

1 Timothy

I. Setting

1 Timothy is the 15th book of the New Testament and 10th among the Epistles. The Epistles or letters are the primary doctrinal portions of the New Testament.

It is not that the Gospels and Acts do not contain doctrine, but that the purpose of the Epistles is to explain to churches and individuals how to appropriate the teachings of Jesus.

1 Timothy begins a new section among the Epistles commonly known as “The Pastorals” and includes 1 Timothy, 2 Timothy and Titus.

This term first became widespread at the beginning of the 18th Century. The Term is helpful because it reminds us that these letters are written to those in ministry. The term however is somewhat limited because the message of the letter is designed for the whole church.

- A. 2 Things make these letters unique among Paul’s writings
 - 1. First, they are his last writings and contain his “Swan Song” for the church
 - 2. Second, they are addressed to individuals rather than churches.
 - a. It is worth noting that as the church began, it became necessary to write letters. The first of these letters was written to the saints and discusses both doctrine and practice. As time moved forward it became necessary to write to the church leaders regarding the structure of the church. After the death of the Apostles, these letters became the only inspired text for church government. The early church fathers spent considerable time discussing leadership, and in some cases violated the very principles Paul worked so hard to establish. It is important today that we go back to the Pastorals to determine proper practice for the modern church.

- B. It has been commonly accepted that Paul wrote these letters
 - 1. The letters claim to have been written by Paul
 - a. 1 Timothy 1:1 “Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope, . . .”

1 Timothy

2. The early church accepted them as from Paul
 - a. Eusebius wrote;
“The Epistles of Paul are 14, all well-known and beyond doubt. It should however be concealed that some have set aside the Epistle to the Hebrews.”
 - b. In other words, it was widely accepted in the 3rd century that Paul wrote 13 letters; the only question was if Hebrews was his work or that of another.
 - c. Paul’s letters were gathered together into one volume called “the Apostle” and circulated among the churches.
3. The question of authorship only arose in the 19th century when all that is in the Bible was called to question.
 - a. There remains no viable evidence that anyone other than the Apostle Paul wrote the Pastorals.
- C. The events described within the Pastorals do not fit within the narrative of the Book of Acts, but rather describe a period after Acts comes to a close.
- D. These three letters reflect Paul’s life between the time of his Roman imprisonment and his death
 1. This has caused some to refer to the Pastorals as “Paul’s 4th Missionary journey”
 - a. Paul’s missionary journeys took place from 48–56 AD
 - b. Sometime around 56–60 AD, Paul was arrested in Jerusalem, jailed in Caesarea and slowly worked his way through the Roman courts finally arriving at Rome.
 - c. This is where the chronology of Acts comes to a close.
- E. In 61–62 AD, Paul was held under house arrest in Rome. The pastorals make clear that he was released from prison and carried on his ministry.

1 Timothy

1. We are left to wonder where his journeys took him. We know from Romans that he had desired to visit Spain, and some suggest he made his way even deeper into Western Europe.
2. What we know for sure is that he traveled back to Ephesus, where he left Timothy, and to Crete (an island off Greece), where he left Titus. It is also clear that he visited Macedonia.
3. Paul was arrested again in 67 AD, and wrote 2 Timothy.
4. Paul was finally executed in 67 AD during the reign of Nero and the intense persecution he engaged against the Church.
 - a. There is no Biblical record of the death of Paul. According to Eusebius Paul was beheaded under the reign of Nero. His crime was refusing to bow to the culture of the day, and proclaiming the message of the Gospel.
 - b. In a letter written by the Roman bishop Clement of Rome, around the year 90 reports this about Paul:
"By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance".
 - c. John Foxe records in his book of martyrs:
"Paul, the apostle, who before was called Saul, after his great travail and unspeakable labors in promoting the Gospel of Christ, suffered also in this first persecution under Nero. Abdias, declares that under his execution Nero sent two of his esquires, Ferega and Parthemius, to bring him word of his death. They, coming to Paul instructing the people, desired him to pray for them, that they might believe; who told them that shortly after they should believe and be baptized at His sepulcher. This done, the soldiers came and led him out of the city to the place of execution, where he, after his prayers made, gave his neck to the sword."

