

(T) Welcome to **Discipleship training On The Air**. In this series about sharing from our quiet times you may learn to become a disciple of Jesus Christ. Today we will share from 1 TIMOTHY 1-3.

**Sharing quiet times from 1 Timothy chapter 1.**

(S) We want to share from 1 Timothy 1:3-11 about God's instruction to maintain sound teaching and doctrine in the Church.

First. The character of false teaching in the church.

The apostle Paul urged his co-worker, Timothy, to stay in Ephesus in order to command certain people not to teach false doctrines. It is a very serious matter when certain church members begin to teach false doctrines, as was the case in Ephesus. In Ephesus, the false doctrines had to do with the traditional teaching of fancy stories that went *beyond* what the Bible teaches! The false teachings were Jewish doctrines that consisted of the unbiblical embellishment of Bible stories and the wrong use of the Law! For example, these people took a name from one of the genealogy registers in the Bible and then spun endless yarns and myths around this name. Or they took any *hint* from the Old Testament and built a whole system of religious philosophy on it. For example, "the book of Jubilees" that was written around the close of the second century BC interprets the Old Testament on the basis of the number *seven*. It covers the entire era from the creation to the entrance into Canaan. It divided this period into 50 *jubilee-periods* of each 7 times 7 years. Their whole chronology is based on the number seven and they claim heavenly authority for this false teaching. They say, a week has 7 days, a month has 4 times 7 days, a year has 52 times 7 days, a *year-week* has 7 years and a *jubilee-period* has 7 times 7 years. The modern teaching of dividing the whole Bible into seven dispensations is based on this theory in the book of Jubilees. The character of false teaching is that it goes beyond what is written in the Bible! In 1 Corinthians 4:6, the apostle Paul establishes a very important principle. He says, "I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, 'Do not go beyond what is written'!"

(T) Second. Three directives that promote sound teaching in the church.

Paul instructed Timothy to command these church members to stop teaching these fanciful stories. He had to command them to stop teaching anything that differs from the sound gospel, that is, from the apostolic teaching as recorded in the Bible. The reason why they must stop is that their teachings, which went beyond what is written in the Bible, only promoted controversies and church schisms. In verse 5 Paul says, that the purpose of this command is to promote *love* in the church. Paul teaches that love comes from a pure heart and a good conscience and a sincere faith! These three directives promote love and guarantee sound teaching.

The first directive is that every Christian *should have a pure heart*. A person's heart can only be pure when it is regenerated and indwelt by the Holy Spirit. This happens when a person hears the sound gospel, believes in Jesus Christ and is sealed with the Holy Spirit (Eph 1:13; Act 15:10).

The second directive is that every Christian *should have a good conscience*. Only a pure or regenerated heart can lead to a good conscience! When the Holy Spirit dwells in his heart, he convicts the believer of sin, righteousness and judgement. A person's conscience is *good* when he accepts the judgements of his conscience and obeys the directives of his conscience. It is *good* when he experiences godly sorrow for his sins and repents from his sins. It is *good* when he is guided by God's revealed truth in the Bible and when he obeys that truth. Only when a person's conscience has been cleared of guilt, he will begin to approve of only such thoughts, words and deeds that are in harmony with God's Word!

The third directive is that every Christian *should have a sincere faith*. Only a pure heart and a good conscience will lead a person to accept Jesus Christ with a sincere faith. A person's faith is *sincere* when he bases his knowledge of God and God's plan of salvation only on the truth of the Bible. It is *sincere* when he wholeheartedly trusts and has confidence that the Bible truths are true for him personally. It is *sincere* when he does what the Bible says.

Only when these three directives of a pure heart, a good conscience and a sincere faith work together, will it produce genuine Christian love for God and for other people! However, everyone who turns away (1:6) from these three directives, is in danger of becoming a false teacher!

(S) Third. The character of sound teaching in the church.

Paul instructs Timothy to teach the church members that everything that does not conform to the glorious gospel is contrary to the sound doctrine. *Sound doctrine* is biblical truth that promotes spiritual health. For example, every transgression of the Ten Commandments eventually produces false doctrines, and false doctrines produce spiritual sickness. Keeping the moral demands of the Ten Commandments promotes sound doctrine, that is, promotes biblical

truth that leads to spiritual health! Like Timothy, I and every other church leader have the duty to command false teachers to stop teaching fancy stories that go beyond what the Bible teaches.

(T) We want to share from 1 Timothy 1:12-16 about God's sovereign grace for sinners.

First. The difference between sinning in ignorance and sinning deliberately.

In verse 12-14, Paul says that he was a totally unworthy person, because he had ridiculed Christ, he had persecuted the Christian Church and he had violently killed many Christians. Although Paul's past conduct was terrible, he had not sinned the unpardonable sin (Mt 12:31-32). He said that he had acted *in ignorance and unbelief*. The only unpardonable sin is the sin against the Holy Spirit. That sin is when a person *deliberately* sins against knowing what is better. As is written in Hebrews 10:26, "If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left." People who deliberately keep on sinning have no desire for pardon at all.

