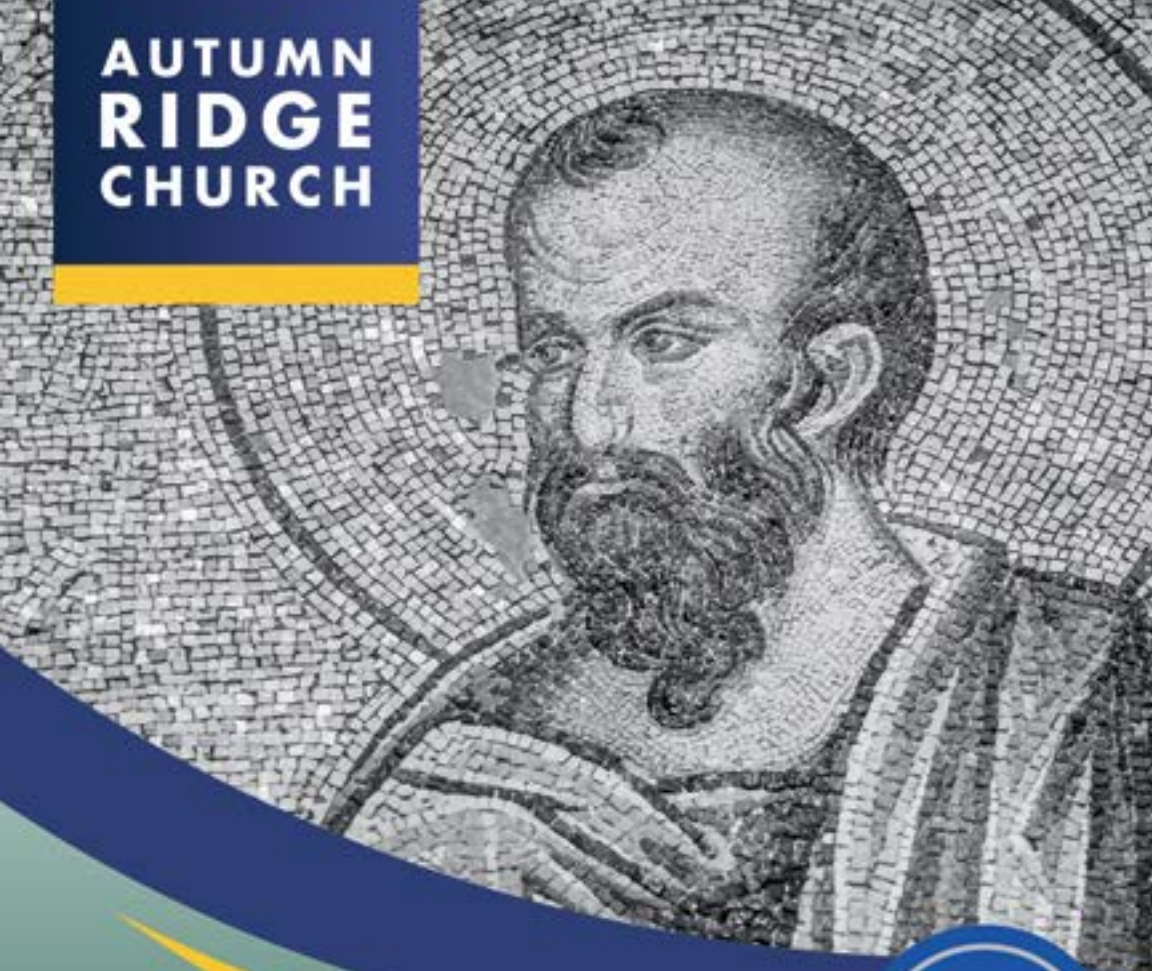


**AUTUMN
RIDGE
CHURCH**



**SMALL
GROUP
STUDY
GUIDE**

1 TIMOTHY

a book study

**We teach what we know,
but reproduce who we are**

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



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RECOMMENDED RESOURCES

ONLINE

For an excellent online guide to 1 Timothy, go to:

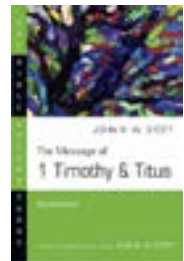
<https://bibleproject.com/guides/book-of-1-timothy/>



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COMMENTARIES

We recommend these commentaries to accompany your personal study by N.T. Wright and John Stott.



BIBLE STUDIES

Bible studies on 1 Timothy that you could work through with others or on your own:

Precept Study at Autumn Ridge Church

Autumn Ridge's Precept study is working through 1 Timothy currently. Find out about this at autumnridge.church, and use the link below to try the first week of the study.

<https://www.precept.org/download/1-timothy/>



N.T. Wright

1 & 2 Timothy and Titus (N. T. Wright for Everyone Bible Study Guides).

HOW TO USE THIS STUDY GUIDE

Bring this guide with you to church each weekend.

There are dedicated pages to record questions or thoughts from the message you'd like to discuss with your group.

Before your small group meets, read the Scripture text and commentary and work through the "APPLICATION" section.

This workbook aims to encourage your transformation as a follower of Jesus through application exercises you can do on your own and thoughtful discussion questions to discuss with your small group.

Each week, the APPLICATION section offers a spiritual formation tool or resource that allows you to interact with the passage in a way that goes beyond simply informing you about what it says and seeks to help you apply the text to your own life. If it's an exercise you enjoy, you may want to continue using it in your Bible reading in other settings.

Bring this guide with you to your small group gathering.

In addition to having your schedule, message notes, the biblical text, and background commentary all in one place for you, the study guide also has discussion questions for your group (this time with access to message-specific questions!) and pages in the back for you to record your group's prayer and care requests as well as answers to prayer.

Scan the QR code for Pastor Rick's weekly video and other small group resources.

The brief introductory video for small groups will help to get your discussion off to a good start. For this series, we're also delivering questions directly from the message for you to work through together.



Throughout the week, use what you've recorded here to stay mindful of your intentions.

Reviewing what you've recorded will help you achieve your goals for what you'd like to apply to your daily life. It will help you be a great small group member as you faithfully pray for and follow up on the needs within your group.

1 Timothy Message Schedule

Week	Text	Message Date
Week 1	1 Timothy 1	January 27/28
Week 2	1 Timothy 2:1-10	February 3/4
Week 3	1 Timothy 2:11-15	February 10/11
Week 4	1 Timothy 3	February 17/18
Week 5	1 Timothy 4	February 24/25
Week 5	1 Timothy 5:1-16	March 2/3
Week 7	1 Timothy 5:17-25	March 9/10
Week 8	1 Timothy 6	March 16/17

INTRODUCTION TO 1 TIMOTHY

1 Timothy is a letter the Apostle Paul wrote to his beloved mentee, Timothy. Timothy was not only Paul's close companion but also a key leader in the early Christian church. While this letter is one of the best places in the Bible to gain insights into church function, qualifications of church leaders, and ministry approaches, it should not be considered a comprehensive manual. It focuses on specific information Paul believed Timothy would need for his ministry in Ephesus. It is written warmly in the voice of a father to his spiritual son.