1 Timothy

5. It seems likely that the dates for 1 Timothy and Titus are approximately 63–66 AD and after being imprisoned again, Paul wrote 2 Timothy about 67ad.

II. Timothy

- A. Timothy is mentioned by name 23 times in the NKJV of the New Testament.
- B. Timothy was a young man converted under the preaching of Paul on his first mission to Galatia. He is first introduced in the New Testament in Acts 16.

1. Although his conversion is not mentioned in Acts, we know that he was led to the Lord directly or indirectly through the ministry of Paul.
 - a. Paul referred to Timothy as “my own son in the faith” (1 Timothy. 1:2) and “my dearly beloved son” (2 Timothy 1:2).
2. Timothy grew up in a mixed home. His mother and grandmother were believers and his father was not. To guard against the dichotomy that often develops in setting like this, Timothy was raised on the Word of God.
 - a. It is likely that he learned to read by reading the Scripture, which had been translated into the language of the people.
 - Getting the Word of God into the hands of the people is always the work of the church.
 - Training our children in the ways of the Lord is always the work of the home.
3. As Paul made a return journey into Galatia, he found Timothy in Lystra. Timothy had matured in the Lord and was now “well reported of by the brethren that were at Lystra and Iconium” (Acts 16:2).
4. Timothy joined Paul and Silas on the second missionary endeavor as they departed for Greece.
5. After traveling with Paul through Galatia to Troas, Philippi, Thessalonica, Berea, and Athens, Timothy was given his first solo

1 Timothy

opportunity for ministry. He was sent back to Thessalonica, where he spent a number of months making disciples out of the young believers.

- a. Training up the next generation should be the focus of every Christian leader
 - b. There is much to learn about training leaders from Paul and Timothy.
 - He was well spoken of – Paul chose one who showed desire to walk with and serve the Lord
 - Paul invested ample time in Timothy
 - Paul gave opportunity to Timothy while still under his care in order to nurture proper development
 - Even after Timothy was sent out, Paul provided instruction along the way in the form of letters
6. Timothy continued to travel along with Paul and Silas throughout the remainder of his missionary journeys.
7. Sometime after the close of the narrative of Acts, Timothy was sent to Ephesus to care for the believers there.
- C. 1 Timothy was written to encourage Timothy in the work of the ministry and to give instruction regarding how the church should function.
- D. In some ways 1 Timothy serves as a leadership manual for the church.

III. Situation

- A. Timothy was sent to Ephesus to oversee the ministry there.
1. The church in Ephesus was healthy and growing and having an impact upon that whole region of the world.
 - a. At least 7 churches birthed out of the church in Ephesus.
 - b. Timothy's ministry was first to the local church, but no doubt included ministry oversight throughout that region.
- B. It seems that the letter was designed to:
1. Encourage Timothy in the work.

1 Timothy

- a. No matter what areas of ministry we are called to there will be opposition. Timothy needed to be encouraged to stay in the game and not give up
2. Correct errors.
 - a. False teaching was working its way into the church.
 - b. This is something that Paul warned the church about early on:
 - Acts 20:29-30
The only safeguard against false teachings is healthy teaching of the word.
 - Acts 20:31
Whenever we look at the Bible with a filter we will be led astray.
3. Organize the church.
 - a. The church is made up of many different components. Timothy is instructed regarding where we all fit.
 - b. This makes 1 Timothy a very relevant book for all of us.

