even as his people also are strangers and foreigners by reason of the revolt that men have made against their liege Lord and Sovereign, yet it is still his world, and he is still in it.” (Spurgeon)

GUZIK - The Savior of all people: This emphasizes the idea that the priority must be kept on the message of Jesus Christ. It isn't that all men are saved in a Universalist sense; but that there is only one **Savior** for all men. It isn't as if Christians have one Savior and others might have another savior.

i. But notice Paul's point: **especially of those who believe**. Jesus' work is adequate to save all, but only effective in saving those who come to Him by faith.

ii. “What God intends for ALL, he actually gives to them that believe in Christ, who died for the sins of the world [1 John 2:2], and tasted death for every man [Hebrews 2:9]. As all have been purchased by his blood so all may believe; and consequently all may be saved. Those that perish, perish through their own fault.” (Clarke)

8. What does Paul tell Timothy to teach, and how is Timothy to set an example for believers? (vv11-12)

Timothy is to **command and teach these things**.

Timothy's own life must demonstrate what he teaches.

Timothy is not to let people look down on him because he is young; instead Timothy is to set an example in:

1. **Speech**

2. **Conduct**

3. **Love**

4. **Faith**

5. **Purity**

His age is not to become an excuse for people to dismiss him.

The principle of Christian leadership involves both what we teach and how we live.

9. In verse 12 Paul tells Timothy to set an example in five areas: **speech, conduct, love, faith** and **purity**? What might each of these look like in the life of a Christian today?

Speech

Our words must be truthful; gracious; gentle; encouraging; appropriate and free from gossip and slander.

What would Jesus say?

Would people see Jesus more clearly by the way we speak?

Conduct

*In our **everyday behaviour** — what we do when people are watching and when they aren't watching.*

In our everyday behaviour do we exhibit: integrity; kindness; reliability; humility and obedience?

Ask ourselves, how would Jesus behave in this situation?

Love

This is not just about being affectionate but actively shining the love of Jesus into people's lives by seeking the good of others. It means showing love to others by: serving; caring; listening; forgiving; bearing with difficult people with patience; and putting others before ourselves. It means exhibiting the love described in 1 Corinthians 13 – which is God's love!

Faith

It means continuing to trust God's promises when circumstances are difficult and remaining committed to Christ; no matter what. Remember: faith requires action.

Purity

*A life that is morally and sexually pure, but also purity of **heart, motives and intentions**. It includes what we allow into our minds, what we look at, what we say; how we treat other people and the company we keep. So purity in thought, word and deed!*

10. What instructions does Paul give Timothy about Scripture and his ministry? (v13) Do these instructions apply to us today?

Paul tells Timothy to devote himself to:

- **public reading of Scripture**
- **preaching/exhortation**
- **teaching**

These were central elements of Timothy's public ministry.

These same instructions apply to us today, particularly to Christian leaders and churches.

*The church should remain centred on **the public reading, explanation and application of God's Word**.*

*For a minister, this is particularly significant: the minister's task isn't to entertain people with interesting ideas, but to **bring God's Word faithfully to God's people**.*

11. What is Timothy not to neglect? Why? (v14)

Timothy is not to neglect his spiritual gift, which was given to him through prophecy when the elders laid their hands on him.

The laying on of hands appears to have been part of the church's recognition and commissioning of Timothy for ministry.

The warning is important because even someone genuinely called and gifted by God can neglect what God has entrusted to him.

Application for all of us: Our God-given gifts need to be used. Our calling needs to be acted upon.

12. Why does Paul tell Timothy to practice these things and immerse himself in them? What does he expect to happen? (v15)

Paul wants Timothy to give himself to ministry so completely that his progress will be evident to everyone.

In other words: Keep working at becoming the man God has called you to be, so that spiritual growth becomes visible to God's people.

Christian maturity isn't supposed to remain invisible.

People should increasingly see: truth → practical application → growth → godliness – so that they say “wow, that person is growing!”

13. What does Paul mean by “**watch your life and doctrine closely**”? Why are both important? What might that look like in your life? (v16)

Paul brings the chapter together with two things Timothy must carefully guard:

*His **life** - how he lives.*

*His **doctrine** - what he believes and teaches.*

Both matter because truth without godliness produces hypocrisy, while godliness without truth can become misguided spirituality.

Paul says: “Persevere in them, because if you do, you will save both yourself and your hearers.”

Paul is not saying Timothy earns salvation by his performance. Rather, perseverance in faithful Christian life and teaching demonstrates and protects the genuine faith by which Timothy and his hearers are saved.

Here are some questions we could ask ourselves:

- *Am I continuing to grow in godliness?*
- *Is my life consistent with what I teach? Or am I being hypocritical?*
- *Am I checking what I believe against Scripture?*

- *Am I allowing Scripture to correct and guide me?*
- *Are people helped towards following Jesus by both my teaching and my example?*

14. How do the following passages relate to **1 Timothy 4**?

Genesis 1:26-31

Genesis 1 continually says what God created is good! This is what Paul says in v4 – “Everything God created is good”

Our response to God’s creation should be thanksgiving and responsibly enjoying His creation!

Psalms 119:9-16

*Psalms 119 emphasises the role of **God's Word in shaping a person's life**.*

The psalmist asks how a young person can remain pure and the answer is by living according to God's Word.

*That relates to 1 Timothy 4, where Paul says: **God's Word → knowing truth → guarding our lives → godliness**.*

*It also connects particularly with Paul's emphasis on Timothy's **life and doctrine**.*

Proverbs 4:20-27

Proverbs 4 tells God's people to:

- *Pay attention to God's words*
- *Guard their hearts*
- *Keep their mouths from crooked speech*
- *Keep their eyes fixed ahead*
- *Carefully consider the path they take*

This is similar to Paul’s message to Timothy to “Watch your life and doctrine closely.”

Both passages emphasise intentional spiritual vigilance and diligence.

Christian maturity doesn't happen accidentally. We need to pay attention to what we believe, what we love, what we say and where our lives are heading.

What’s the **BIG IDEA** of **1 Timothy 4**?

Guard the truth and grow in godliness

OR

Practice Being Godly



What light globe moment did you have?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

Proverbs 4:23 - Above all else, guard your heart, for everything you do flows from it.

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

Finish in prayer: Heavenly Father, thank you for your good gifts and for the truth of your Word. Help us to guard the gospel, grow in godliness, and set a good example in our words and actions. Give us wisdom to recognize false teaching and strength to remain faithful to you. May we keep a close watch on our lives and our teaching, and point others to Jesus. In His Name, we pray. Amen.

Study 5 – Social Responsibilities: Widows, Elders & Slaves 1 Timothy 5:1-6:2a (Sermon on 4th Oct 2026)

Read 1 Timothy 5:1-2

1. How does Paul instruct Timothy to relate to older men, younger men, older women and younger women? (vv1–2)

Timothy as a young pastor is not to rebuke older men harshly, but he is to exhort them as if they were Timothy's father

Timothy is to treat younger men as brothers, and treat older women as mothers; and younger women as sisters; all with absolute purity.