Timothy became a follower of Jesus through Paul's ministry. However, he was raised in a God-fearing family by his grandmother and mother (2 Tim 1:5). Paul and Timothy became dear friends during Paul's second missionary journey when they met in the town of Lystra (Acts 16:1-3) around AD 50. They traveled on as a ministry team from there. Timothy's conversion and call to ministry are not described in detail, but it is clear his life was devoted to sharing the good news of Jesus with others.

Timothy is notable not only because of his partnership with Paul but also because of his leadership in a new generation of followers of Jesus. He was born into a multi-ethnic family, with a Jewish mother and a Greek father, making him well-suited to minister to Jewish and Gentile Christians. His dedication to sharing the gospel and commitment to shepherding early congregations are central themes in the letter.

Paul valued Timothy deeply. He sent him to settle problems in the church at Corinth, calling him a beloved son, one who is faithful in the Lord and able to lead others in the way of Jesus (1 Cor 4:17; 16:10). Timothy was commissioned to pastor the notable church in Ephesus and was also credited by Paul as a critical ministry partner in 1 & 2 Thessalonians and Philemon.

This letter encouraged Timothy to lead with wisdom through the challenges facing the Ephesian church—the most substantial being the prevalence of people teaching incorrect information and promoting ideas that were unhelpful, if not outright contrary, to the truths of the faith. The overarching theme is that the gospel will transform genuine followers of Jesus and that their lives will evidence that.

Importantly for Timothy and every reader after him, this letter reminds us that what we believe directly shapes how we live and act. So, it's the truth and good news about Jesus that must continually form our theology and beliefs.

**FOR AN
ADDITIONAL OVERVIEW
OF 1 TIMOTHY
CHECK OUT
[BIBLEPROJECT.COM](https://www.bibleproject.com).**



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1 TIMOTHY 1

¹Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

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

³As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer ⁴or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God's work—which is by faith. ⁵The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. ⁶Some have departed from these and have turned to meaningless talk. ⁷They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.

⁸We know that the law is good if one uses it properly. ⁹We 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 kill their fathers or mothers, for murderers, ¹⁰for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine ¹¹that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me.

¹²I thank Christ Jesus our Lord, who has given me strength, that he considered me trustworthy, appointing me to his service. ¹³Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.

¹⁴The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

¹⁵Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. ¹⁶But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life.

¹⁷Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

¹⁸Timothy, my son, I am giving you this command in keeping with the prophecies once made about you, so that by recalling them you may fight the battle well, ¹⁹holding on to faith and a good conscience, which some have rejected and so have suffered shipwreck with regard to the faith.

²⁰Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

MESSAGE NOTES





C O M M E

Paul's primary purpose in writing to Timothy was to coach him on addressing the problem of bad doctrine (false teaching) infiltrating the church at Ephesus. Several anti-gospel voices were influencing the Ephesian church. Ephesus was home to the Temple of Artemis (one of the Seven Wonders of the Ancient World). You can read about what happened when Artemis worshippers felt threatened by Christians in Acts 19:21–41. There was also a branch of thinkers whose beliefs eventually developed into the Gnostic movement, and those explicitly mentioned in verse 4: church members promoting conspiracy theory-like ideologies out of Old Testament genealogies, most likely from the book of Genesis, the first book of "the Law" or Torah.

Paul offered a helpful frame of reference for evaluating true or false teaching: teaching that is faithful to the way of Jesus results in love flowing out of a pure heart and a good conscience and a sincere faith. Good teaching will always align with the truth and way of Christ. The result of what the false teachers were spreading was not love and faith in Jesus but "controversial speculations."

He also coached Timothy on the purpose of the law: to remind us of our sinful condition. Only Jesus has ever kept every one of God's commandments perfectly. Correct teaching of the law will result in humility, motivating us to be grateful for the grace of God extended to us through Jesus.

NTARY



Paul models this gratitude and humility over his own sin, calling himself the worst of all sinners (vs. 15). Though he was an admitted blasphemer, persecutor, and violent man (vs. 13), was it true that he was actually the worst sinner of all time? That's not his point. His point is that when we understand the mercy and grace of our Lord Jesus and recognize what he has done for us, we do not need to compare ourselves to anyone else or ever think that our sin is less damaging than anyone else's. He also prompts us to be humble in acknowledging that we need forgiveness and grace. Notice he says, "I am the worst," not "I was the worst."

The end of the chapter is encouragement from Paul to Timothy in reminding him of what had been prophesied about him: that he'd be up to the task of fighting this battle as he holds on firmly to his faith in Jesus and by keeping a good conscience (recalling the perspective Paul reminded him of in vs. 5). But it also gets personal in another way as Paul calls out two false teachers by name who had left the faith, Hymenaeus and Alexander. When Paul says he has handed them over to Satan to be taught not to blaspheme, this should be read in light of all that Paul has just said: all things must be done out of love and for faith. Being "handed over to Satan" is likely a saying meaning that they were being put out of the church for a time as discipline, as well as protection for the church, intending for them to recognize the harm in their ways and return in health.



A P P L I C

Gospel Fluency Method of Reading Scripture

1 Timothy 1 is a great chapter to begin practicing the Gospel Fluency Method of reading Scripture. In this week's exercise, try using the method and discover how it could lead to life transformation as you actively let yourself be formed by God's word. [Read "Gospel Fluency" in Appendix A to learn more.]

Read 1 Timothy 1 and then focus in on verses 12–17. Re-read these six verses until you are familiar with them. Then, work through the three aspects of this method:

- IDENTIFY THE **CONTENT** OF THE GOSPEL.

Record everything you observe in this passage that points to anything Jesus does.

Example: Jesus gives us strength (vs. 12).

- CONSIDER THE **IMPLICATIONS** OF THE GOSPEL.

What do you see here that has implications for how you live as a follower of Jesus?

Example: I do not have to live or serve in my own strength. I can depend on the strength that Jesus gives (vs. 12).

A T I O N



- APPLY THE **MOTIVATION** OF THE GOSPEL.

What do you see in this chapter that motivates you to do that?

Example: I want to be faithful to what Jesus is doing in my life so that I too can have the joy of believing that he considers me to be trustworthy (vs. 12).

GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- What insights did you gain as you used the "Gospel Fluency Method" of reading Scripture for this week's Bible text?
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.





1 TIMOTHY 2:1-10

¹I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—²for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ³This is good, and pleases God our Savior, ⁴who wants all people to be saved and to come to a knowledge of the truth. ⁵For there is one God and one mediator between God and mankind, the man Christ Jesus, ⁶who gave himself as a ransom for all people. This has now been witnessed to at the proper time. ⁷And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles.

