

1 TIMOTHY NOTES TO ACCOMPANY THE TALKS AT RISE

WHAT TRULY MATTERS: 1 TIMOTHY 1

Why Study 1 Timothy?

1 Timothy is incredibly rich—a dense book packed with profound lessons for life and leadership.

Area	Contribution
Ecclesiology	Provides foundational church leadership structure
Theology	Emphasizes sound doctrine and Christ’s mediatorship
Pastoral Care	Models mentorship and leadership in ministry
Ethics	Encourages godly behaviour and care for others
Historical Context	Offers a snapshot of early church development
Literary Value	Includes early creeds and hymns shaping worship

Who Wrote 1 Timothy?

Though debated, strong academic reasons support **Pauline authorship** based on:

1. Internal Claims of Pauline Authorship

- Opens with “Paul, an apostle of Christ Jesus...” (1 Tim. 1:1), consistent with Paul’s style.
- Contains personal biographical details aligning with Paul’s known life (1:12–16; 2:7).





2. Early Church Testimony

- Early Church Fathers (Irenaeus, Clement, Tertullian, Origen) attribute the letter to Paul.
- The *Muratorian Fragment* (late 2nd century) lists the Pastoral Epistles as Paul's.

3. Theological and Pastoral Coherence

- Core theology—salvation by grace, Christ's incarnation, sound teaching—aligns with Paul's message.
- Concern about false teaching continues themes from Acts 20:29–30.

4. Possible Explanations for Linguistic Differences

- Use of an amanuensis (secretary) may explain stylistic differences.
- Personal and administrative nature differs from Paul's other letters.
- Possibly written late in Paul's life, reflecting his evolving concerns.

5. Historical Plausibility

- Fits plausible post-Acts events in Paul's life.
- Travel references support a later date consistent with Paul's ministry.

6. Lack of Early Rejection

- Accepted into early canon without significant dispute until modern criticism.
- Early church confidence in Pauline origin.

Background to 1 Timothy

Paul wrote to guide Timothy in leading the church in **Ephesus**—a wealthy, influential city dominated by the **Artemis cult**. Artemis, a fertility goddess with a temple that was one of the ancient wonders, had a strong female-led religious system. This environment fostered challenges such as false teachings and confusion about leadership roles, especially for women. Paul encourages Timothy to uphold sound doctrine, establish godly leadership, and promote holy living so the church can stand firm against cultural pressures and be a faithful witness to Christ's truth.

Key Points from the Talk

Godly Leaders Find Time to Mentor

- *Verse 2*: “To Timothy my true (γνησίῳ) child (τέκνῳ) in the faith.”

Godly Leaders Release & Support Others

- *Verse 3*: “Remain at Ephesus so that you may charge certain persons not to teach any different doctrine.”
- *Verse 18*: “I entrust to you, Timothy... that by them you may wage the good warfare.”

Godly Leaders Teach Truth

- *Verses 3-4*: Command against false doctrine and myths that cause speculation rather than faith.

Godly Leaders Are Motivated by Love & Know Grace

- *Verse 5*: “The goal of this command is love.”
- *Verse 15*: “Christ Jesus came into the world to save sinners—of whom I am the worst.”

Godly Leaders Lead Under Christ Jesus

- *Verse 1*: “Paul an apostle of Christ Jesus.”

Resources for Further Study: The Word *Arsenokoites* in 1 Timothy 1:10

Firstly, a pastoral note – I know that in looking at a text cold and not in relationship together means that we cannot adequately share what we might feel and think. If this is causing you pain and difficulty, please seek some wise council and some prayer this week. New Wine is seeking to allow space for differences whilst the leadership hold a view. What is expressed below is my own view! People will hold different views!

In 1 Timothy there is an encouragement to wrestle with scripture and to seek truth – we are all called to keep on doing this and to be loving towards one another. One thing I know as I walk alongside straight, gay and bi people in my own church is that the Holy Spirit can minister wonderful fulfilling lasting love to us all and so we all can lean into God for help and support. There is so much that our culture has twisted in terms of sex and its place that all of us will be impacted and need to seek God’s help to restore it in its rightful place in our lives. What comes below is a resource to think through what the words mean in the passage and then resources which you can explore.

The debate in 1 Timothy is around whether the same-sex sex described in the bible is referring to abusive sex that was present in society or stands to all same-sex sex throughout time even to those in loving and committed same-sex unions today.

Some have read *arsenokoites* and other words Paul uses as referring to pederasty (sex between an adult male and a teenage male) and therefore the bible doesn’t condemn committed, equal, loving same-sex sexual relationships that we know of in the West today.

However, there are several problems with such a translation that must be considered.

In Greco-Roman culture there was male-male sex that was accepted as a necessary outlet for male libido – this socially ‘acceptable’ sex occurred though in unequal and exploitative relationships. Where it was socially acceptable to be the active partner but not the passive partner.

Paul however throughout his writing doesn’t make any distinction between the active and passive partner and chooses not to use the word *paiderates* (‘lover of boys’) or *paidophthoros/eromenos* (corrupter of boys/adolescents), nor does Paul make any mention of slaves or prostitutes.