(S) Second. The relationship between grace, faith, love and good works.

In spite of being a totally unworthy person, God had shown mercy to Paul! God sovereignly poured out his abundant grace on him. This resulted in Paul's faith and love for Jesus (1:14). Paul's picture of the relationship between these words is, that *God's grace* is the root of the tree of salvation, *faith and love* are the trunk of the tree, and *good works* are the fruit of the tree! God's grace is always first and sovereign. Our faith and love for Christ is always second and dependent on God's grace. If God's grace had not been sovereign and unconditional, it would never have led to the salvation of Paul! But God's grace sought Paul, found Paul, saved Paul and totally changed his life!

(T) Third. God gives hope to every person who listens.

God showed mercy and grace to Paul in order to give hope to every person who listens to the Bible! Nobody is too hopeless to be saved! If God sovereignly pardoned Paul, who had ridiculed Christ, persecuted Christians and violently killed many Christians, then there is hope for any neighbour, police or government official who persecuted Christians in the past! Christ Jesus came into the world to save sinners - and of all these sinners, Paul says that he is the worst. Paul does not say that he is the worst person that ever lived. What he means is that of all the sinners for whom Christ came into the world to save, he was the greatest! God made Paul an example of his patience, mercy, grace and love. I am deeply impressed by the fact that God wants to show his sovereign grace to wicked neighbours, police and government officials, who persecute Christians!

**Sharing quiet times from 1 Timothy chapter 2.**

(S) We want to share from 1 Timothy 2:1-7 about God's concern for all classes of people. Verse 3-4 says, "This is good and pleases God our Saviour, who wants *all men* (everyone) to be saved and to come to a knowledge of the truth". There are Christians who interpret the word "all men" in this verse to mean every individual of the human race who has ever lived! If this verse is interpreted by itself, it would seem that the Bible teaches that God wants to save all people who ever lived!

First. The Bible does not teach that every human being will eventually be saved.

In Matthew 7:13-14, Jesus teaches that there are two roads. Few people choose the narrow road, which leads to eternal life, while many people choose the broad road, which leads to eternal death.

Second. The historical descriptions in the Bible do not use the word "all" in the sense of *every individual of the human race who has ever lived*. For example in Mark 1:37, not every human being on earth was looking for Jesus! Only the people who were healed by Jesus from their diseases and were touched by his teaching were looking for him the next day! In John 3:26, not every human being on earth were going up to Jesus! Only the people who were touched by the preaching of John the Baptist and Jesus and wanted to repent from their sins, went up to Jesus to be baptised! Therefore, the word "all" in the Bible must be interpreted to mean *all the people spoken about in the context*! Therefore, whenever we come across the word "all" in the Bible, we should interpret it according to its context!

Third. The clear teaching of the Bible says that the death of Jesus Christ saves in reality and in all certainty only *all believers and not all people of the human race*! For example, Romans 5:18 says that Adam's one trespass led to the condemnation of "all people" and that Jesus' act of righteousness led to the justification of "all people". If this verse is interpreted by itself out of its context, then it would teach that all human beings who have ever lived would be justified, that is, saved! However, the context makes this interpretation impossible. "All people", that is, all people of the human race who have ever lived, with the exception of Jesus himself, have been condemned as sinners and are therefore lost! However, verse 17 teaches that only "all people" who received God's grace and gift of righteousness, which is in Christ, would be saved! Therefore, "all people" connected to Adam are condemned and only "all people" who are connected to Jesus Christ will be saved!

(T) We have learned to study the context in order to understand the verse!

1 Timothy 2:3-4 says, "God wants all men to be saved and to come to a knowledge of the truth". If this verse is interpreted all by itself out of its context, then it would seem that the Bible teaches that God desires or plans that all people who ever lived would be saved. However, the context teaches something different. Paul urges the Christians at Ephesus to pray for "all people", because God desires "all people" to be saved. Paul is not saying that the Christians at Ephesus should literally pray for each individual in the world, but that they should pray for each group of people, like "kings", "people in authority", "Jews" and "Gentiles". It is God's will that Christians should pray for "all people regardless of their race, nationality or social position"! Likewise, in verse 4 he teaches that it is God's will to save "*people without distinction of race, nationality and social position*". Likewise, in verse 6 he teaches that Christ gave himself as a ransom on behalf of "all people", regardless of their race, nationality or social position. Christ came to save Jews and Greeks, ordinary people and government officials in authority, employees and employers. When Paul wrote this letter to Timothy, the cruel Nero was the emperor. He would later be responsible for the death of Paul. And yet, Paul urged Christians to pray for the emperor and all other people in authority! I especially want to pray regularly for the government officials in my city and I want to pray that, if it is God's will, that they might be saved.