⁸Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. ⁹I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, ¹⁰but with good deeds, appropriate for women who profess to worship God.

MESSAGE NOTES





C O M M E

This text begins with encouragement for believers to pray for everyone, particularly those in authority. This call to pray is Paul's foundational thought for everything that comes next because, through proper prayer, we align our desires with God's will, which leads to the beauty of living peaceful and quiet lives.

The most important aspect of a life of peace is the peace mediated by Jesus Christ between God and humanity. Verse 4 reminds us that God wants all people to be saved and to know the truth. The truth is that Jesus gave his own life in exchange for the lives of everyone who trusts in him; in this way, we have peace. In verse 7, Paul embraces his own ministry calling—that he was appointed to tell this gospel truth to the Gentiles.

The passage continues with the theme of quiet, calm, and peacefulness by contrasting things that must be eliminated: anger, arguing (vs. 8), extravagant dress, and ostentatious appearances (vs. 9). Men are to pray with holy (which means to be set apart for God's purposes) hands, and women are to be noticed for their beautiful character and good deeds.

NTARY



The intention behind these instructions is not to restrict or oppress but to encourage a godly disposition of humility, respect, and consideration for others. It's a call to prioritize inner character and a tranquil spirit over outward displays, creating an atmosphere of respect and harmony within the community.

It's also helpful to understand that in this era, women in Ephesus who worshipped the goddess Artemis would flaunt their wealth and parade around her temple to be noticed for their appearance and their finest clothes. Paul's instruction reminds women who follow Jesus that it is far better to be noticed for the beauty of one's character and good deeds.

Understanding this passage's historical and cultural context is vital for a comprehensive interpretation. Paul's advice to Timothy was influenced by the cultural norms and situations of that time. Still, the underlying principles of modesty, respect, and prayerful submission are timeless and just as applicable to us today as it was to them.



A P P L I C

Praying for those in Authority

This week's formation topic is to practice the principle of 1 Timothy 2:1-2 by intentionally praying for those in authority over us.

Verses 1–2 serve as a foundational principle for this passage, so we do well to meditate on them. Familiarize yourself with what they say and identify the following:

- What are the types of prayers that we are to pray?
- Who are we to pray for (a) in verse 1 and (b) in verse 2?
- Why should we pray these things for these people?

Think of two people who have authority over you—the first being someone you know personally (i.e., an employer, a teacher) and the second, someone you don't (i.e., the President, our Governor).

On the next page write out a prayer for each one and include each of the four elements that Paul mentioned:

- petitions (requests for yourself)
- prayers (expressing thoughts and feelings to God concerning this person)
- intercession (requests for someone else)
- thanksgiving (expressing gratitude)

A T I O N



GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- What was stirred in your heart, mind, or soul as you prayed with intention for those in authority over you?
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.





1 TIMOTHY 2:11-15

¹¹A woman should learn in quietness and full submission. ¹²I do not permit a woman to teach or to assume authority over a man; she must be quiet. ¹³For Adam was formed first, then Eve. ¹⁴And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

MESSAGE NOTES





C O M M E

The verses in 1 Timothy 2:11-15 are some of the most difficult to interpret in all of Scripture. Are these timeless instructions for every place and generation, or are they specific to the Ephesian culture, similar to how we would consider the instructions a couple of verses before about not wearing jewelry or braided hair to be?

For generations, Christians and church denominations have drawn different conclusions about what Paul meant here. And disagreement is okay. The role of women in leadership is not a primary issue of orthodoxy. Said more simply, what one believes about this topic will not affect one's salvation. It is a secondary matter of church function alongside other disputed topics, such as whether to baptize infants or adults.

What is certain from these verses, however, is that Paul wants all people, women clearly included, to learn the truths of Scripture and doctrine. To fail to do so keeps this Ephesian church (and others by extension) vulnerable in the quagmire of false teaching. Remember that this is the problem Timothy has been sent to address.

NTARY



The reference to Adam and Eve in verses 13-14 is often cited to support a particular view of male headship or leadership, indicating that Adam was formed first and Eve was deceived. That may be so. It also may be that Paul was confronting a common element of false teaching at Ephesus because their patron goddess, Artemis, was said to have been first ahead of her brother, Apollo.

Understanding this passage involves considering its historical and cultural context and requires consideration for how it aligns with broader themes and teachings within the Bible. Interpreting the phrase about women being saved through childbirth in verse 15 is a perfect example of this necessity. This verse in isolation could lead to some very bad theology about salvation. Since we know from Scripture that women are saved by grace through faith in the Lord Jesus Christ, exactly as men are, we know this verse needs to be understood in the light of other clearer, undisputed verses. This same standard of sound biblical interpretation applies to all Scripture, and most definitely to every verse of this passage.



A P P L I C

Seeking Understanding of Disputed Passages

This section of 1 Timothy is one of the rare passages in Scripture upon which Christians and church denominations disagree. So, what do we do when we arrive at places in the Bible that are difficult to interpret?

First, read the verses in their near and far context.

Read a puzzling passage in its immediate context. Read the paragraph(s) before and after. What overarching point is the author trying to make? What is the book's central theme, and how do the disputed verses fit with that? Also, read a puzzling passage in light of its broader context in all of Scripture. In this case, what does Paul say about the role of women as ministry leaders in other places such as Romans 16? What do we see from the example of Jesus and how he empowered women?

Second, consider whether this issue requires agreement or if there is room for multiple God-honoring interpretations.

Is this issue primary, secondary, or tertiary doctrine? See the following for examples of each.

Primary: Indispensable to what it means to be a Christian

- God exists as Father, Son, and Spirit
- Jesus, fully man and fully God, came to us for our salvation
- We are saved by grace through faith in Jesus's death and resurrection

A T I O N



Secondary:* Often inherent to how specific denominations structure themselves

- Church governance practices (e.g. elder-led or congregation-led)
- Theological issues such as baptizing infants or believers
- Roles for church leadership open to women

Tertiary: Often indeterminate, and individuals will disagree within the same church

- The timing of when Jesus will return
- 6-day Creation vs. other Creation views
- Worship music

Can you think of additional topics in each of the three categories? [For more on this three-tier framework, see Pastor Rick's message on Orthodoxy** from the Sacred Series in Sep 2022 and/or the related Church is Messy podcast** episode on Sept. 21, 2022.]

Continues on next page...

*Autumn Ridge is non-denominational, so we have people, even people in our highest levels of leadership, who disagree on secondary issues, and that is a healthy aspect of our priority of unity over uniformity.

**Links

<https://autumnridge.church/video/sacred-series-2022-orthodoxy/>

<https://churchismessy.transistor.fm/episodes/sacred-series-2022-orthodoxy>



A P P L I C

...Continued from previous page

Third, decide if this is an issue that you would benefit from exploring.