IV. Outline

- A. 1 Timothy is made up of 6 chapters consisting of 112 verses. The content is somewhat difficult to divide because the letter is both practical and personal. Paul addresses issues in the church and speaks autobiographically of his own life and experience. In 1 Timothy we learn a great deal about the beloved Apostle.
 1. 1:12- 16 – Paul speaks of his past life and how he came to Christ. He describes his life and conversion as an example to testify that God can save and transform anyone.
 2. 2:1-8- Paul speaks of his great desire for the church, that it be filled with people who would pray for the further work of God in the world. He recalls that he was called to preach the Gospel to all men everywhere.
 3. 2:14 – Paul spoke of his desire to travel back to Ephesus and spend time once again with Timothy. We do not know whether this ever

1 Timothy

happened. It seems highly unlikely for Paul was executed shortly thereafter.

B. A Possible outline might be:

Chapter 1 – Encouragement to stay

Chapter 2-3- Getting things in order

Chapter 4 – Dangerous doctrines

Chapter 5 – Church and its members

Chapter 6 – Taking heed

A supplemental page at the end of the note will give a more detailed outline

V. Doctrine in 1 Timothy

A. Christology

1. Christ is a prominent figure in 1 Timothy. This should not surprise us since he is in fact the head of the church and 1 Timothy is about the proper function of the church.
 - a. **Colossians 1:18** “And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence”.
2. Christ is seen in this epistle as:
 - a. King and Lord
 - **1 Timothy 1:2** “Grace, mercy, and peace from God our Father and Jesus Christ our Lord.”
 - **1 Timothy 1:17** “Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.”
 - **1 Timothy 6:15-16** “Which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, 16 who alone has immortality, dwelling in unapproachable light, whom

1 Timothy

no man has seen or can see, to whom be honor and everlasting power. Amen.”

b. Savior of all

- **1 Timothy 1:15** “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”
- **1 Timothy 2:3-4** “For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth.”
- **1 Timothy 2:5-6** “For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, . . .”
- **1 Timothy 4:10** “For to this end we both labor and suffer reproach,[a] because we trust in the living God, who is the Savior of all men, especially of those who believe.”

This is a vitally important doctrine, for there are some who suggest the salvation provided at the cross is limited.

It is key that we do not look at Scripture through the filter of theology, but at theology through the filter of Scripture.

This doctrine is also vitally important because it should affect the way we live. Christ paid for the sins of humanity; we should declare the message of Humanity.

c. Who will one day return

- **1 Timothy 6:14** “That you keep this commandment without spot, blameless until our Lord Jesus Christ’s appearing, . . .”

B. The Church

The main doctrinal emphasis of 1 Timothy is the church

1 Timothy 3:14-15 “These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

1 Timothy

1. Purpose of the Church
 - a. Notice Paul expresses the purpose of the church. When he calls it *“the pillar and ground of the truth”*
2. The subject of the church is spread out through the entire letter.
 - a. Ground speaks of the foundation upon which the church is built.
 - b. Pillar speaks of that which it holds up. The Temple to Diana that overlooked the ancient city of Ephesus, had enormous and beautifully decorated pillars that supported the roof. These pillars would serve as a vivid illustration of the churches job of adorning the doctrine of Christ.
3. The primary purpose of the church is to proclaim the truth of God’s Word.
4. It is clear from Scripture that the church serves a variety of purposes. We read in Acts (The Model) that the New Testament church was a place of:
 - a. Prayer
 - b. Worship
 - c. Fellowship
 - d. Communion
5. We also read that the church met certain social needs:
 - a. People were fed, (James later writes of the need to provide clothing)
 - b. Widows were ministered to.
 - c. Sick people were healed

1 Timothy

6. But we must understand that the primary purpose of the Church is to hold forth the Word of God.
 - a. This is what is lacking most in our day today.
 - With churches on almost every corner, TV, Radio, blogs, Facebook, twitter, Instagram... the average person in America has little or no real understanding of who God is or what a Christian is really like.
 - Most people's understanding of what a Christian is comes from Fox news or the Simpsons.