GUZIK says

*a. **Do not rebuke an older man:** Paul directed Timothy that **older** men are generally not to be rebuked. A young pastor such as Timothy must shepherd them faithfully, but with due respect for the years and presumed wisdom of the **older** men.*

i. Any godly person will show a deference to those who are aged. You shall rise before the grey headed and honour the presence of an old man, and fear your God: I am the LORD (Leviticus 19:32). The silver-haired head is a crown of glory, if it is found in the way of righteousness (Proverbs 16:31).

ii. There is another reason to exhort rather than rebuke an older man: he may simply not receive a rebuke.

*b. **Do not rebuke:** The ancient Greek verb for **rebuke** is not the normal word for “rebuke” in the New Testament. This is the only place this word is used, and it means literally “**to strike at**.” Timothy was told to not attack older men with words, but to treat them with respect — as he would treat the younger men with respect as brothers.*

i. The command was not that Timothy must never rebuke older men, but that he was not to strike at people with an overly harsh rebuke.

ii. Apart from this particularly severe word, in general rebuke is an important duty of a pastor. It is the simple, clear, presentation that someone is wrong, either in their conduct or thinking. Its main goal is not encouragement as much as to clearly confront someone with their wrong behaviour or thinking. In another letter to a pastor, Paul made the importance of rebuking clear: Rebuke with all authority. Let no one despise you (Titus 2:15).

iii. In 1 Timothy 5:20 — this very chapter — Timothy was told there are times when not only an elder should be rebuked, but times when he should be rebuked publicly. Therefore, in this verse Timothy was not told to never rebuke, rather he was told to never rebuke in a harsh, attacking manner.

iv. The problem is that many people amass all their defensive ability at a rebuke — if not at the time, then later, after having time to think and listen to their pride. Some become experts at criticizing the one who brought the rebuke, and consider their hurt feelings more important than the truth of the rebuke.

v. No one likes to be rebuked; but the wise person uses the rebuke as a valuable means to growth. Spurgeon said, “A sensible friend who will unsparingly criticize you from week to week will be a far greater blessing to you than a thousand indiscriminating admirers if you have sense enough to bear his treatment, and grace enough to be thankful for it” (Lectures to My Students).

c. **But exhort him as a father:** Exhortation is encouragement to do what needs to be done. It has the manner of an encouraging coach or trainer, helping the athlete to achieve their best.

d. **Younger men:** These were to be treated as **brothers**; that is, as partners and friends in the work of the gospel, but without the same deference due to older men.

Older women as mothers, younger as sisters, with all purity.

a. Older women: These were to be treated as mothers, with the respect and honor due their age. A young pastor must accept — and appreciate — some amount of mothering from some of the older women in the church, and it is proper to give them honor as such.

b. The younger: These younger women were to be treated as sisters; Timothy, as any godly man, was to always make certain his conduct towards younger women was always pure and above reproach. A godly man is not flirtatious or provocative and does not use double entendre’ (witty words that can be taken in a flirtatious or provocative way).

2. What does this teach us about how Christians should treat one another within God's family? Note: the words “**brothers**” and “**sisters**”

Paul uses the language of **family** to describe relationships within the church. Timothy is not to treat people merely as members of an organization, but as brothers, sisters, fathers and mothers in God's family.

The church is a family, and our relationships should reflect that. We are to correct when necessary, but correction should be characterized by **respect, love, purity and gentleness**, rather than anger, superiority or harshness.

The phrase “**younger women as sisters, with absolute purity**” is particularly significant. It reminds Christian men that relationships within the church should be marked by **respect and appropriate boundaries**, recognizing the dignity of our brothers and sisters in Christ.

Read 1 Timothy 5:3-16

3. Who does Paul say should be given proper recognition and care? (v3)

Widows who are **really in need** should be given proper recognition and care.

In the days the New Testament was written, there was no social assistance system from the government. In that day there was one especially vulnerable class: elderly widows, who were usually without support from husbands or grown children, and without means to adequately support themselves. These are those **who are really widows**. Those who were **really widows** were to receive **honor** — which in this context means financial support yet given in a dignified and honorable way.

4. Who does Paul say has the first responsibility for caring for widows? (v4)

The first responsibility for caring for widows were the widow's children or grandchildren. It is pleasing to God if the children grandchildren put their religion into practice by caring for their own family and so repaying their parents and grandparents.

5. What is different about the widow who “**puts her hope in God**” and the widow who “**lives for pleasure**”? (vv5–6)

The widow who puts her hope in God – although she is alone and vulnerable, she **depends on God**. She continues to trust Him and expresses that trust through prayer, looking to God for her strength and provision (v. 5).

*The widow who lives for pleasure – rather than depending on God, she has become self-focused and absorbed in present pleasures. Paul says that although she is physically alive, she is “dead even while she lives” (v. 6), suggesting **spiritual deadness or a life disconnected from God.***

*Paul is **not condemning enjoyment or pleasure itself.** The issue is a the widow who lives for pleasure has a life that has turned away from God and is centred on **self and present satisfaction rather than faith and dependence on God.***

6. Why does Paul give Timothy these instructions, and what does he want him to teach the believers? (v7)

*Paul purpose is that “**no one may be open to blame**” (v. 7). In other words, Paul wants Christians to live in such a way that their **faith is reflected in their practical care for one another**, particularly those who are vulnerable. Paul wants Timothy to teach believers that caring for vulnerable people is not optional—it is part of living a godly Christian life and maintaining a good witness before others.*

7. Verse 8 contains a very strong warning. What does Paul say about those who do not provide for their relatives? Why do you think he takes this responsibility so seriously?

*Paul says that anyone who fails to provide for their relatives, especially their own household, has “**denied the faith**” and is “**worse than an unbeliever.**”*

*This is a remarkably strong statement. Paul is saying that **Christian faith should be demonstrated by practical love and responsibility**, not simply by what we profess to believe. This something the James also says: **In the same way, faith by itself, if it is not accompanied by action, is dead** (James 2:17)*

Paul takes this responsibility seriously because:

- **Family is a God-given responsibility.** Those who are able to care for their own family should not simply leave that responsibility to the church.
- **Our actions reveal something about our faith.** Claiming to follow Christ while deliberately neglecting those who depend upon us is a serious contradiction.
- **It protects the vulnerable.** Widows and others in genuine need could easily be left without support.

- ***It protects the church's resources.*** The church can then concentrate its support on those who are genuinely in need and have no family able to help.
- ***It is part of Christian witness.*** The way Christians care for their families demonstrates the transforming effect of the gospel.