While it is important to know what the Bible says, it's okay not to have an opinion on some secondary or many tertiary issues. For example, you may not care about a church's governance structure if you trust that the people making operational decisions are doing it from a place of godly wisdom. It's also okay to pursue particular issues only when they are more pressing for your faith. For example, your understanding of baptism may only become a crucial issue for you when you join a church that practices believers' baptism or after having a baby. It's also okay not to have an opinion on how Creation happened or when the End Times will come since you are satisfied to know that God created the universe and that Jesus will return.

However, if a disputed issue is important to you, pursue credible sources on both sides and inform yourself of all the considerations. Explore the topic with humility, sensitivity to the Holy Spirit's leading, and a desire to honor God in your understanding and how you engage the subject with people who disagree with you. "In essentials, unity; in non-essentials, liberty; in all things, charity."*

If you would like to begin pursuing the topic of women in church leadership further, the next page lists three books we recommend.

*This quote is sometimes attributed to St. Augustine (354-450 AD) and sometimes to John Wesley (1703 –1791 AD) and several theologians in between.

A T I O N



From a neutral or intentionally balanced perspective:

Neither Complementarian nor Egalitarian

by Michelle Lee-Barnewell



From a Complementarian perspective:

Jesus, Justice, and Gender Roles

by Kathy Keller



From an Egalitarian perspective:

Tell Her Story

by Nijay Gupta



GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- Are there "disputed passages" that are important to you? How are you seeking to understand them biblically, practically, and charitably?
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.





1 TIMOTHY 3

¹Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. ²Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, ³not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. ⁵(If anyone does not know how to manage his own family, how can he take care of God's church?) ⁶He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. ⁷He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

⁸In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. ⁹They must keep hold of the deep truths of the faith with a clear conscience. ¹⁰They must first be tested; and then if there is nothing against them, let them serve as deacons.

¹¹In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.

¹²A deacon must be faithful to his wife and must manage his children and his household well. ¹³Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

¹⁴Although I hope to come to you soon, I am writing you these instructions so that, ¹⁵if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. ¹⁶Beyond all question, the mystery from which true godliness springs is great:

He appeared in the flesh,
was vindicated by the Spirit,
was seen by angels,
was preached among the nations,
was believed on in the world,
was taken up in glory.

MESSAGE NOTES





C O M M E

1 Timothy 3 provides guidance on the qualifications and expectations for overseers (also referred to as bishops or elders) and deacons within the church community.

The chapter outlines the high standards for leadership positions within the church. It emphasizes qualities such as being above reproach, faithfulness to their spouse, demonstrating self-control, having a good reputation, being hospitable, and having the ability to teach. These qualities are essential for elders/pastors/overseers.

For deacons, the standards are similar, though the emphasis is more on practical aspects such as being sincere, not indulging in much wine, holding to the profound truths of the faith with a clear conscience, and being tested before taking on their roles.

N T A R Y



This chapter underscores the importance of character, integrity, and morality in the leaders and servants of the church. It sets a high standard for those in positions of influence, emphasizing that their personal lives and conduct reflect the values and teachings of the faith they represent.

Understanding and adhering to these qualifications is not just a matter of ticking boxes but a call to live lives consistent with the principles and values of what it looks like to be fully devoted to Jesus in all aspects of life, serving as examples to the congregation and the community.



A P P L I C

Self-Assessment of Spiritual Growth and Health

As you read 1 Timothy 3, the list of spiritual, personal, and relational characteristics that godly leaders are to exhibit might bring out any number of thoughts. Here's an edifying way to focus all such thoughts: Engaging in periodic self-reflection about our own spiritual health benefits growth in godliness.

We've included a well-established personal assessment tool (**beginning on page 64**) that uses the analogy of human development (i.e., infant, child, adolescent, adult) to measure health and emotional maturity. Reading the results may require some strong humility muscles, but much goodness comes from being honest with ourselves about growth areas and seeking to mature with God's help. Remember, it is His joy to see us become people more and more like Jesus.

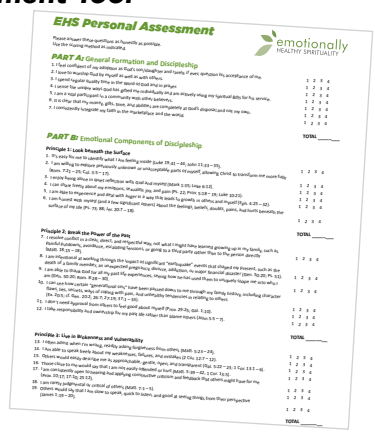
In addition to your opportunity to process this assessment with your small group (if you choose to do so), the pastors would be delighted to connect with you if you'd like to discuss your assessment further and strategize about your spiritual formation and growth in the characteristics lauded by Paul in 1 Timothy 3.

Emotionally Healthy Spirituality Self-Assessment Tool

If you wish you can also use the link below to download a separate, larger copy.

https://www.emotionallyhealthy.org/wp-content/uploads/2014/07/ehs_assessment013.pdf

Find the assessment on page 64 of this study guide or in Week 4 of the online Small Group Resources.



A T I O N



GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- Would you like to share any insights you gained from the *Emotionally Healthy Spirituality Self-Assessment*?
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.





1 TIMOTHY 4

¹The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. ²Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. ³They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. ⁴For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, ⁵because it is consecrated by the word of God and prayer.

⁶If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed. ⁷Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. ⁸For 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. ⁹This is a trustworthy saying that deserves full acceptance. ¹⁰That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe.

¹¹Command and teach these things. ¹²Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. ¹³Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. ¹⁴Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.

¹⁵Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. ¹⁶Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

MESSAGE NOTES





C O M M E

In 1 Timothy 4, the focus is again on warning against false teachings and encouraging Timothy to uphold the truth.

The chapter begins by highlighting how some will depart from the faith, following deceitful spirits and teachings contradicting the truth. Paul warns Timothy about doctrines that promote asceticism or extreme self-denial, forbidding marriage and certain foods. He emphasizes that all of God's creation is good and should be received with thanksgiving by those who believe and know the truth.

There's an encouragement for Timothy to teach and exhort others in the faith, reminding them of the importance of godly living. This involves training oneself in godliness and recognizing that while physical training has some value, spiritual training holds value not just in this life but in the life to come.

N T A R Y



The chapter underscores the importance of staying rooted in the truth and discerning anti-gospel teachings. It highlights the significance of personal spiritual discipline and the call to guide and teach others in the faith community.

The warning against false teachings is a recurring theme within the letters to Timothy, and here, the emphasis is on maintaining a clear understanding of the truth, discerning teachings that deviate from it, and encouraging others to live by the principles of the faith.

This chapter recalls three important aspects of our spiritual health. We must know God through His word and prayer. We must guard against being shaped by godless cultural expressions and instead seek to become more like Jesus. As we persevere, we will delight in doing for others as he did.



A P P L I C

Renewing Your Mind by Confidently Knowing Truth

This passage highlights the importance of knowing the truth so you will not be misled by bad thinking or deception. All truth is truth, but the truth of Scripture is especially essential for us to know and internalize because it is the primary way God revealed Himself to us.