7. More than ever before the church must clearly and simply proclaim the truths of God's Word.
 - a. We do not need great orators, but men who will become students of the Scripture and simply teach the Word to others.

 - b. We can take away music, food, lighting, luncheons and even coffee and the church can still be the church, but once the Word of God is removed, the church becomes nothing more than a social hall.

 - c. To this end Paul exhorts Timothy:
 - **1 Timothy 4:13** "Till I come, give attention to reading, to exhortation, to doctrine."

(This reading would be the public reading of the Word. Getting our churches to read through the Bible is among our greatest responsibilities).
 - **1 Timothy 6:20-21** "Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge— 21 by professing it some have strayed concerning the faith."
 - **1 Timothy 4:6** "If you instruct the brethren in these things, you will be a good minister of Jesus Christ,

1 Timothy

nourished in the words of faith and of the good doctrine, which you have carefully followed.”

C. Godliness

1. Nine times Paul uses the word **GODLINESS** in 1 Timothy. Eleven times total in the Pastorals. The term is not used in any other letters.

2. It is clear that Paul is instructing Timothy on his behavior as a Christian leader. Perhaps the clearest example is in chapter 4.

a. **1 Timothy 4:7-8** “But reject profane and old wives’ fables, and exercise yourself toward godliness. 8 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.”

3. Godliness promises life now and life to come.

a. What is your exercise program? The buzz today is diet. We talk about what we can and what we cannot eat.

b. What does your spiritual diet consist of?

- A quick devotional snack
- A weekly meal at church
- Or a daily diet of the word and an exercise program that puts it in practice

D. Men and Women S

Since the church is made up of men and women, Paul spends time speaking to the roles that each of them play. His words have created great controversy. I am sure, however, that they were as controversial when they were first written as they are today.

It is worth noting that the teaching of Scripture is countercultural in every culture this side of heaven.

1 Timothy

1. Men:

a. Paul begins with an exhortation:

- **1 Timothy 2:1** “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, . . .”
- It is a call to prayer
- The driving force behind it is God's desire for all to be saved.

1 Timothy 2:4-6 “. . . who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, The Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time,.”

- This leads naturally into a call for men and women to behave properly.

b. With the salvation of humanity in mind, Paul exhorts the men everywhere to pray with holy hands raised high.

c. The emphasis is not on the posture of prayer but on the character of the one praying. Posture for prayer varies:

- In Paul's day it was common for men to stand with raised hands, which originated from Old Testament times.

1 Kings 8:22 Solomon ‘spread out his hands towards heaven’ when the temple was dedicated

Psalm 28:2 David said, “Hear the voice of my pleas for mercy, when I cry to you for help, when I lift up my hands towards your most holy sanctuary.”

- The most general demeanor for prayer in the ancient world, for pagans, Jews, and Christians alike, was to stand with hands outstretched and uplifted, palms turned upwards. The frescoes in the Roman catacombs provide vivid illustrations from the life of the early church. The Bible is filled with other postures for praying. We find

1 Timothy

people standing, sitting, kneeling, even falling before the Lord to pray. In our day it is most common to sit with eyes closed. We make our kids hold their hands together perhaps just to keep them off the person next to them.

- The most important posture is holiness
- d. Paul's instruction is not that men should pray, nor that they should do it with raised hands, but that they should do it with holiness and without anger.
- The implication is that our standing before God must be right.
- e. Character, not clothing should identify us and promote proper corporate worship.
- The real emphasis should be on our character
 - Men must have a right standing before God before they stand before men
 - Without wrath or doubting

-It is likely that the exhortation applies beyond the meetings of the church to whom Paul was speaking. When standing before the congregation and leading in prayer, wrath and doubt must be removed.

-Perhaps a good application would be that the leader must not give the appearance that God is angry with the people nor that he himself does not trust God to do exactly what he is exhorting the people to believe.

-Like when a church leader begs the congregation for funds rather than trusting in the provision of God.