So Paul is not saying that every family member must be able to meet every need. Rather, ***where a Christian has the ability and responsibility to care for dependent relatives, deliberately refusing to do so is incompatible with a genuine profession of faith.***

Jesus Himself gave an example of providing for one's own, when He provided a home for His mother with the beloved disciple John (John 19:26-27)

8. What additional requirements does Paul give concerning widows who are put on the list? (vv9–10)

Additional requirements:

- ***No widow may be put on the list of widows unless she is over sixty.*** The idea is that if a widow is under sixty, they could still support themselves or get remarried. They did not need to be added to the support list of the church.
- ***“Faithful to her husband”*** indicates that Paul wanted the church to recognize widows whose previous married life had demonstrated faithfulness and godly character. It is one part of the wider evidence that she had lived a life worthy of the church's ongoing support.
- ***Well known for her good deeds***, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds. The emphasis is therefore not simply on ***her age or her need***, but on her ***Christian character and record of faithful service.***

GUZIK says

Those widows who were accepted into the support of the church must not only be true widows, but they must also have godly character. They were called to a job, not merely to a handout.

*When Paul says that they she should have **brought up children**, he probably has in mind both the raising of one's own children, and the receiving of abandoned infants (which were all too common in the ancient world). “The words brought up may refer*

to the children of others, who were educated in the Christian faith by pious Christian women” (Clarke).

9. Why does Paul advise against enrolling younger widows? (vv11–15)

Paul advises against enrolling younger widows because he is concerned that their circumstances and desires may change in time, making the commitment involved in the widows' list difficult to maintain.

He gives several reasons:

- ***They may desire to remarry*** (v. 11). Paul says that their “sensual desires” may draw them away from their commitment to Christ.
- *They could then come under condemnation by abandoning their earlier pledge to be on the widows’ list* (v. 12).
- *They may become idle, spending their time going from house to house rather than serving productively* (v. 13).
- *Paul also warns about becoming “busybodies” and talking about things they should not* (v. 13).
- *Therefore, Paul encourages younger widows to marry, have children and manage their homes* (v. 14), rather than being placed on the church's permanent support list.
- *There was also a spiritual concern: Paul says that some had already “turned away to follow Satan”* (v. 15).

The important point is that Paul is not saying that young widows are inherently unreliable or spiritually inferior. His concern is practical: the particular commitment associated with being enrolled as a supported widow may not be appropriate for someone whose circumstances are likely to change.

Paul wants younger widows to have the opportunity to remarry and build a new household, rather than entering a formal arrangement with the church that may later become difficult to fulfil

10. What does this passage teach us about the church's responsibility to care for people in need, while also recognizing the responsibility of families?

*The passage teaches that **caring for people in need is a shared responsibility, but the responsibility begins with the family where family exists and is able to help.***

Four principles come from this passage:

1. **The church has a genuine responsibility to care for people in need.**
Paul gives detailed instructions about widows, showing that the church should not ignore those who are vulnerable or struggling (vv. 3, 5, 9–10).
2. **Families have a primary responsibility to care for their own relatives.**
Paul says children and grandchildren should first learn to care for their own family (v. 4), and that believers who fail to provide for their relatives are failing to live out their faith (v. 8).
3. **The church's resources should be directed particularly toward those who are genuinely in need.**
Paul distinguishes between widows who are truly alone and those who have family who can support them (vv. 5, 11–16). The church's care is therefore not simply a substitute for responsibilities that belong to families.
4. **Christian care involves both compassion and responsibility.**
*The passage doesn't say, "The church should look after everyone." Rather, **families should care for their own, while the church steps in to support those who genuinely have no family support and are in genuine need.***

Read 1 Timothy 5:17-25

11. Which elders are considered worthy of “**double honor**” and why? (v17)

Paul says the elders who direct the affairs of the church well, especially those whose work involves preaching and teaching, are worthy of double honour.

*“**Double honour**” likely includes respect and appropriate material support. Paul goes on to support this with the principle that “the worker deserves his wages” (v18).*

GUZIK

*a. **Elders**: The word here is to be understood in a broad sense of those in leadership. The focus is on elders **who rule** and elders who teach (**labour in the word and doctrine**). Not necessarily will every elder who rules will also be an elder who teaches.*

b. Be counted worthy of double honour: *If an elder (such as a pastor) does rule well and does labour in the word and doctrine (clearly speaking of hard work), that one is worthy of double honour.*

*i. In this context, **double honour** means financial support. Paul already stated that certain widows were worthy of honour (1 Timothy 5:3), speaking of financial support. Now he added, **let the elders who rule well be counted worthy of double honour, especially those who labour in the word and doctrine.** Some think the church should not support pastors and staff, and that the paid ministry is an abomination — they say that the church instead should be using the money to support the needy. This is an attractive way of thinking; but it isn't Biblical. If the needy (that is, the truly needy) are worthy of honour, then those who properly rule and teach in the church are worthy of **double honour**.*

ii. "Almost every critic of note allows that time here signifies reward, stipend, wages. Let him have a double or a larger salary who rules well"... (Clarke)

iii. White paraphrased Paul's idea: "What I have been saying about the support of widows reminds me of another question of Church finance: the payment of presbyters. Equity and scriptural principles suggest that they should be remunerated in proportion to their usefulness."

12. What do verses 18 and 19 teach about the treatment and protection of church leaders?

Verse 18 teaches that those who labour for the church should be properly supported and not deprived of their livelihood.

*GUZIK - The principle that those who serve God's people should be paid (when possible, of course) is supported by the passages of **Scripture** quoted by Paul: Deuteronomy 25:4 and Luke 10:7.*

Verse 19 provides protection against unsubstantiated accusations. Paul says an accusation against an elder should not be entertained unless it is supported by two or three witnesses.

So church leaders should receive both appropriate support and appropriate protection from unfair accusations.

GUZIK –

In these verses, Paul hit the balance between believing and acting on every bit of gossip that comes along about a leader in the church, and ignoring serious sin in a leader's life. Either extreme is wrong.

i. "Nothing does more harm than when some people are treated as if they could do no wrong and others as if they could do no right." (Barclay)

ii. "The reason of this difference is evident: those whose business it is to correct others will usually have many enemies; great caution, therefore, should be used in admitting accusations against such persons." (Clarke)

*Any accusation against a leader should not be automatically received. The accusation should be carefully verified by **two or three witnesses** — not just two or three others, who also heard the gossip. Timothy should not **receive** or promote unsubstantiated accusations about church leaders.*

*i. In his commentary on 1 Timothy, John Calvin explained some reasons why people are so quick to **receive an accusation** against a pastor when perhaps they should not:*

i "The more sincerely any pastor strives to further Christ's kingdom, the more he is loaded with spite, the more fierce do the attacks upon him become. And not only so, but as soon as any charge is made against ministers of the Word, it is believed as surely and firmly as if it had been already proved. This happens not only because a higher standard of integrity is required from them, but because Satan makes most people, in fact nearly everyone, over credulous so that without investigation, they eagerly condemn their pastors whose good name they ought to be defending."