Romans 12:2 says, "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."

Reflect on this verse, also written by Paul, and then jot down how it resonates with what you see in 1 Timothy 4.

The best ways to focus on renewing your mind and being transformed by God include spiritual practices such as meditating on Scripture, communing with God and aligning your will to His through prayer, and benefitting from a godly community that helps you to know Jesus better.

If you want to further your skills in learning the Bible, enjoying a thriving prayer life, and growing in many other aspects of following Jesus, consider joining us for our upcoming Spiritual Formation Course this spring to gain these tools. Register at autumnridge.church on the Classes and Studies page.

A T I O N



Paul's call to Timothy in this chapter is to know the truth and to share it with others. Spend some time right now focused on the truth of Scripture.

- Choose a chapter (1 Timothy 3 or otherwise if the Spirit is putting something on your mind). Try meditating on that chapter using the Gospel Fluency Method we used in week 1 (**see Appendix A on pages 58-59 for a refresher**).
- Or, if you'd like a bit more of a guide through Scripture, explore the videos at [BibleProject.com](https://www.bibleproject.com) and choose a Bible book or a topic you'd like to understand better.

GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- Do you feel confident in your ability to study and learn the truth in the Bible for yourself?
How could this group encourage you in this vital aspect of your spiritual growth?
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.





1 TIMOTHY 5:1-16

¹Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, ²older women as mothers, and younger women as sisters, with absolute purity.

³Give proper recognition to those widows who are really in need. ⁴But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. ⁵The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. ⁶But the widow who lives for pleasure is dead even while she lives. ⁷Give the people these instructions, so that no one may be open to blame. ⁸Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.

⁹No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, ¹⁰and is 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.

¹¹As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. ¹²Thus they bring judgment on themselves, because they have broken their first pledge. ¹³Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also busybodies who talk nonsense, saying things they ought not to. ¹⁴So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. ¹⁵Some have in fact already turned away to follow Satan.

¹⁶If any woman who is a believer has widows in her care, she should continue to help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

MESSAGE NOTES





C O M M E

In 1 Timothy 5:1-16, the passage addresses various aspects of caring for different groups within the community. It guides care for others, the treatment of different age groups, and especially care for widows who were disproportionately vulnerable in first-century culture.

The passage begins with instructions on relating to others within the community. Paul instructs believers to respect older believers as parents and younger people as one's brothers and sisters. Think of how many problems in a community evaporate when this instruction is applied effectively.

A significant portion of this passage revolves around the treatment of widows. It outlines that, optimally, relatives should care for widows (or other vulnerable family members). When families provide support, the church community's resources are freed up to give to those who don't have family that can help.

NTARY



Paul distinguishes between widows who are genuinely in need with no one to support them and those who have other options for their care and future. He cautions against enrolling younger widows into a support program since they could remarry or might become idle gossipers, potentially causing more harm than good. Instead, he recommends that younger widows seek remarriage and family life rather than indefinitely relying on the church's support.

Additionally, the passage touches upon the responsibilities of the church community members, encouraging them to care for those in need, particularly those who are truly alone and have no means of support. It emphasizes the significance of charity and the moral obligation of the community to take care of its vulnerable members.

Overall, the passage emphasizes the importance of familial responsibility, community support, and discernment in providing aid to those in need, ensuring that the help offered is both necessary and beneficial for the recipients and the community.



A P P L I C

Caring for People as Family

Think about the needs of your extended family. Pray about these needs and ask God for wisdom. It may or may not be appropriate to provide for a financial or material need, but there may be someone in your family who would love to hear from you. Take this time to make a phone call, send a note, or set up a video call to reconnect. Maybe there is a child who would love to have you at their concert or sports game or an elderly relative who would cherish a visit. Decide who you could connect with and show family love to this week.

Alternatively, consider reaching out to someone you know who lacks family connections in the area and be like family to them. Possible ideas are: Invite someone to your upcoming Easter celebration who doesn't have family in town; include a variety of people in your next movie night or pizza run; offer to babysit kids who don't have grandparents nearby to give their parents a rare night out.

List three ideas of ways you could provide for someone with a family-like love:

1:

2:

3:

Put a star by it when you have scheduled or done it.

A T I O N



GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- If appropriate, share with your group what you have done or plan to do to give the love of family to someone else.
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.





1 TIMOTHY 5:17-25

¹⁷The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. ¹⁸For Scripture says, "Do not muzzle an ox while it is treading out the grain," and "The worker deserves his wages." ¹⁹Do not entertain an accusation against an elder unless it is brought by two or three witnesses. ²⁰But those elders who are sinning you are to reprove before everyone, so that the others may take warning. ²¹I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

²²Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

²³Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

²⁴The sins of some are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. ²⁵In the same way, good deeds are obvious, and even those that are not obvious cannot remain hidden forever.

MESSAGE NOTES





C O M M E

In 1 Timothy 5:17-25, the focus shifts toward treating church elders/pastors/overseers with proper recognition, care, and accountability.

The passage begins by discussing the honor and respect due to church leaders who lead well, especially those who labor in preaching and teaching. It emphasizes the value of these elders and suggests that they should be considered worthy of double honor, which could include financial support and a high regard for their service.

However, the text also emphasizes the need for accountability and fair judgment within the leadership. It advises against hastily entertaining accusations against an elder, urging that accusations should only be considered if multiple witnesses substantiate them. This underlines the seriousness of accusations and the importance of ensuring they are valid before acting.

N T A R Y



There is instruction given to Timothy, advising him to be unbiased in his judgments and not to show partiality toward anyone when dealing with issues within the church. This directive reflects the importance of fairness and integrity in handling disputes or concerns. He is warned not to be too quick to put people into leadership positions they may not yet be ready for and to be intentionally aware of his own vulnerability to sin.

The passage concludes by highlighting the reality of people's actions, both good and bad, and the fact that some actions are immediately evident while others may surface over time.



A P P L I C

Praying for Church Leadership

A great place to start in practicing Paul's instruction in 1 Timothy 5:17–25 this week is to pray for the elders, pastors, and staff of Autumn Ridge. If you'd like to see their names and pictures as you pray for them, you can find this at autumnridge.church/meet-the-team.

Pray as the Spirit leads, but if you like, here are some things you could focus on for our church leaders:

Pray For

- Church leaders to keep their eyes fixed on Jesus.
- Ever-increasing transformation into people who are more and more like Christ.
- God's wisdom and guidance in all aspects of ministry.
- Health in their personal lives and their families.
- Servant-like hearts to shepherd the congregation of ARC.
- Boldness in proclaiming the good news about Jesus to our community and world.
- Purity and freedom from the entanglement of sin.
- Joy in serving ARC.