2. Women

- a. His words are recorded in 2:9-15. This is a highly controversial text, not because it is questionable whether Paul wrote it, but because of what he wrote.

1 Timothy

- First step is to see what the Bible says about the place of women
 - Genesis 1:26 tells us that both men and women were made in the likeness of God and given rule over creation together.
 - The women was given the primary role of being an aide to her husband
- b. The New Testament and Paul in particular, speak to highly elevate women in society. In Paul's day they were not able to attend school, vote, or even be trusted as a witness to the court.
- c. The New Testament teaches that women were as responsible as men to learn the scriptures.
- d. Women serve in key roles in Scripture.
- Moses' sister, Miriam, called a prophetess (Exodus 15:20–21)
 - Many women were gifted by God to help construct Tabernacle (Exodus 35:25–26)
 - Deborah, was a prophetess (Judges 4:4–5; 5:7)
 - Huldah was a prophetess who interpreted the “Book of the Law” (2 Kings 22:14; 2 Chr. 34:22–27)
 - Lydia helped lead a house church (Acts 16:14, 40)
 - Philip's four daughters, were prophetesses (Acts 21:8–9)
 - Phoebe was deaconess (Rom. 16:1)
 - Priscilla was Paul's fellow-worker and teacher of Apollos (Acts 18:26; Rom. 16:3)
 - Rom. 16:6–16 records many women who served
 - Euodia and Syntyche, co-workers with Paul (Phil. 4:2–3)
- e. First step is to examine what exactly is said before we seek to make applications from it. Paul is speaking regarding the church. His words here do not reflect the role of women in society, politics or business.

1 Timothy

Paul makes 3 statements:

- Women are to dress modestly
This is not a class on fashion. Paul is not excluding only certain metals or hairstyles.
Paul is giving the principle of modesty for the sake of the Gospel.
- Women are to learn
This was culturally shocking when he wrote it. Women had no right to learn in the Roman or Jewish world.
- They are to learn in silence and submission
The idea is simply that of being under proper authority.

No one argues with Paul up to this point, it is clear to all that silence and submission are necessary for learning at every level and that a women's dress can be a huge stumbling block to men.

It is the last statement that he makes that gets him in hot water: *"And I do not permit a woman to teach or to have authority over a man"*

- Remember this is the church. Paul is not rewriting the rules for government or business. Just like the home, the church was designed by God and must operate within the guidelines that He has set up.
- In the home – man is the head of woman
1 Corinthians 11:3 - "But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God".
- In the church – men are to take the leadership roles. What then does it mean not to teach or have authority over a man?
- Obviously it does not exclude a woman from teaching at all.

1 Timothy

- Women are exhorted to teach younger women the things of the Lord
Titus 2:3-4 “The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— 4 that they admonish the young women to love their husbands, to love their children”
- Women are to teach within their homes (Timothy learned the Scriptures from his mother and Grandma)
- Women served in important roles within the Church. We read of women deacons, prophets and Leaders.

E. The Pulpit

1. Paul gives a command to Timothy to protect the pulpit against false teaching. This false teaching is defined as being:
 - a. ‘Another doctrine’ –
Another - heteros; different or altered
Doctrine - didaskalo – teaching
 - Teaching that is variant from Scripture.
 - Scripture is the standard by which all teaching must be compared
 - b. Fables - mythos; fiction or a myth.
 - c. Idle tale - empty babbling
 - d. The particular false doctrine that threatened Ephesus was a form of legalism birthed out of the Law.
 - e. He discusses some of the particulars in Chapter 4. He describes these teachings as "demon doctrines"

1 Timothy 4:3 “. . . forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.”

1 Timothy

1 Timothy 4:5 “. . .for it is sanctified by the word of God and prayer.”

- f. It is the Word of God that determines doctrine and practice
- g. Again in chapter 6, Paul addresses the false teachings that threatened the church where he draws a connection between doctrine and practice