“Instead, Paul in Romans 1 uses the same Greek word for males to describe both parties and nothing Paul says targets inequality in age, status or sex-role. Rather, he is pointing back to the Old Testament’s blanket prohibition on all male-male sex and expanding it to explicitly include all female-female sex, which was not typically associated with unequal relationships.” (Rebecca McLaughen, p. 50).

In 1 Timothy 1:10 the word *arsenokoites* is not the technical word for pederast. The term does include within it consenting adult males as well as any other form of male-to-male intercourse. The word does not speak against orientation but is most accurately translated as ‘men who sleep with men’. And so the best translations of scripture we find are ones that say ‘men lying with men’ or ‘men having sex with men’ or ‘practicing homosexuality’ – where the emphasis is on the ‘practicing’. The word homosexual on its own would not be a good translation because Paul is not speaking about orientation but about the activity of sex itself.

Some have argued that Paul knew nothing of equal same sex relations like we might experience in Western culture today but again this has to be challenged because whilst such relationships may not have been common in the culture they did exist and while ancient cultures didn’t have a modern concept of “orientation,” there are examples of **long-term homosexual relationships** (e.g., Plato’s *Symposium*, relationships in Roman literature), which would have been known in Paul’s context.

To investigate this further do pick up the books below or if you want even heavier theological commentary, you can explore Kostenberger has a lengthy section on *arsenokoitas* in *God, Marriage, and Family: Rebuilding the Biblical Foundation*, Andreas J. Köstenberger, with David Jones).

Two talks on Sex in general in the Bible from Christ Church W4

[Song of Songs](#) | [Sex in the Bible](#) (click on these titles to view)

What Does the Bible Say about Same Sex Relationships?

P&Gs Church, Edinburgh host a discussion between two gay men (click [here](#)).

Is Christian teaching harmful, a different perspective:

Helpful [article](#) from LivingOut.Org

Church of England Debate: Bishop of Oxford vs Vaughan Roberts (St Ebbes, Oxford).

A revisionist proposal by a [Bishop](#) and a response from a [key orthodox \(and gay\) vicar](#).



And finally, if you are going to buy one book (or possibly two), I would recommend:

- **Does The Bible Support Same-Sex Marriage, Preston Sprinkle**
- **Does the Bible Affirm Same-Sex Relationships, Rebecca McLaughlin**
- **Homosexuality and the Bible: Two Views, Robert Gagnon and Dan Via**

And a couple of books that express a different view:

- **God and the gay Christian by Matthew Vines**
- **Defusing the Sexuality debate by Mark Vesey- Saunders**

AND FINALLY – the list given in verses 9-11 is meant to catch us all in the net of realisation – realisation that we need to come to the great physician – God! Wherever you are at today – are you running towards God?

WHAT TRULY MATTERS: 1 TIMOTHY 2

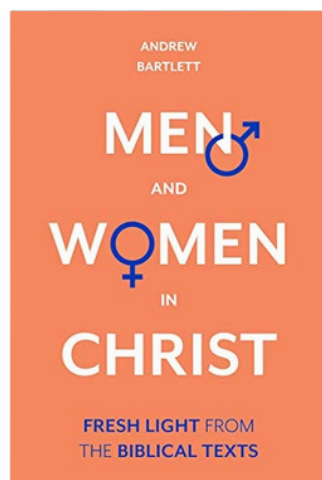
GODLY LEADER WILL PRAY: We're in a spiritual battle.

Ephesians 6:12 - For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

HOW IS OUR PRAYER LIFE?

Questions to ask:

- HOW does this FIT with whole of scripture?
- WHAT is the: history and context?
- WHO is the author & audience?
- WHAT kind of literature and language is used?



The two views:

- Women can only teach in informal settings. There is a God-ordained order in creation, and this is to be expressed in the church by only men holding senior positions of leadership.
- Paul is placing a temporary restriction on women in Ephesus to deal with a particular problem. Overall men and women are equal and can both hold various roles in the church.





WHERE I LAND TODAY:

I am not permitting a woman false teacher with expensive and immodest dress, lacking decency and self-control, to teach and overpower a man: she is to be quiet and reverent and learn how to behave in accordance with the truth, in full submission to GOD. Look at the saviour we have born of a woman – come to save us from our sins and redeem us – continue in this faith, love and holiness, live godly lives.

Church, we're called to be like Timothy: bold in truth, aware of the spiritual battle, and devoted to prayer.

Let's ask ourselves:

- Who are we praying for?
- Are we mentoring others in love and truth?
- Are we relying on platform or prayer?

Let's return to the place of **quiet strength**—to the one who equips us for every good work.

LIFE GOAL: GODLINESS: 1 TIMOTHY 3:14 - 4:16

A GOOD LEADER IS A SERVANT LEADER

1 Timothy 4:7-8 - Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

TWO QUESTIONS:

- What is godliness?
- How do we train for it?

GODLINESS IS A GAZE

GODLINESS IS A BELIEF

HOW DO WE EVALUATE GODLINESS

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

It's not about PERFECTION but PROGRESS!