A T I O N



After you've prayed for the church leadership, pray these same things for yourself, too, because leadership is a destination of discipleship. We may lead thousands or a few, but the call of discipleship is for all of us to represent Christ as his ambassador of reconciliation, first to ourselves and then to those around us.

GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- Thank you for caring about the leadership of our church. Take a few minutes to pray as a group for our elders, pastors, staff, and lay leaders.
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.





1 TIMOTHY 6

¹All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered. ²Those who have believing masters should not show them disrespect just because they are fellow believers. Instead, they should serve them even better because their masters are dear to them as fellow believers and are devoted to the welfare of their slaves.

These are the things you are to teach and insist on. ³If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, ⁴they are conceited and understand nothing. They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions ⁵and 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.

⁶But godliness with contentment is great gain. ⁷For we brought nothing into the world, and we can take nothing out of it. ⁸But if we have food and clothing, we will be content with that. ⁹Those 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. ¹⁰For 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.

¹¹But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. ¹²Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. ¹³In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you ¹⁴to keep this command without spot or blame until the appearing of our Lord Jesus Christ, ¹⁵which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, ¹⁶who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

¹⁷Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

¹⁸Command them to do good, to be rich in good deeds, and to be generous and willing to share. ¹⁹In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

²⁰Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, ²¹which some have professed and in so doing have departed from the faith. Grace be with you all.

MESSAGE NOTES





C O M M E

In 1 Timothy 6, the chapter addresses many great themes, including a healthy attitude towards wealth, contentment, and responsibilities of those within the Christian community.

The chapter begins by addressing the issue of slaves and their relationship with their masters. It emphasizes that those who have believing masters should not disrespect or take advantage of them but rather serve them as brothers in faith.

The text then delves again into the theme of false teachings, warning against those who promote doctrines contrary to the way of Jesus. It emphasizes the value of sound doctrine and warns against those who advocate controversy and disputes over words, leading to envy, strife, and a corrupt understanding of the truth.

N T A R Y



The passage addresses the relationship between godliness and contentment, highlighting that true contentment is a great gain and that pursuing wealth can lead to many harmful desires and traps. It famously states, "For the love of money is a root of all kinds of evil." This verse doesn't condemn money itself but rather the love and pursuit of it above all else, which often leads people away from God rather than toward Him.

Paul advises Timothy to flee from these temptations and to pursue righteousness, godliness, faith, love, endurance, and gentleness. It encourages him to fight the good fight of faith and remain anchored in the glory of what Jesus has done for him and for all believers.

Toward the end, there is a call for wealthy people to be generous and willing to share, to store up treasure in heaven, which is far more enduring than earthly possessions. This aligns with the idea that the focus should not be on accumulating wealth for personal gain but on using resources for the greater good and the service of others.



A P P L I C

Meditate on a Verse

Chapter 6 brings together several beautiful themes: equality in our regard for all believers, standing guard against false teaching, approaching wealth with wisdom, being wealthy in good deeds, etc.

Pray and ask the Spirit to open your heart to impress upon you a particular verse in this chapter today. Read through the chapter a couple of times and then select a verse that stands out to you or resonates with you.

Once you've chosen a verse to focus on, reread it. Try reading it aloud a few times, emphasizing different words each time.

Write it out here:

Consider each word of the verse. Ask yourself a few questions, like: why might Paul have included this thought in his letter to Timothy? What significance could it have had for Timothy, or how might he have received it? What significance does it have for you today?

Spend some time in prayer. Use this verse in your prayer. Talk to God about whatever it stirs in you. Ask the Spirit for insight into why He's impressed it on your heart or mind. Ask Him to open your eyes to how He would like you to act on it.

A T I O N



Take this verse into the rest of your day. What will you do because of the truth it contains? How will it impact the way you live this week? Is there someone you could talk to about your intent so that you remain faithful to acting on this verse in the way that the Spirit has prompted you?

GROUP DISCUSSION

- Begin your discussion with prayer. Next, read this week's text.
- Tell your group which verse you chose to meditate on from this chapter, and share anything you like about why or how you are seeking to apply it.
- Scan the QR code to discuss this week's message-specific questions.
- Identify your next step because of what you've gained from this Scripture/message/study.



Gospel Fluency

On the first pages of the Bible, we learn that sin (anything less than the beautiful perfection of God’s character) leads to death and that true death is separation from God. The Triune God (God the Father, Son, and Holy Spirit) remedied this problem by sending the Son to us in the person of Jesus, who was simultaneously fully God the Son and fully human.

As the only human who ever lived a sinless life, meaning he was free of the curse of death, Jesus was uniquely able to pay our penalty and die on our behalf. As God, he was satisfied to mercifully take upon himself the impact of every sin ever committed. His death and resurrection bridged the spiritual separation between God and us, and permanent reconciliation with Him is available to anyone who would receive this gift.

Belief in the work of Jesus Christ—that he died to save us from our sins and offers right standing with God to all who accept his salvation—is the foundation of gospel truth.

And, good news! The gospel, which means “good news,” offers us much more than the assurance of what happens after we die! It’s also good news about who Jesus is and what he has done that impacts our life here and now, too. Jesus said that he came to give us life “to the full” (John 10:10). He came to give us life that as we are with him, as we become like him, and as we do what he did, will see us thrive as beloved sons and daughters of God.

The gospel is the good news about what Jesus has done for us, enabling us to thrive with God in our present life and for eternity.

Reading the Bible with Gospel Fluency

We read the Bible not just to learn what it says but to be formed by it, to live by its wisdom and truth, and to let it shape us into people who are becoming more and more like Jesus Christ. We can do this by actively reading with the following three things always in mind:

- Know the Content of the Gospel
- Understand the Implications of the Gospel
- Apply the Motivations of the Gospel

What do I see in these verses that adds to my understanding of the **CONTENT** of the gospel (i.e., what did God/Jesus do that contributes to the hope I can have in a life with Him)?

Consider the **IMPLICATIONS** of the gospel (i.e., how should this drive my thinking, behavior, relationships, choices, etc.).

Finally, apply the **MOTIVATION** of the gospel (i.e., why am I motivated to do, think, or obey this?).

Here's an example of how this might transform your Bible reading:

READ PHILIPPIANS 2:1-18

CONTENT: What is this passage saying about who Jesus is and what he has done for us?

Example: *Christ set aside all the rights and privileges due him as God and chose to be a servant to us. Not only that, he, though God, was made to be human and, with incredible humility, even submitted himself to a horrific punishment of death that he didn't deserve to die.*

IMPLICATION: How should the gospel, according to this passage, impact my thinking, behavior, relationships, etc.?

Example: *I should approach my relationships with the same mindset as Christ (vs. 5), and so when I engage people, I may need to willingly lay aside something I may expect for myself and instead approach them with a humble heart of service and self-sacrifice.*

MOTIVATION: Why do I want to apply this passage?