(S) We want to share from 1 Timothy 2:8-15 about the proper behaviour of men and women in the Church. We want to share the insights God has given us about our relationship as a sister to the brothers in the Church. In the context, in 1 Timothy 3:15, the apostle Paul gives instructions how people ought to conduct themselves in the Church. Paul teaches that the spiritual emancipation of women does not imply a change in their position in public worship. Men and women have respective functions within the public worship.

With respect to the functions of brothers in public worship, Paul teaches that the brothers and not the sisters should stand with uplifted hands and offer their prayers aloud. He also teaches that the inner attitude of their heart is most important. The brothers are not permitted to pray as long as they have not cleansed their hands from their previous crimes, or when they are angry, or when they are doubting or questioning God's Word!

(T) With respect to the functions of sisters in public worship,

Paul teaches that the sisters are not permitted to preach or teach or to exercise authority over the brothers. Just like a bird does not live under the water and a fish does not live on the land, so a sister should not yearn to fulfil functions which God has not intended her to fulfil. Christians are forbidden to tamper with the way God has instituted his authority on earth. In the Bible, God has instituted seven important authority relationships:

One. He has instituted that God has total authority over all people.

Two. He has instituted that people have authority over all the other creatures on earth.

Three. He has instituted that the husband has authority over his wife.

Four. He has instituted that the parents have authority over their children.

Five. He has instituted that the governing authorities have authority over its subjects.

Six. He has instituted that the employer has authority over the employee.

And seven. He has instituted that the church leaders have authority over the church members. Concerning this last authority relationship, God has also instituted that the church leaders and authoritative teachers should be brothers.

Galatians 3:28 teaches that sisters share equally with the brothers in all the spiritual blessings of salvation. But 1 Timothy 2:12 does not permit a sister to "preach in an official manner" or to "have any position of authority over brothers" in the Christian Church. In 1 Corinthians 14:33-38 the apostle Paul does not permit this, because God's holy law does not permit it. The functions of sisters with respect to public worship in the Church are not based on the *culture* at that time, but on *God's holy law that has meaning for all time and all cultures!* That holy law is God's will expressed particularly in the creation of man and woman (Gen 2:18-25; 3:16) and in the fall of woman and man (1 Tim 2:13-14).

(S) With respect to the creation of man and woman,

Paul says that God created the man first. God created the woman for the sake of the man. Genesis 2:18 teaches that God created the woman to be a helper for the man.

1 Corinthians 11:7-9 teaches that God created the woman for the glory of man. In his sovereign wisdom, God created the pair so that it is natural for the man to serve by leading and natural for the woman to serve by following. It is natural for the man to be aggressive and for the woman to be receptive. It is natural for the man to invent and for the woman to use what he invents. The tendency to follow was created in the woman's being, soul and body. Hence it would not be right to reverse this divine order with connection to public worship in the Christian Church!

(T) With respect to the fall of woman and man into sin,

Paul says that the woman fell into sin first. The woman's fall into sin occurred when she ignored her divinely ordained position. In stead of following her husband, she chose to lead. Instead of remaining submissive to God, the woman wanted to be like God. The woman was completely deluded by Satan, while Adam was not deceived in the manner as she was deceived. The woman listened directly to Satan, while the man did not. The woman sinned *before* the man did. The woman was the leader and the man was the follower. The woman led when she should have followed! She led in the way of sin when she should have followed in the path of righteousness. The consequences of the fall into sin are that

the natural and harmonious relationship between man and woman has been disturbed. *At the fall into sin*, the woman chose to rule over her husband, who was at that time still sinless. *After the fall into sin*, the woman had no more a choice. She had to obey her husband, who had now become sinful! Of course, *submission* does not mean that women should surrender their conscience and convictions or lose her personality. But it does mean that God has assigned to women a different position in the marriage relationship and a different function in the Christian Church worship services.

Therefore, the apostle Paul urges all women in the Church not to reverse the divinely established order. He urges women not to assume the function that God did not intend for her! Therefore, women may not teach, rule or lead when the congregation gathers for worship. Instead, women ought to learn, obey and follow! While in the world, many women rebel against God's instituted order, and demand equality with men in every respect, I want to set an example and obey God's instituted order, both in my home as well as in the Church. I pray that my humble behaviour will draw many other people to Jesus Christ (1 Pet 3:1-6).

(S)      **ASSIGNMENT FOR NEXT WEEK**

First. Divide 1 Timothy 4-6 into seven passages. Every day have a quiet time from one passage. Record the meditations of all your quiet times in a notebook. Once a week meet with a friend or with a house fellowship or discipleship group and share from your quiet times.

Second. See the workbooks "Go and build Christ's Church" and Internet on [www.dota.net](http://www.dota.net)

Third. Listen every SATURDAY to WEDNESDAY on the radio to "Discipleship training on the air".