

Welcome to Promise Land Bible Church
We're glad you're here!



An open Bible is shown from a low angle, looking up at the pages. The pages are filled with text, but it is out of focus. The background is a bright blue sky with some white clouds. The text is overlaid in the center of the image.

Stay on the Job

Scripture text: 1 Timothy 1

Men wanted for hazardous journey, small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success.”

That advertisement appeared in a London newspaper and *thousands of men responded! It was signed by the noted Arctic explorer, Sir Ernest Shackleton, and that was what made the difference.*

If Jesus Christ had advertised for workers, the announcement might have read something like this:

“Men and women wanted for difficult task of helping to build My church. You will often be misunderstood, even by those working with you. You will face constant attack from an invisible enemy. You may not see the results of your labor, and your full reward will not come till after all your work is completed. It may cost you your home, your ambitions, even your life.”

In spite of the demands that He makes, Jesus Christ receives the “applications” of many who gladly give their all for Him. He is certainly the greatest Master for whom anyone could work, and the task of building His church is certainly the greatest challenge to which a believer could give his life.

Timothy was one young man who responded to Christ’s call to help build His church. He was one of the Apostle Paul’s special assistants. Along with Titus, Timothy tackled some of the tough assignments in the churches that Paul had founded.

Timothy was brought up in a religious home and had been led to faith in Christ by Paul himself. This explains why Paul called Timothy “my own [genuine] son in the faith”.

2 Timothy 1:5 I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, **I am sure, dwells in you as well.**

1 Timothy 1:2 To Timothy, **my true child in the faith:** Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Timothy was born of mixed parentage: his mother was a Jewess, his father a Greek. He was so devoted to Christ that his local church leaders recommended him to Paul, and Paul added him to his “missionary staff” (Acts 16:1–5).

Paul often reminded Timothy that **he was chosen for this ministry** (1 Tim. 1:18; 4:14). Timothy was **faithful to the Lord** (1 Cor. 4:17) and **had a deep concern for God’s people** (Phil. 2:20–22).

Act 16:1-5 Paul came also to Derbe and to Lystra. **A disciple was there, named Timothy, the son of a Jewish woman who was a believer,** but his father was a Greek. He **was well spoken of** by the brothers at Lystra and Iconium. **Paul wanted Timothy to accompany him,** and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. So the churches were strengthened in the faith, and they increased in numbers daily.

1 Timothy 1:18 This charge I entrust to you, Timothy, my child, in accordance **with the prophecies previously made about you**, that by them **you may wage the good warfare**,

1 Timothy 4:13-15 Until I come, **devote yourself to the public reading of Scripture, to exhortation, to teaching.** Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, immerse yourself in them, so that all may see your progress.

1 Corinthians 4:17 That is **why I sent you Timothy**, my beloved and faithful child in the Lord, **to remind you of my ways in Christ**, as I teach them everywhere in every church.

Philippians 2:20-22 For I have no one like him, **who will be genuinely concerned for your welfare**. For they all seek their own interests, not those of Jesus Christ. But **you know Timothy's proven worth**, how as a son with a father he has served with me in the gospel.

But in spite of his calling, his close association with Paul, and his spiritual gifts, **Timothy was easily discouraged.**

The last time Paul had been with Timothy, he had encouraged him to stay on at Ephesus and finish his work (1 Tim. 1:3). Apparently **Timothy had physical problems** (1 Tim. 5:23) as well as periods of discouragement; and **you get the impression that some of the church members were not giving their pastor the proper respect** as God's servant (1 Tim. 4:12; 2 Tim. 2:6–8).

Ephesus would not be the easiest place to pastor a church. (Are there any “easy places”? I doubt it.) The city was devoted to the worship of Diana, the patroness of the sexual instinct. Her lascivious images helped promote sexual immorality of all kinds (see Acts 19).

Paul had done a great work in Ephesus during his three-year ministry, so “all they which dwelt in [the province of] Asia heard the word of the Lord Jesus” (Acts 19:10).

Act 19:6-10 And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. There were about twelve men in all. And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God. But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. This continued for two years, **so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.**

It was not easy for Timothy to follow a man like Paul! Of course, **Satan had his workers in the city**; for wherever there are spiritual opportunities there are also satanic obstacles.

1Corinthians 16:8-10 But I will stay in Ephesus until Pentecost, for **a wide door for effective work has opened to me, and there are many adversaries**. When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am.

Paul wrote the letter we call 1 Timothy to encourage Timothy, to explain how a local church should be managed, and to enforce his own authority as a servant of God.

In 1 Timothy 1 Paul explained the three responsibilities of a pastor and people in a local church.

1.) Teach Sound Doctrine (1 Tim. 1:1–11)

From the very greeting of the letter, Paul affirmed his authority as a servant of Jesus Christ.

Those who were giving Timothy trouble **needed to remember that their pastor was there because God had put him there, for Paul's authority was given by God.**

Paul was an "apostle," **one whom God sent with a special commission.** His apostleship came by "**commandment**" from Jesus Christ. This word means "**a royal commission.**" Both Paul and Timothy **were sent by the King of kings!**

Jesus Christ is not only Lord, but He is our “Savior,” a title used ten times in the Pastoral Epistles (1 Tim. 1:1; 2:3; 4:10; 2 Tim. 1:10; Titus 1:3–4; 2:10, 13; 3:4, 6).

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

1 Timothy 2:3 This is good, and it is pleasing **in the sight of God our Savior,**

1 Timothy 4:10 For to this end we toil and strive, because we have our hope set on the living God, who **is the Savior of all people,** especially of those who believe.