Example: *A general motivation from this passage is that this excellent biblical wisdom will lead to a joy-filled, encouraged, comforted life as I thrive in healthy relationships. A specific motivation here is that as I seek to be like Christ, I'll increasingly recognize that God is at work in my life to fulfill His good purposes (vs. 11).*

Reading Different Genres in the Bible

1 Timothy is a personal letter, so how we understand and interpret it is different from books that are poetic or retelling historical stories. Here are some tips on how to approach each genre of Scripture:

Historical Narrative:

- Focus on the historical context, characters, and events.
- Pay attention to the cultural and social norms of the time.
- Watch for theological themes and lessons illustrated in the narrative.

Poetry:

- Expect descriptions to be non-literal metaphors intended to convey meaning.
- Look for “parallelism” (conveying the same idea twice differently) and/or recurring patterns.
- Commentaries or study Bibles may add insights into things such as if a poem is an acrostic in its original form or employs other literary tricks.

Prophecy:

- Know that prophecy can often be fulfilled in an immediate and a future context.
- Interpret prophecy in view of the historical background of the audience to whom it was originally addressed.
- Watch for Messianic prophecies in the Old Testament pointing to Jesus

Letters (Epistles):

- Consider the historical and cultural context of the letter’s original recipients.
- Determine what specific issues the author intended to address.
- Seek to apply practical instruction, theological teachings, and guidance on how to live as a follower of Jesus.

Wisdom Literature:

- Focus on insights into human behavior, morality, and reverence for our Lord.
- Understand these verses to be principles, not promises. They point to generally true realities but not inevitable outcomes in every case.
- Recognize that there are many literary devices (i.e., analogy, allegory, etc.) and writing styles.

Apocalyptic Literature:

- Expect vivid imagery and symbolism that may be an allusion to something else.
- Use caution with interpretations because the symbolism may not be knowable with certainty (like most dream interpretations).
- Look for the overarching message of hope and God's ultimate victory.



Ideas for Small Groups with Children

Children benefit from seeing you prioritize spiritual growth and spending time in community with other Jesus followers. Groups with little kids have additional considerations to work out, but it is well worth it!

Some tips from successful small groups with young children:

- Hire babysitters from church who are raising funds for upcoming mission trips or camp opportunities.
- Consider inviting an older couple missing or wishing for grandkids to enjoy sharing Bible stories and snuggles with your little ones.
- If your children are school-aged or in daycare, consider meeting over a weekday lunch hour while they're occupied.
- Include your children for part of your meeting time and talk through the material on their level with them before dismissing them to play. (Bonus – this is a great warm-up for grown-up discussion.)
- Meet at a playground or park so children can play while the adults talk nearby.
- Groups may be able to meet at ARC on Sunday morning or Wednesday evening while the kids are in children's programming. Space is very limited, but if you're willing to be accommodating and flexible, so are we!
- Occasionally meeting on Zoom after kids go to bed might be useful on weeks when other options don't work.

Small Group Resources

Each week during the study Pastor Rick records a video with behind-the-scenes information and discussion questions related to the week's message. Message outlines and manuscripts are also available here. We strive to make the printed materials available before the weekend services, but occasionally they may not be available until after the weekend services.

You will find these small group resources by scanning the QR code or at:

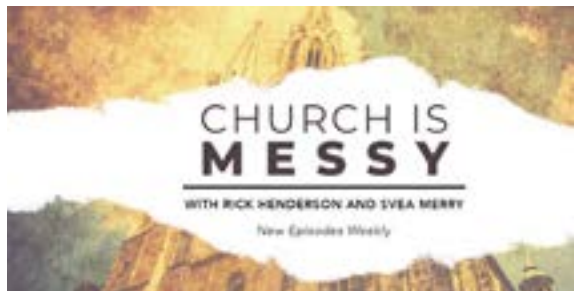
<https://autumnridge.church/small-group-resources/>



Subscribe to Church is Messy podcast

During Winter 2024 as we're working through the 1 Timothy series, if you have questions about any of this content that you'd like Pastors Rick and Svea to address on the podcast, send your question to:

podcast@autumnridge.church.



Emotionally Healthy Spirituality Self-Assessment Tool

We've included a well-established personal assessment tool beginning on the next page. The assessment uses the analogy of human development (i.e., infant, child, adolescent, adult) to measure health and emotional maturity. The pastors would be delighted to connect with you if you'd like to discuss your assessment further and strategize about your spiritual formation and growth.

SELF ASSESSMENT

EHS Personal Assessment



Please answer these questions as honestly as possible.
Use the scoring method as indicated.

PART A: General Formation and Discipleship

- | | | | | |
|---|---|---|---|---|
| 1. I feel confident of my adoption as God's son/daughter and rarely, if ever, question his acceptance of me. | 1 | 2 | 3 | 4 |
| 2. I love to worship God by myself as well as with others. | 1 | 2 | 3 | 4 |
| 3. I spend regular quality time in the Word of God and in prayer. | 1 | 2 | 3 | 4 |
| 4. I sense the unique ways God has gifted me individually and am actively using my spiritual gifts for his service. | 1 | 2 | 3 | 4 |
| 5. I am a vital participant in a community with other believers. | 1 | 2 | 3 | 4 |
| 6. It is clear that my money, gifts, time, and abilities are completely at God's disposal and not my own. | 1 | 2 | 3 | 4 |
| 7. I consistently integrate my faith in the marketplace and the world. | 1 | 2 | 3 | 4 |

TOTAL _____

PART B: Emotional Components of Discipleship

Principle 1: Look beneath the Surface

- | | | | | |
|--|---|---|---|---|
| 1. It's easy for me to identify what I am feeling inside (Luke 19:41 – 44; John 11:33 – 35). | 1 | 2 | 3 | 4 |
| 2. I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to transform me more fully (Rom. 7:21 – 25; Col. 3:5 – 17). | 1 | 2 | 3 | 4 |
| 3. I enjoy being alone in quiet reflection with God and myself (Mark 1:35; Luke 6:12). | 1 | 2 | 3 | 4 |
| 4. I can share freely about my emotions, sexuality, joy, and pain (Ps. 22; Prov. 5:18 – 19; Luke 10:21). | 1 | 2 | 3 | 4 |
| 5. I am able to experience and deal with anger in a way that leads to growth in others and myself (Eph. 4:25 – 32). | 1 | 2 | 3 | 4 |
| 6. I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73; 88; Jer. 20:7 – 18). | 1 | 2 | 3 | 4 |

TOTAL _____

Principle 2: Break the Power of the Past

- | | | | | |
|--|---|---|---|---|
| 7. I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or going to a third party rather than to the person directly (Matt. 18:15 – 18). | 1 | 2 | 3 | 4 |
| 8. I am intentional at working through the impact of significant "earthquake" events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51). | 1 | 2 | 3 | 4 |
| 9. I am able to thank God for all my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28 – 30). | 1 | 2 | 3 | 4 |
| 10. I can see how certain "generational sins" have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; cf. Gen. 20:2; 26:7; 27:19; 37:1 – 33). | 1 | 2 | 3 | 4 |
| 11. I don't need approval from others to feel good about myself (Prov. 29:25; Gal. 1:10). | 1 | 2 | 3 | 4 |
| 12. I take responsibility and ownership for my past life rather than blame others (John 5:5 – 7). | 1 | 2 | 3 | 4 |