1 Timothy 6:3 “If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,. . .”

- h. Our doctrine will always affect our behavior. Unbalanced doctrines have cursed the effectiveness of the church through the ages.
 - Monasticism
 - Hyper Calvinism
 - Hyper Pentecostalism
 - Faith movement
 - Even our eschatology will impact our behavior

Taken without balance these can lead to misbehaving

- 2. To counteract the teaching Paul explains the purpose of the law
 - a. Not for the righteous - a term used only of the believer. The law does not find its first place in the life of the Christian, but in those who have not yet believed. That being said, the law will correct a believer who is living out of bounds.
 - b. But for the lawless - Paul put it this way speaking to the church in Galatia. The law is a tutor to lead us to Christ. The Law both shows sin and serves as a rail to keep us from veering to far off track.
 - Paul then speaks of his own experience as one who was lawless and yet came to Christ

1 Timothy

- c. Paul comes back to the command he started with. This time using the word charge instead of urge
1 Timothy 1:18 “This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, . . .”
- d. The reason for the charge is given in **1 Timothy 1:19**, False doctrine will leave lives shipwrecked! The implication is that a storm sunk the ship. Life's storms cannot be navigated with false teaching, fables or adherence to a man-made set of rules

F. Leadership

Instruction is given regarding church leadership so the church can be effective in reaching the world for the Kingdom. Paul refers to the offices of Bishops, Elders and Deacons

1. BISHOP - if translated literally would be "overseer"
2. ELDER - a mature man, based on the list of requirements found in Titus, bishops and elders serve the same role. (Peter used the terms interchangeably along with pastor)

1 Peter 5:1-2 “The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; . . .”

3. DEACON - a non-translated word. The Greek is *διακονος* or diakonos; meaning servant. The New Testament uses the root in its verb form to speak of the act of serving.

Diakonos- is used of serving the tables and serving the Word

Acts 6:2-4 “Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.”

1 Timothy

- a. The word is used in 1 Timothy 3 in its noun form to speak of an office in the church of those who serve.
4. Paul gives two lists to describe the criteria required for a person serving in either role. In both lists the key is character.
 - a. ELDERS, BISHOP and PASTORS\
 - Blameless, temperate, sober, good behavior, gentle, have a good testimony outside the church
 - NOT - violent, greedy, quarrelsome, covetous, a novice (inexperienced),
 - The actions required are:
 - Husband of one wife, one who rules his house well
 - The only TALENT required is "able to teach" and is satisfied not primarily by training but by gifting of the Spirit.
 - b. DEACONS R
 - Reverent
 - NOT - double tongued, given to wine, greedy
 - Holding the Mystery, must be tested and found blameless,
 - Husband of one wife, ruling children well
 - Even their wives are called to serve along with them at the highest standard
5. Paul gives the framework for leadership within the church but stops short of giving explicit details regarding church government. As a result, nowhere in the church do we find an exact model of church government and we are left to take the components that make up the church and determine who would serve best to make the decisions relating to the governing of the church.
6. Church is made up of:
 - a. Unbelievers
 - b. Visitors
 - c. Members - not like gym members
 - d. Deacons - those who serve
 - e. Bishops, elders or pastors - mature men, gifted by the Spirit to lead

1 Timothy

7. A distinction is made between those elders who teach and those who rule.

1 Timothy 5:17 “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.”

- a. The question is who is best equipped to run the Church.

G. Widows

Timothy is instructed regarding how to deal with widows.

1. Because of the political and social conditions of the 1st century the church had an important ministry to widows.
 - a. Paul saw them as a valuable asset to the church even if they could not provide anything to the finances of the church.
2. Timothy is instructed on whom to consider a widow who is in need of the assistance of the church.
 - a. Those who have no family
 - b. Those who have and continue to serve the Lord faithfully
 - c. Those who are too old to remarry
3. There are principles that can be applied beyond a widow's ministry. This can be helpful in dealing with ministry to those who come to the local church looking for financial assistance.