TRAIN:

1 Timothy 4:8 - For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

γυμνασία = refers to **bodily disciplines used for extreme ascetic practices**



So to train the passage teaches us:

1. Nourish yourself in Truth
2. Use it don't Lose it!
3. Walk the Talk
4. Persevere
5. Train together

CARE LIKE FAMILY: 1 TIMOTHY 5 - 6:2

DO NOT GROW WEARY IN DOING GOOD!

Galatians 6:9 - Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

First care for those on your doorstep.

BE IN THE WORD FOR YOURSELF!

Questions to keep on asking:

- HOW does this FIT with whole of scripture?
- WHAT is the: history and context?
- WHO is the author & audience?
- WHAT kind of literature and language is used?

A HR MANUAL with 2 Commands:

1. Look after your church leader(s).
2. Show respect to your boss.

CONSIDERATIONS OVER:

- Money
- Complaints
- Recruitment
- Health
- Appraisals

A NOTE ON SLAVERY:

The bible is against slavery and from 1 Timothy 1 we already know that slave trading is indeed sinful:

1 Timothy 1:10-11 - We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who..., for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me.

The Bible, when read in its historical and redemptive context, does not endorse slavery but gradually undermines it through a consistent emphasis on human dignity, justice, and freedom. In the Old Testament, slavery was regulated in a way that protected the vulnerable—Israelite slaves were to be freed after six years (**Exodus 21:2**), harsh treatment was condemned (**Exodus 21:26–27**), and runaway slaves were not to be returned to their masters (**Deuteronomy 23:15–16**). These laws were rooted in Israel's own history as former slaves in Egypt (**Deuteronomy 15:15**), shaping a community ethic of compassion and justice. Though slavery was a cultural norm in the ancient Near East, the biblical law distinguished itself by humanizing slaves and limiting abuse, showing that slavery was not part of God's creational design.

In the New Testament, this trajectory becomes even clearer. Paul affirms that all people are equal in Christ: “There is neither slave nor free... for you are all one in Christ Jesus” (**Galatians 3:28**). He calls on masters to treat their slaves justly and fairly, “knowing that you also have a Master in heaven” (**Colossians 4:1**), and in his letter to Philemon, he urges the Christian master to receive the runaway slave Onesimus “no longer as a slave, but better than a slave, as a dear brother” (**Philemon 16**). Furthermore, the central themes of the gospel—freedom from bondage (**Romans 8:21; Galatians 5:1**), the image of God in all people (**Genesis 1:27**), and Christ's mission to proclaim liberty to the oppressed (**Luke 4:18–19**)—all point toward the dismantling of slavery as incompatible with the Kingdom of God. While the Bible acknowledges slavery as part of a fallen world, it consistently sows the seeds of liberation, calling God's people to uphold justice, love, and the full humanity of every individual.

- **Christopher J. H. Wright**, *Old Testament Ethics for the People of God*:

"The laws of Moses may not abolish slavery, but they humanize it in such a way that the system was radically different from others in the ancient world."

- **N. T. Wright**, *Paul and the Faithfulness of God*:

“Paul planted the seeds that would ultimately render slavery unthinkable in a truly Christian worldview.”

- **Tim Keller**, *Generous Justice*:

“While the Bible doesn't initially dismantle slavery outright, it subverts it at every turn through the gospel.”



- **David L. Baker**, *The Two Testaments: A Comparative Introduction to the Old and New Testaments*:

“The Bible’s trajectory on slavery moves from regulation, to critique, to eventual elimination—especially when seen in light of the gospel.”

✗ **Misuse of the Bible to Justify Slavery**

- Some Christians in history misused Scripture to defend slavery, especially in the 18th–19th centuries.
 - **Abolitionist leaders**, however, were often devout Christians who drew on **biblical themes of justice and liberation**, including: **William Wilberforce** (UK), **Harriet Tubman**, **Frederick Douglass**, and others (USA)
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✓ **Conclusion: The Bible Stands Against Slavery**

While the Bible speaks within cultures where slavery existed, its ultimate message is one of liberation, dignity, and equality. The gospel of Jesus Christ lays the theological and moral foundation for the abolition of slavery and the freedom of all people.

THE GREATEST GAIN: 1 TIMOTHY 6:3 - 21

The lie we all live with and the truth we all need...

1 Timothy 6:3 (NLT) - Teach these things, Timothy, and encourage everyone **to obey** them. Some people may contradict our teaching, but these are the wholesome teachings of the Lord Jesus Christ.

The Great Commission involves both bringing to Jesus and teaching to obey Jesus!

Matthew 28:18-20 - Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.

THE DECEPTION OF FALSE GAIN

THE POWER OF TRUE CONTENTMENT

THE CALL TO ETERNAL PURPOSE



ACTIONS TO TAKE:

- Prioritise Godliness over Gain
- Practice Generosity over Greed
- Guard what Truly Matters
- Gaze on Jesus

IT'S ALL ABOUT JESUS! NOTHING ELSE MATTERS!

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