ii. Calvin pointed out there is a spiritual attack in all of this: "It is indeed a trick of Satan to estrange men from their ministers so as gradually to bring their teaching into contempt. In this way not only is wrong done to innocent people whose reputation is undeservedly injured, but the authority of God's holy teaching is diminished."

iii. There is an old story about a pastor who was trying to defend himself against criticism. He said, "There's a story going about that I told my wife not to go to a certain church that has wild meetings. They say my wife went anyway, and I dragged her out of the church by her hair, and I hurt her so badly she had to go to the hospital. Let me respond to these accusations. First of all, I never told her to stay away from that church. Second, I didn't drag her out by her hair. Third, she never had to go to the hospital. Lastly, I've never been married so I don't have a wife."

iv. Spurgeon advised in *Lectures to My Students* that when people come to a pastor with gossip, he should say, “Well, all this is very important, and I need to give it my full attention — but my memory isn’t so good and I have a lot to think about. Can you write it all down for me?” Spurgeon says this will take care of it, because they won’t want to write down their gossip.

13. How should an elder who is sinning be dealt with? (v20)

If an elder persists in sin, he is to be rebuked publicly, so that others may take the matter seriously and be warned. This shows that church leaders are not above accountability. Their position does not give them immunity from discipline.

GUZIK

If leaders are in sin, it must be addressed forthrightly — with public rebuke, to promote a fear of sin among the leadership and the entire church.

i. *Many congregations have had great trouble because sin in the leadership was not forthrightly dealt with. It’s important that everyone understand that leadership in the church does not shield one from accountability; it makes one even more accountable.*

ii. *According to John Calvin, in the Middle Ages the church protected its corrupt bishops against accusation by demanding that 72 witnesses be brought forth to confirm any accusation against a bishop. This is an extreme example of corrupt leaders protecting other corrupt leaders.*

14. Why does Paul insist that Timothy act without partiality or favouritism? (v21)

Timothy is to act without partiality or favouritism because decisions concerning church leaders can be sensitive and potentially divisive. Timothy must judge matters fairly and impartially, regardless of someone's position, personality, influence or relationship with him. Paul places Timothy under a solemn charge before God, Christ Jesus and the elect angels.

15. What does Paul mean by “**Do not be hasty in the laying on of hands**”? (v22)

The laying on of hands was associated with recognizing and appointing someone to ministry/leadership.

Therefore, Paul is warning Timothy not to appoint people to church leadership too quickly. He should take time to examine their character, faith and suitability for ministry; and make sure they have been proven worthy before being appointed. The warning—“do not share in the sins of others”—suggests that Timothy could become responsible for the consequences of appointing an unsuitable person.

GUZIK

a. Laying on hands on anyone: This is used in the sense of **ordination**. Paul cautioned Timothy to let a man prove himself before he was recognized in ministry. There should not be a rush; time must season a man and his ministry.

i. Some think the admonition **do not lay hands on anyone hastily** has to do with receiving repentant people back into the fellowship of the church. It seems that in some early church circles, those who had fallen into scandalous sin had to be received back into the church with the laying on of hands and prayer by church leaders. If so, Paul meant, “Don’t go too fast. Let them demonstrate their repentance first.”

b. Laying on hands: Since ordination simply recognizes God’s calling, it is all the more reason to not be in a hurry — time should be given to allow those gifts and callings to speak for themselves.

i. It isn’t uncommon for a young man in the ministry to be a bit impatient; he wants to do great things for the Lord and is anxious for pastors and elders to **lay hands** on them in recognition of God’s work in them.

ii. Yet, there is danger if anyone waits to give themselves fully to serving the Lord until they are recognized with a title or the laying on of hands. This means they are more concerned with image (how it appears to others) than with substance (what they can really be doing for the Lord right now).

Also in v22

Do not share in other people’s sins: We all have enough sin of our own; we do not need to add to it by partaking in the sins of others. There are many ways we can do this.

- We can share in the sins of others by setting a bad example before them.
- We can share in the sins of others by approving of them or ignoring them.
- We can share in the sins of others by joining a church that spreads dangerous teachings.

Keep yourself pure: This refers to an important idea. If Timothy was called to observe and assess the lives of others, it was important that he pay even more attention to his own life. The intention of the warning would be that Timothy would best avoid clerical scandals by being cautious at the outset as to the character of those whom he ordains. (White)

16. What do you think Paul is saying to Timothy in verse 23? What does this verse tell us about the practical and personal nature of Paul's relationship with Timothy?

Paul tells Timothy to stop drinking only water [which may have not been so pure and was upsetting Timothy's stomach] and use a little wine because of his stomach and frequent illnesses.

It is a very personal and practical piece of advice in the middle of Paul's instructions about church leadership. It reminds us that Paul wasn't simply giving Timothy theological, spiritual or organizational instructions—he knew Timothy personally and cared about his everyday wellbeing.

It also shows that spiritual ministry and practical physical needs are not separate concerns; they go hand in hand. If our physical needs are not taken care of; then we might not be able to conduct our spiritual activities.

GUZIK

*Water in the ancient world was often impure and Timothy probably had problems from the impure water. Since the fermentation process would eliminate some of the harmful things in the water, it would be better for him to drink **a little wine** rather than water all the time.*

Use a little wine: Timothy was probably abstaining from alcohol for the sake of setting a good example. However, this abstinence was hurting his health — wine was safer to drink than water. So, Paul told Timothy that it wasn't wise to sacrifice his health for the sake of this abstinence — he would do more good for Jesus and His kingdom by taking care of his body in this circumstance.

Paul is simply saying that there is no good in an asceticism which does the body more harm than good. (Barclay)

17. What do verses 24–25 teach us about the importance of taking time to assess a person's character?

Paul reminds Timothy that some people's sins are obvious, while others become apparent only later. Likewise, good deeds may be immediately evident, while others take time to become visible.

This reinforces the warning in verse 22: don't rush to appoint people to leadership. Character needs to be observed over time.

Read 1 Timothy 6:1-2

18. How are Christian slaves instructed to treat their masters? (vv1–2)

Slaves are to regard their masters as worthy of full respect, so that God's name and Christian teaching will not be dishonoured.

If a slave's master is a believer, they are not to take advantage of that relationship. Instead, they should serve faithfully because they are fellow brothers and sisters in Christ.