TOTAL _____

Principle 3: Live in Brokenness and Vulnerability

- | | | | | |
|---|---|---|---|---|
| 13. I often admit when I'm wrong, readily asking forgiveness from others (Matt. 5:23 – 24). | 1 | 2 | 3 | 4 |
| 14. I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor. 12:7 – 12). | 1 | 2 | 3 | 4 |
| 15. Others would easily describe me as approachable, gentle, open, and transparent (Gal. 5:22 – 23; 1 Cor. 13:1 – 6). | 1 | 2 | 3 | 4 |
| 16. Those close to me would say that I am not easily offended or hurt (Matt. 5:39 – 42, 1 Cor. 13:5). | 1 | 2 | 3 | 4 |
| 17. I am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov. 10:17; 17:10; 25:12). | 1 | 2 | 3 | 4 |
| 18. I am rarely judgmental or critical of others (Matt. 7:1 – 5). | 1 | 2 | 3 | 4 |
| 19. Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19 – 20). | 1 | 2 | 3 | 4 |

TOTAL _____

Principle 4: Receive the Gift of Limits

- | | | | | |
|--|---|---|---|---|
| 20. I've never been accused of "trying to do it all" or of biting off more than I could chew (Matt. 4:1 – 11). | 1 | 2 | 3 | 4 |
| 21. I am regularly able to say "no" to requests and opportunities rather than risk overextending myself (Mark 6:30 – 32). | 1 | 2 | 3 | 4 |
| 22. I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps. 139; Rom. 12:3; 1 Peter 4:10). | 1 | 2 | 3 | 4 |
| 23. It's easy for me to distinguish the difference between when to help carry someone else's burden (Gal 6:2) and when to let it go so they can carry their own burden (Gal. 6:5). | 1 | 2 | 3 | 4 |
| 24. I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my "gas tank" again (Mark 1:21 – 39). | 1 | 2 | 3 | 4 |
| 25. Those close to me would say that I am good at balancing family, rest, work, and play in a biblical way (Ex. 20:8). | 1 | 2 | 3 | 4 |

TOTAL _____

Principle 5: Embrace Grieving and Loss

- | | | | | |
|---|---|---|---|---|
| 26. I openly admit my losses and disappointments (Ps. 3; 5). | 1 | 2 | 3 | 4 |
| 27. When I go through a disappointment or a loss, I reflect on how I'm feeling rather than pretend that nothing is wrong (2 Sam. 1:4, 17 – 27; Ps. 51:1 – 17). | 1 | 2 | 3 | 4 |
| 28. I take time to grieve my losses as David (Ps. 69) and Jesus did (Matt. 26:39; John 11:35; 12:27). | 1 | 2 | 3 | 4 |
| 29. People who are in great pain and sorrow tend to seek me out because it's clear to them that I am in touch with the losses and sorrows in my own life (2 Cor 1:3 – 7). | 1 | 2 | 3 | 4 |
| 30. I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps. 42; Matt. 26:36 – 46). | 1 | 2 | 3 | 4 |

TOTAL _____

Principle 6: Make Incarnation Your Model for Loving Well

- | | | | | |
|--|---|---|---|---|
| 31. I am regularly able to enter into other people's world and feelings, connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John 1:1 – 14; 2 Cor. 8:9; Phil. 2:3 – 5). | 1 | 2 | 3 | 4 |
| 32. People close to me would describe me as a responsive listener (Prov. 10:19; 29:11; James 1:19). | 1 | 2 | 3 | 4 |
| 33. When I confront someone who has hurt or wronged me, I speak more in the first person ("I" and "me") about how I am feeling rather than speak in blaming tones ("you" or "they") about what was done (Prov. 25:11; Eph. 4:29 – 32). | 1 | 2 | 3 | 4 |
| 34. I have little interest in judging other people or quickly giving opinions about them (Matt. 7:1 – 5). | 1 | 2 | 3 | 4 |
| 35. People would describe me as someone who makes "loving well" my number one aim (John 13:34 – 35; 1 Cor. 13). | 1 | 2 | 3 | 4 |

TOTAL _____

Principle 7: Slow Down to Lead with Integrity

- | | | | | |
|---|---|---|---|---|
| 36. I spend sufficient time alone with God to sustain my work for God. | 1 | 2 | 3 | 4 |
| 37. I regularly take a 24-hour period each week for Sabbath-keeping — to stop, to rest, to delight, and to contemplate God. | 1 | 2 | 3 | 4 |
| 38. Those closest to me would say that my marriage and children take priority over church ministry and others. | 1 | 2 | 3 | 4 |
| 39. I am not afraid to ask difficult, uncomfortable questions, to myself or to others, when needed. | 1 | 2 | 3 | 4 |
| 40. I do not divide my leadership into sacred/secular categories. I treat the executive/planning functions of leadership as meaningful as prayer and preparing sermons. | 1 | 2 | 3 | 4 |

TOTAL _____

Interpretation Guide: Levels of Emotional Maturity

Emotional infant.

I look for other people to take care of me emotionally and spiritually. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, hardships, or difficulties come, I want to quit God and the Christian life. I sometimes experience God at church and when I am with other Christians, but rarely when I am at work or home.

Emotional child.

When life is going my way, I am content. However, as soon as disappointment or stress enter the picture, I quickly unravel inside. I often take things personally, interpreting disagreements or criticism as a personal offense. When I don't get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I often end up living off the spirituality of other people because I am so overloaded and distracted. My prayer life is primarily talking to God, telling him what to do and how to fix my problems. Prayer is a duty, not a delight.

Emotional adolescent.

I don't like it when others question me. I often make quick judgments and interpretations of people's behavior. I withhold forgiveness to those who sin against me, avoiding or cutting them off when they do something to hurt me. I subconsciously keep records on the love I give out. I have trouble really listening to another person's pain, disappointments, or needs without becoming preoccupied with myself. I sometimes find myself too busy to spend adequate time nourishing my spiritual life. I attend church and serve others but enjoy few delights in Christ. My Christian life is still primarily about doing, not being with him. Prayer continues to be mostly me talking with little silence, solitude, or listening to God.

Emotional adult.

I respect and love others without having to change them or becoming judgmental. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can state my own beliefs and values to those who disagree with me — without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses. I am deeply convinced that I am absolutely loved by Christ and, as a result, do not look to others to tell me I'm okay. I am able to integrate doing for God and being with him (Mary and Martha). My Christian life has moved beyond simply serving Christ to loving him and enjoying communion with him.

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