To discouraged Timothy, the title “**our hope**” (1 Tim. 1:1) was **a real boost**. Paul wrote the same encouragement to Titus (Titus 1:2; 2:13; 3:7).

Titus 1:1-2 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, **in hope of eternal life**, which God, who never lies, promised before the ages began

Titus 2:13 waiting for our blessed hope, the appearing of the glory of **our great God and Savior Jesus Christ**,

Knowing that Jesus Christ is coming for us encourages us to serve Him faithfully.

One reason Christian workers must stay on the job is that false teachers are busy trying to capture Christians.

There were teachers of false doctrines in Paul's day just as there are today, and **we must take them seriously**. These false teachers have no good news for lost sinners. **They seek instead to lead Christians astray and capture them for their causes.**

Paul used military language to help Timothy and his people see the seriousness of the problem (1 Tim. 1:3). Charge means “to give strict orders from a superior officer.” Paul used this word (sometimes translated “commandment” and “command” in kjv) eight times in his two letters to Timothy (1 Tim. 1:3, 5, 18; 4:11; 5:7; 6:13, 17; 2 Tim. 4:1). He was conveying this idea: “Timothy, you are not only a pastor of the church in a difficult city. You are also a Christian soldier under orders from the King. Now pass these orders along to the soldiers in your church!”****

What was the order? **“Do not teach different doctrines from those taught by Paul!”** In the original text there are thirty-two references to “doctrine,” “teach,” “teacher,” “teaches,” and “teaching” in the three Pastoral Epistles. In the early church, the believers were taught the Word of God and the meanings of basic Christian doctrines. In many churches today, the pulpit and choir loft are places for entertainment, not enlightenment and enrichment. God had committed the truth of the Word to Paul (1 Tim. 1:11), and Paul had committed it to Timothy (1 Tim. 6:20). **It was Timothy’s responsibility to guard the faith** (2 Tim. 1:14) and to **pass it along to faithful people** (2 Tim. 2:2).

Paul identified the false teaching as “**fables and endless genealogies**” (1 Tim. 1:4). Titus faced the same kind of false teaching in Crete (Titus 1:14; 3:9). The false teachers were using the Old Testament Law, and especially the genealogies, to manufacture all kinds of novelties; and these new doctrines were leading people astray. The **false teachers were raising questions, not answering them.** They were not promoting “God’s saving plan” (“godly edifying,” 1 Tim. 1:4), but were leading people away from the truth. Instead of producing love, purity, a good conscience, and sincere faith, **these novel doctrines were causing division, hypocrisy, and all sorts of problems.**

Paul used the word “**conscience(s)**” twenty-one times in his letters, and six of these references are in the Pastoral Epistles (1 Tim. 1:5, 19; 3:9; 4:2; 2 Tim. 1:3; Titus 1:15). The word “conscience” means “to know with [with knowledge].” Conscience is the inner judge that accuses us when we have done wrong and approves when we have done right (Rom. 2:14–15).

Romans 2:14-15 For when Gentiles, who do not have the law, **by nature do what the law requires**, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them

It is possible to sin against the conscience so that it becomes “defiled”. (***Titus 1:15*** *To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.*)

Repeated sinning hardens the conscience so that it becomes “seared” like scar tissue. (***1 Timothy 4:1-2*** *Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared,*)

It is tragic when professed Christians get off course because **they refuse “healthy doctrine”** (“sound doctrine,” ***1 Timothy 1:10*** *the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,*).

Paul also calls it “the doctrine ... according to godliness” (1 Tim. 6:3), “sound words” (2 Tim. 1:13), “sound doctrine” (2 Tim. 4:3; Titus 1:9; 2:1), “faith” (Titus 1:13; 2:2), and “sound speech” (Titus 2:8).

But many prefer the “vain jangling” (1 Tim. 1:6) of those who teach novelties rather than the pure Word of God that produces holiness in lives. It is unfortunate today that we not only have “vain jangling” (“meaningless talk,”) in teaching and preaching, but also in music.

Far too many songs not only **teach no doctrine**, but many **even teach false doctrines**. A singer has no more right to sing a lie than a teacher has to teach a lie.

The reason for this false doctrine was a misuse of the Old Testament Law. These false teachers did not understand the content or the purpose of God's Law.

They were leading believers out of the liberty of grace (Gal. 5:1ff) into the bondage of legalism, a tragedy that still occurs today. The flesh (our old nature) loves religious legalism because rules and regulations enable a person to appear holy without really having to change his heart.

Paul listed fourteen kinds of people who were condemned by the Law (1 Tim. 1:9–10). This is one of several such lists in the New Testament (see Mark 7:20–23; Rom. 1:18–32; Gal. 5:19–21).

1 Timothy 1:9-10 understanding this, **that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,**

Mark 7:20-23 And he said, "**What comes out of a person is what defiles him.** For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. **All these evil things come from within, and they defile a person.**"

Galatians 5:19-21 Now **the works of the flesh are evident:** sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. **I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.**

The lawful use of the Law is to expose, restrain, and convict the lawless.

Galatians 2:21 I do not nullify the grace of God, for **if righteousness were through the law, then Christ died for no purpose.**

The Law cannot save lost sinners (Gal. 2:21; 3:21–29); it can only reveal their need for a Savior. When a sinner believes on Jesus Christ, he is freed from the curse of the Law (Gal. 3:10–14); and the righteous demands of the Law are met by the indwelling Holy Spirit as a believer yields to God (Rom. 8:1–4).