GUZIK

*Paul called upon slaves to **count their own masters worthy of all honour** — to be good, respectful workers for their masters. He did this not out of a general approval of the institution of slavery, but so that God would be glorified (**so that the name of God and His doctrine may not be blasphemed**).*

i. Christianity arose in a social setting where slavery was commonplace. There were some 60 million slaves in the Roman Empire. Some slaves held privileged positions; other slaves were treated with great abuse. While the Bible never commanded slavery, it did permit it and regulate it.

ii. Jesus, Paul and others in the New Testament did not call for a violent revolution against the institution of slavery (which perhaps, humanly speaking, might have failed miserably). Yet through the transformation brought by the gospel, they did effectively destroy the foundations of slavery — racism, greed, class hatred — and made a civilization without slavery possible.

iii. The church itself was a place where slavery was destroyed. It was not uncommon for a master and a slave to go to church together, where the slave would be an elder in the church, and the master was expected to submit to the slave's spiritual leadership! Such radical thinking was an offense to many, but glorified God and eventually destroyed slavery.

19. Why does Paul say that their conduct is important, particularly when their master is also a believer? (v2)

Because becoming a Christian does not mean that ordinary responsibilities and relationships can simply be disregarded. Their conduct should demonstrate the transforming effect of the gospel. Paul says that believers should serve one another even more faithfully because those benefiting from their work are believers whom they love.

Their behaviour therefore affects how the Christian faith is seen and understood by others.

GUZIK

Instead, they should serve them even better because their masters are dear to them as fellow believers: Upon this principle, Christian slaves with Christian masters were not free to despise their masters for expecting them to work, and to work hard. Rather, the slave should be even more dedicated to work because he served a Christian brother.

i. We should never expect special treatment because our boss or supervisor is a Christian. Instead, that should motivate us to work all the harder, because we can then be a blessing to another brother.

ii. Warren Wiersbe relates the story of a young lady who had left a secular job to work for a Christian organization. She had been there about a month and was really disillusioned. "I thought it was going to be heaven on earth," she complained. "Instead, there are nothing but problems." Wiersbe asked her if she was working just as hard for her new boss as she did in the secular job. The look on her face said, "No!" So, Wiersbe told her, "Try working harder, and show your boss real respect. Just because all of you in the office are saved doesn't mean you can do less than your best." She took his advice and the problems cleared up.

The principle that Paul gives here in vv1-2 in regards to masters/slaves has an application today for Christians who are working under authority. Those principles can be applied to Christian employees and employers today as follows:

Employees can ask themselves:

Am I respectful, conscientious and trustworthy, even when my employer is difficult?

Christian employers can ask themselves:

Am I treating employees fairly, respectfully and as people made in God's image?

20. What principle can we take from 1 Timothy 5:1-6:2a about living out our Christian faith in difficult relationships or circumstances?

*A central principle is: **Our Christian faith should shape the way we treat people, particularly when relationships are difficult or responsibilities are demanding.***

Paul addresses relationships involving older and younger people, family members, widows, church leaders, and slaves and masters. In each situation, Christians are called to act with respect, responsibility, integrity, fairness and love, rather than simply responding according to how others treat them.

21. **Ponder:** What responsibilities do we have towards elderly, vulnerable or lonely people within our church family?

We have a responsibility to notice them, listen to them, encourage them, pray with them, visit them and provide practical help where needed.

We should particularly be alert to people who may be easily overlooked—those who are elderly, widowed, isolated, unwell or without close family support.

This is more than simply organizing a program of care. It is about being a church family in which people know that they belong and are not forgotten.

22. How can a church balance generous care for people in need with encouraging families to take responsibility for their own?

The passage helps a church to take a both/and approach:

- *Families should take responsibility for caring for their own relatives where they are able.*
- *The church should not abandon people who are genuinely in need, particularly those without family support.*
- *The church can provide practical, pastoral and financial support without unnecessarily taking over responsibilities that properly belong to families.*
- *Each situation should be considered individually, with compassion, wisdom and fairness.*

A useful summary for the group could be:

The church should be generous without encouraging irresponsibility, and families should accept their responsibilities without expecting the church to carry everything for them.

23. How do the following passages relate to **1 Timothy 5:1-6:2a**?

Leviticus 19:32

“Stand up in the presence of the aged, show respect for the elderly and revere your God. I am the LORD.”

*This establishes the Old Testament principle of **respecting older people**. This relates to 1 Timothy 5:1–2, where Timothy is told to treat older men as fathers and older women as mothers.*

Deuteronomy 10:17–19

For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt.

God is described as one who defends the cause of the fatherless and the widow and loves the foreigner, giving them food and clothing. This the foundation for Paul’s concern in 1 Timothy 5:3–16 that the church should honour and care for widows who are genuinely in need. If God cares for widows; so should we!

Deuteronomy 24:17–22

¹⁷ Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. ¹⁸ Remember that you were slaves in Egypt and the Lord your God redeemed you from there. That is why I command you to do this.

¹⁹ When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the foreigner, the fatherless and the widow, so that the Lord your God may bless you in all the work of your hands. ²⁰ When you beat the olives from your trees, do not go over the branches a second time. Leave what remains for the foreigner, the fatherless and the widow. ²¹ When you

harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the foreigner, the fatherless and the widow. ²² Remember that you were slaves in Egypt. That is why I command you to do this.

*In the OT Israel was commanded not to deprive the **foreigner, the fatherless or the widow** of justice and was to leave some of the harvest for them.*

*Again, this shows God's concern for **vulnerable people who might otherwise be overlooked or exploited**. It relates particularly with Paul's teaching about the church's responsibility toward widows in **1 Timothy 5:3–16**.*

Deuteronomy 25:4

Do not muzzle an ox while it is treading out the grain.

*Paul actually quotes this principle from Deuteronomy 25:4, in **1 Timothy 5:18**. He applies it to those who labour in Christian ministry: **workers deserve to receive appropriate support for their work**. This is part of Paul's teaching about honoring elders in **1 Timothy 5:17–25**.*

What's the **BIG IDEA** of 1 Timothy 5:1-6:2a?

Caring for the Church Family!

OR

Caring for the Church Family shows the love of Jesus – it is faith in action!



What light globe moment did you have?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

“Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity.” — 1 Timothy 5:1–2 NIV

Finish in prayer: Heavenly Father, thank you that you are the same yesterday, today and forever. Thank you for your compassion, justice and mercy especially for the vulnerable, the weak, widows and the fatherless. Help us to have a heart of love and compassion and to provide for the needs of those who are most vulnerable. Thank you that in Jesus we have someone who showed love, compassion and mercy. Help us to imitate Him. In His Name, we pray. Amen.

Study 6 – Godliness with Contentment

1 Timothy 6:2b-21

(Sermon on 11th Oct 2026)

Read 1 Timothy 6:2b-5

1. How does Paul describe those who teach false doctrines? What is their attitude towards the teaching of Jesus Christ? (vv2b–4)

*Paul describes those who teach false doctrine as **not agreeing to the sound instruction of our Lord Jesus Christ and to godly teaching**. Paul says such people are: **are conceited and understand nothing**. Paul says **they have an unhealthy interest in controversies and quarrels about words** ...*

GUZIK

***Not agreeing to the sound instruction of our Lord Jesus Christ:** This might seem like an unnecessary warning against an obvious danger. **Yet the warning was necessary, because those who misuse God's truth don't advertise themselves that way.** They often claim to honour God's word while in fact misusing it.*

*There are different ways that people do **not consent** to the truth of God's Word.*

- Some **deny** God's Word.
- Some **ignore** God's Word.
- Some **explain away** God's Word.
- Some **twist** God's Word using it as a toy to be played with in debate and disputes.

One can be surrounded by God's truth; one can even memorize the Bible, and not have it effect the life for eternity. Curiosity or interest in God's Word without submission to it is a grave danger.

In our day — a time when we are overwhelmed with useless information — it is easy to regard the Bible as useless information or as a source of answers to trivia questions, but not as a book with truth that confronts and transforms my life. Bible study is not trivial pursuit; to treat the Bible as a book of useless information is to misuse it.

***Conceited and understanding nothing:** This describes those who misuse God's Word. Yet, as all the proud, they don't see or admit to their lack of knowledge. And, like*

most proud people, they are able to convince others that they are experts in God's truth, when they actually misuse it.

*i. To not allow God's Word to speak for itself — to put your own "spin" on it as modern politicians and public relations people do — is the worst kind of pride. It shows someone has more confidence in their own wisdom and opinions than in the straightforward truth of God. Surely, these proud people are those **understanding nothing**.*

ii. It is nothing but pride that could make the preacher think that their stories, their anecdotes, their opinions, or their humour could be more important than the clear Word of God. Such stories and anecdotes and humour must be used to present the clear Word of God, not to replace it.

Unhealthily controversies and quarrels about words: *Paul isn't speaking about people who inquire or question in a genuine desire to learn; but those who ask questions or start discussion mainly to show others how smart they are!*

2. What does Paul say false teaching produces in a church? (vv4–5)

*Paul says that false teaching produces **envy, strife, malicious talk, evil suspicions and constant friction between people of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.***

GUZIK

Timothy should expect that such men would:

- ***Envy** him and his office (without admitting to it).*
- *That they would create **strife** among the Christians.*
- *That they would promote **malicious talk** about Timothy and other leaders in the church.*
- *That they would be the source of **evil suspicions** — always suspecting Timothy and other leaders in the church of evil motives and plots.*

ii. Timothy needed this warning, because such dangerous people are not as obvious as one might think.

3. Why do you think Paul connects false teaching with an unhealthy interest in controversy and quarrelling?

False teaching can shift the focus from faithfully teaching about Jesus and producing godliness to winning arguments, creating division/disunity and promoting personal opinions and tickling one's ego. Paul shows that this kind of quarrelling reveals a deeper spiritual problem—of pride and a corrupted understanding of godliness.

Read 1 Timothy 6:6-10

4. What does Paul mean when he says, “**godliness with contentment is great gain**”? (v6)

It means we realize that being right with God and godliness is all we need and we are content in knowing that God will provide. When we have godliness with contentment we won't worry or be concerned about anything – because God is bigger than our problems and concerns.

GUZIK

Godliness with contentment is great gain.

*a. **Godliness:** Paul told Timothy that those who misuse God's Word wrongly think godliness is a means of material gain. Knowing his statement might be misunderstood, he followed up with an explanation.*

*b. **But godliness with contentment is great gain:** It is true that godliness is **great gain**; but only when accompanied by contentment.*

i. “The word here used for contentment is autarkeia... By it they meant a complete self-sufficiency. They meant a frame of mind which was completely independent of all outward things, and which carried the secret of happiness within itself. Contentment never comes from the possession of external things.” (Barclay)

*c. **With contentment:** When one does not live by “the itch for more,” and one's life is not dominated by shopping for and acquiring material things, we can have the kind of **contentment** in God and in His will for our lives.*

i. This is a slippery area in the Christian life. It is very easy to come up with reasons — excuses, that is — why these sins of greed and materialism don't apply to us. But whenever we think getting something material, or getting more of it, will answer our life's needs, we lack this contentment. Whenever we are deeply grieved at material

loss, we lack this contentment. Whenever we get an inordinate pleasure from buying or having some material thing, we lack this contentment.

d. Godliness with contentment is great gain: Paul knew this kind of **contentment** first hand; here is his testimony in Philippians 4:11-13: Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.

i. It is true that material possessions in and of themselves do not corrupt us; Paul could abound in material things and still keep it all in proper perspective. But too many use this truth to excuse their own materialism and carnal lack of contentment.

ii. **Contentment** is essential, and difficult for many reasons:

- We can only find contentment when our hearts are rooted in eternal things; and contentment is essential because it shows we are living with an eternal perspective, not only trying to feather an earthly nest.
- It is hard to be content, because our consumer culture feeds our lack of contentment, by rewarding us when we are discontent, and with advertising that tries to make us feel discontent without a product.
- It is hard to be content, because we almost always desire far more than we need.

e. Godliness with contentment is great gain: Godliness really can bring almost unbelievable contentment; **but before it can, we must be transformed by the renewing of your mind (Romans 12:2) — to start putting material things in their proper priority next to spiritual things.**

i. It's easy for many Christians to say they have this contentment; but whether they have it or not is often more truthfully known by their spending and shopping habits. How much of a place does shopping and buying have in your life? How does material loss affect your happiness? How happy do you get from having some material thing?

ii. When we live and act without contentment, we are trying to fill needs in our lives — a need to be “somebody,” a need to feel secure or cared for, a need to have excitement and newness in our lives — most people try to fulfill these needs with material things, but they can only really be met by a spiritual relationship with the God who made us.

iii. Real **contentment** isn't too difficult for those whose real home is heaven. "It requires but little of this world's goods to satisfy a man who feels himself to be a citizen of another country, and knows that this is not his rest" (Clarke).

5. What reasons does Paul give for being content with what we have? (vv7–8)

Reasons:

V7 - *We brought nothing into the world, and we can take nothing out of it.*

V8 - *If we have food and clothing, we will be content with that?*

GUZIK

a. **We brought nothing into this world:** A baby is born not only penniless, but without even a pocket to put pennies in. Just as certainly, **we can carry nothing out** — the things that make a man rich in this world mean nothing in the world to come.

b. **It is certain we can carry nothing out:** A heart of contentment begins with seeing our material possessions and resources in an eternal perspective.

i. It has been wisely observed that **a moving trailer never follows a hearse.**

Everything one might take with them to the world beyond is left behind. **Gold is a precious commodity on earth; in heaven God uses it to pave the streets.**

ii. Jesus once told a parable that has troubled some people. In Luke 16:1-14, He spoke of a dishonest manager, who was about to be called to account. Knowing he will be fired, he began to settle accounts with his master's debtors at terms favourable to the debtors, so they would treat him kindly when the master fired him. The master ended up complimenting the manager for his shrewd tactics (presumably before he fired him). The manager was praiseworthy for two reasons. First, he knew he would be called to account for his life and he took it seriously. Secondly, he took advantage of his present position to arrange a comfortable future. We can use our material resources right now for eternal good — even though we can't bring them with us.

iii. We **can carry nothing out** — but we can send ahead eternal blessing and reward through wise use of our resources right now.

c. **Having food and clothing:** After an eternal perspective, a heart of contentment will be humble, a heart that can be content with simple things like food and clothes.

i. Most of us become jaded over the years, and our over-stimulated culture is effective at producing this in us. Things that used to satisfy us are no longer good enough. The constant hunger for more and more, for more and better, for new and improved, all work against real contentment.

6. What warning does Paul give about those who want to get rich? (vv9–10)

Paul warns...

*V9 - Those who want to get rich **fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction.***

*V10 - 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**. Tempted by “get rich quick schemes” or “scams” because there are never content with what they have; so they are always striving for next new thing.*

GUZIK

*a. Significantly, the **desire** for riches is far more dangerous than the riches themselves — and it isn’t only the poor who desire to be rich, it is also the rich who want more riches.*

i. Poor does not mean godly and rich ungodly; nor is it true the other way around. There were many remarkably godly men in the Bible who were almost unbelievably rich, such as Abraham, David, and Solomon.

ii. But the godly rich have the heart like the Psalmist in Psalm 62:10: If riches increase, do not set your heart on them.

*b. **Those who want to be rich fall into temptation and a trap:** This desire for riches tempts our heart away from eternal riches and ensnares us in a trap few can escape — always dreaming of riches, and always setting one’s heart on them.*

*i. The **desire to be rich** can really only be satisfied in Jesus Christ and satisfied with spiritual riches rather than material ones. Everything else falls short.*

*c. **The love of money is a root of all kinds of evil:** The love of money can motivate any evil on this earth. There is no sin that cannot be committed for the sake of money.*

*d. **Pierced themselves through with many sorrows:** This is the fate of those who live in the love of money. They are not satisfied. We sometimes want the opportunity to*

find out if riches can satisfy, but we should trust the Word of God and the experience of many.

7. Verse 10 is sometimes quoted as “**money is the root of all evil**”. What does Paul actually say? What’s the difference? What’s the danger he identifies?

*This verse is often misquoted. Paul says money in itself is not the root of all evil but the “**love**” of it is. Because when people love money, it becomes their God, and they can’t live without it or part with it. Money then becomes more important than God and more important than the loved ones in their lives.*

The temptation of loving money is that it becomes the biggest thing in our life; bigger than God and bigger than anyone else in our lives.

*The **danger** of the love of money can cause people to **wander from their faith** [they don’t need God-they can buy everything they want] and **pierce themselves with many griefs** [example of Achan in Joshua he took forbidden spoils from Jericho-also being rich and loving your wealth can come across arrogant and people might pull away from you or pull you down-some rich people can be uncomfortable with their wealth-or refuse to share it]*

8. **Ponder:** What are some ways that the love of money or possessions can affect our relationship with God and with other people?

- ***Affecting our relationship God:** money can become our security, priority or source of satisfaction instead of God.*
- ***Affecting our relationship with Others:** it can produce envy, comparison, greed, competition, jealousy or exploitation.*
- ***Affecting ministry:** we can begin to value people according to what they have or what they can contribute financially.*
- ***Affecting our hearts:** we can become dissatisfied with what God has given us and always want more.*

Read 1 Timothy 6:11-16

9. What does Paul tell Timothy to **flee** from, and what does he tell him to **pursue**? (v11)

Flee from “**all this**” - the false teaching, quarrelling, greed and love of money described in vv3–10. Timothy was commanded to be different from those who lived for riches and material wealth. He was to **flee** the proud arguments of those who misuse God’s Word and who suppose that we should follow God just for what we can get out of it.

Pursue righteousness, godliness, faith, love, endurance and gentleness. These are things which are often not valued in our present age but are very valuable to God.

The important contrast is **not simply what Timothy must avoid, but what he must actively pursue**. Paul calls Timothy away from the values and behaviour of the false teachers and towards a life that reflects Christ Jesus.

10. What does Paul mean by “**fight the good fight of the faith**” and “**take hold of the eternal life**”? (v12)

“**Fight the good fight**” means remaining faithful to Christ and the gospel despite opposition, persecution, temptation and false teaching.

Going God’s way — against the flow of this world — won’t be easy. Therefore, **Timothy had to have a soldier’s determination**.

GUZIK

i. God calls us to be fighters, but to fight the good fight of faith — a fight where some may lose a battle here and there, but they will carry on the fight with great determination until the war is over — when we lay hold on eternal life.

ii. Timothy was drafted into this war: To which you were also called. But Timothy also volunteered: And has confessed the good confession in the presence of many witnesses. Timothy had to consider both so as to set his thinking right for the fight. God had called him, and he had also freely chosen.

“**Take hold of eternal life**” means living in light of the eternal life Timothy has already been called to and received through faith in Christ. Paul is urging Timothy to persevere faithfully to the end. It means assurance of eternal life in Heaven!

11. In verses 13–16, what reasons does Paul give Timothy for remaining faithful to his calling?

Paul reminds Timothy that:

- *He is serving in the sight of God, who gives life to all things. Since Paul called Timothy to a difficult battle, it was good for him to know that the orders were given under this great God. Timothy had an obligation to serve the Creator who gave him life.*
- *He must keep God's commands because he is accountable to Christ Jesus, who faithfully testified before Pontius Pilate.*

GUZIK

*It was Jesus Himself who gave Timothy the difficult command. Jesus Himself knew what it was to fulfill a difficult command, because He **witnessed the good confession before Pontius Pilate** and Jesus did it in several ways.*

i. Jesus admitted the truth about Himself, agreeing with Pilate's statement that Jesus was the King of the Jews (Matthew 27:11).

ii. Jesus testified to Pilate about the sovereignty of God, saying You could have no power at all against Me unless it had been given to you from above (John 19:11). Jesus let Pilate know that God was in charge, not Pilate.

iii. Jesus was silent about specific accusations, refusing to defend Himself, but leaving His life in the will of God the Father (Matthew 27:14). "For Christ made His confession before Pilate not in many words but in reality, that is by His voluntary submission to death" (Calvin).

iv. In each of these ways, Jesus made a good confession before Pontius Pilate. When Timothy was told to live up to the good confession he made (1 Timothy 6:12), he was simply told to do what Jesus did.

- *Christ will return at the appointed time;*
- *God is the blessed and only Ruler, King of kings and Lord of lords;*
- *God alone is immortal and lives in unapproachable light.*

The greatness and faithfulness of God gives Timothy every reason to remain faithful.

Read 1 Timothy 6:17-19

12. What instructions does Paul give to those who are rich in this present world? What's the purpose of these instructions?(vv17–19)

Paul tells those who are rich in this present world:

- *Not to be arrogant. Pride and arrogance are a constant danger with riches. It is very easy to believe that we are more valued or important because we have more than another man has.*
- *Not to put their hope in wealth, which is so uncertain;*
- *To put their hope in God [who is certain, consistent and unchangeable], who richly provides everything for our enjoyment. God knows our tendency to trust in riches instead of in Him. He guards us against this danger because He wants us to trust in that which is most certain — in Him and not in uncertain riches.*
- *to do good, **be rich in good deeds [that's true richness]**, and be generous and willing to share.*

*The purpose is that they may “**lay up treasure for themselves as a firm foundation for the coming age**” and ultimately so that they may “**take hold of the life that is truly life.**”*

GUZIK - The phrase “rich in this present world” puts it all in perspective. These ones might be rich now, but they must use their riches responsibly if they will be rich in the age to come!

13. What does Paul mean by “**taking hold of the life that is truly life**”? (v19)
Paul is referring to the eternal life found in Christ—the life that truly matters and lasts beyond the temporary riches of “this present world.” Paul is reminding wealthy believers that true life is not found in possessions but in God and in the eternal future he has promised in Heaven!

Read 1 Timothy 6:20-21

14. What does Paul mean when he tells Timothy to “**guard what has been entrusted to your care**”? (v20)
*Timothy is to **guard the Gospel** (the Good News of Jesus coming to die for the sin of the world, so that all who believe in Him will be forgiven and have eternal life in Heaven!) Paul has entrusted the teaching of this Good News Gospel to his protégé Timothy. Timothy is to protect it from false teaching, faithfully teach it and pass it on*

without compromising or distorting it. It is like Timothy has been entrusted with the precious gems of the Gospel!

15. What does Paul mean when he says that some who profess to have “**knowledge**” have “**departed from the faith**”? What warning does this give us about pursuing ideas that draw us away from the gospel? (vv20-21)

In Paul and Timothy’s day, some claimed to possess superior “knowledge” but had actually moved away from the truth of the Gospel and it was just godly chatter. Paul warns that ideas which appear intellectual, sophisticated or attractive can nevertheless lead us away from genuine Christian faith. True knowledge must remain consistent with the truth of the gospel. In other words, our knowledge must be true and line up with God’s Word.

The warning is by not sticking to the Gospel – people will depart from their faith.

Reflection Questions

16. What are the things we are most tempted to put our security and hope in rather than God?

We might be tempted to put our security and hope in:

- *Wealth*
- *Possessions*
- *Family*
- *Health*
- *Career*
- *Ministry*
- *Church*
- *People*
- *Status*
- *Popularity*
- *Government*
- *Physical Safety - Security cameras, walls, fences*

17. Paul tells Timothy to “**flee**” some things and “**pursue**” others (v11). What might we need to flee from, and what do we need to pursue more deliberately in our Christian lives?

*Things we might need to **flee** from are:*

- **Love of money** — allowing money, possessions or financial security to become too important (vv9–10).
- **Greed and discontentment** — always wanting more rather than being thankful for what God has provided.
- **Pride** — thinking we are spiritually superior or that we have all the answers.
- **Arguments and quarrelling** — being drawn into unnecessary disputes and controversies (vv4–5).
- **False teaching** — ideas that contradict or undermine the gospel.
- **Envy and comparison** — measuring our lives against what others have or achieved.
- **Anger and resentment** — holding onto grievances rather than pursuing gentleness and love and forgiveness.
- **Temptations that lead us away from Christ** — recognizing particular situations, habits or relationships where we are vulnerable. Bad company corrupts character.
- **Worldly values** — allowing success, status, comfort or possessions to become more important than faithfulness to God.
- **Anything that repeatedly pulls our hearts away from God** — sometimes the wise Christian response is not to see how close we can get to temptation, but to walk away from it.

*Things we need to **pursue**:*

- Righteousness
- Godliness
- Faith
- Love
- Endurance/perseverance
- Gentleness

18. How do the following passages relate to **1 Timothy 6:2b-21**?

Deuteronomy 8:10-18

*Both Deuteronomy 8 and 1 Timothy 6 warn against **forgetting God when we become prosperous**. Deuteronomy reminds Israel that their wealth and ability to produce wealth ultimately come from God. This connects with 1 Timothy 6:17, where the rich are told **not to put their hope in wealth but in God**, who richly provides everything.*

Key theme: Remember that God is the source of our blessings and provisions. Without God we have nothing!

Proverbs 30:7-9

*Agur asks God for neither poverty nor riches, but for “**only my daily bread**.” He recognises that both poverty and excessive wealth can create spiritual dangers (poverty can drive a person to covet or steal; and wealth can drive a rich person to chase after more wealth). Instead, we need to trust God day by day and trust God will provide what we need for today and that is sufficient for us. This fits closely with Paul's teaching about **contentment** and his warning against the love of money in 1 Timothy 6:6–10.*

Key theme: Contentment and dependence on God rather than wealth.

Ecclesiastes 5:10-20

*Ecclesiastes points out the **emptiness of loving money**: the more a person has, the more they may want, and wealth cannot ultimately satisfy. It also reminds us that we cannot take our possessions with us when we die. This strongly reinforces Paul's warning not to **put our hope in uncertain wealth** (1 Tim 6:17) and his call to invest in what has eternal value (vv. 18–19).*

Key theme: Wealth cannot provide lasting satisfaction or eternal security.

Philippians 4:10-13

*Paul gives a wonderful example of the **contentment** that 1 Timothy 6:6–8 teaches. Paul says he has learned to be **content** whether he has plenty or is in need. His contentment does not depend on his circumstances but on **Christ Jesus**, who gives him strength. **Note: Paul wrote Philippians in prison!***

Key theme: True contentment comes from Christ, not possessions or circumstances.

What's the **BIG IDEA** of 1 Timothy 6:2b-21?

Pursue godliness and contentment, not wealth and worldly desires, and hold firmly to the hope of eternal life.

Or

Don't live for the things of this world; live for God and eternity.



What light globe moment did you have?

Paul tells Timothy to fight the good fight of faith which means pursuing godliness with contentment. This is especially important for Timothy because back in chapter 1, he was told to remain in Ephesus, as he wanted to leave because of the difficulties in the church were immense (e.g. false teachers etc.)

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

V11 - But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

Finish in prayer: Heavenly Father, help us to flee from false teaching; the love of wealth and possessions; and instead pursue righteousness, godliness, faith, love, endurance and gentleness. Help us to become content in each and every situation whether we have plenty or very little. In Jesus' Name, we pray. Amen.