

# First Timothy Chapter 1 Part 1

Sun, 1/2 11:05PM • 39:49

## SUMMARY KEYWORDS

paul, god, verse, speaking, word, timothy, doctrines, individuals, people, messiah, purpose, genealogies, truth, epistle, teaching, instruction, law, gospel, israel, emphasize

we are going to begin at this time a new study a study in two epistles, we're going to do the first one, and then immediately thereafter, move into the second epistle. And the two epistles I'm speaking of is First and Second Timothy, oftentimes that these two are spoken of as the pastoral epistles. Now many include Titus as well in that and that's fine. But for our study, we're going to begin tonight First Timothy going through all of its chapters, and then going to Second Timothy. And what we find here is that there is much wisdom, much instruction from God, that He inspired Paul to write down and to send to young Timothy, that Timothy leadership might be successful in the congregations that he was, was responsible for, that he was leading that he was supervising. And this contains wisdom, godly instruction for us, even today. Now, let me say that we are going to encounter many things that are being ignored today being rebuilt against, we're not here to do what is acceptable in the eyes of men, how people think, and what they believe should or should not be done. This has no place no role for us. We are going to share what Paul wrote down having been inspired by the Spirit of God, we're going to give instructions that are Biblically sound, whether they are enjoyed, believed, accepted practice, that is not our our responsibility, our responsibilities to give truth, to share proper instruction, and then to encourage others to enforce these things in their local congregations. Not to be passive, not to be tolerant, but rather to be individuals that are indeed a force for truth. And I want to emphasize that we are called to be individuals that enforced the truth of God. Do not be idle in your local congregation, but be someone that stands up for truth. This is what every disciple TRUE disciple is called to do. So with that said, I would invite you to take out your Bible and follow along, open it up to Paul's first epistle to Timothy, and chapter one. And this study to see thing we're going to do the first 11 verses it begins, verse one, Paul, and apostle. Now Paul took his call of being an apostle, very significantly. He says that he is one that is sent forth sent forth from Messiah himself and order to carry out the purpose of our Lord and Savior, to be one that is used in a unique role and apostle, a very important position, being sent forth from Messiah with Messiah is truth and for the purpose of Messiah. So once more Paul and apostle of Yeshua the Messiah, according to the commandment of God, our Savior. Now the question that we need to ask is, Is it interesting that Paul is speaking about Messiah and God the Father, how he spoke of of your shoot here, our Savior, we need to remember that we have been saved and that receiving of salvation should impact Everything, having been saved by the one and only savior, we should understand that he's Lord, and therefore submit to His instruction. If we've been saved by Him, we're going to want to serve Him, obey Him. So once more, Paul, an apostle of Yeshua, the Messiah, according to the commandment of God, our Savior. Now this tells us that it was God's plan. It was his purpose to bring about salvation. And it's only when we are embracing the purposes of God, are we submitting to his plan of salvation, He saved us with a purpose, and that salvation experience, it's a

command and we need to be interested, and what this command implies. And this is what Paul's going to be revealing in this epistle. Move on to chapter one and verse two, it says to Timothy, and then we have a word for, for true or genuine, authentic. So Paul is speaking to Timothy, he's writing this epistle primarily to him, who is his genuine child. Now, when it says genuine child, he's talking about in the faith, not a biological child, but truly a son of his, in the faith, they share that they are one in that same commitment to the truth of God. Now, it literally says to Timothy, a true or genuine child in faith, now I mentioned child because this word is in the neuter. It is the word Technion, which has to do with a child and an emphasizes a relationship. And also great endearment. Great Love. So So Paul chooses a word, not literally the word, son. But because Timothy is male, this child would be a son, but He chooses a word that emphasizes a child within a family relationship. So he's speaking and emphasizing this relationship he has with Timothy, that Timothy is a true disciple, a true son, a true child of, of Paul's, and this brings him into this, this relationship of close endearment. And then he says, In the second part of verse two, Grace, mercy and peace from God, this is what God offers us. He offers us grace, that that causes us to be recipients of the mercy of God. And it's through grace and mercy, that we can have peace with God. But all of this came from God, our Father, and you're sure the Messiah. And it says, at the end, our Lord. Now twice, we've seen something, twice we see that Messiah in this passage is spoken of as Lord. And that word has serious implications, the fact that he's just not the Messiah, but he's also our Lord. He's the Lord over all. Therefore, to enter into this relationship with Him, we become his servant. It is not too strong to say the word slave, that we are called to be absolutely in sub submissiveness to subject ourselves to His Lordship in our life. So this is something that emphasize as Paul opens up this epistle, and I think it's emphasized for what Paul is going to emphasize primarily, in this next section. He says in verse three, just as I have, and this is word to implore, to urge it's a word of strong, strong encouragement. So Paul is choosing his words carefully, being inspired, obviously, by the Holy Spirit, where he says, Just as I urged, I encourage you to remain in Ephesus. And he says while going into Macedonia, meaning his going into Macedonia, now Paul instructed urged Timothy to stay They're in emphasis, in order to set things in order as he carried on throughout Macedonia, he says in order that, and the implication here is that you instruct, and it's a instruction of warning that you warn them that you instruct them. And then it speaks that that that anyone who is doing something, and that is teaching other, and the implication is other doctrines. So Paul says, first and foremost, Timothy, just as I urge you employed you to remain in Ephesus, why continued on in order that something would be carried out. And that would be that there would be a harsh and severe warning to those certain ones, whoever they were, who were teaching doctrines that were contrary to the truth of Scripture, the revelation that God gave the apostles biblical truth. So this is at the foundation. And I believe that this is very timely, because we know as we approached the last days, that there's going to be apostasy, there's going to be wrong doctrines being taught within the local congregations within those of faith. And this is going to cause those who were not true believers to fall away. But it's also going to bring bring disunity, it is going to bring confusion, it is going to bring conflict. And Paul is saying don't move away from this conflict, but war against he urges them to put things in order against anyone who are teaching, and it simply says teaching other and the implication is other doctrines, other theologies. And then he says, look down to verse four.

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But do not give he do not pay attention to is what it literally is meaning don't give heed, to miss, and to endless genealogies. Now, these myths would be understood as well as legends. What he's saying is

this, and this is so relevant, there are movements like in in the New Apostolic reformation, those that that are part of movements that emphasize the the the spiritual expressions that individuals are having. So they emphasize what this one is experiencing, but this one is saying rather than the Word of God. And the problem is that oftentimes, the so called testimonies are false. A good example of one who gives an open forum to this is a program called It's Supernatural. And it's all these individuals that were transported to, to heaven, that unseen, undiscovered, a portal that leads to the supernatural and such. And these individuals that appeared there, almost without exception. I say almost I don't know of any exception, but I'll be careful.

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Almost without exception, these individuals are false. They are sharing things that are not Biblically sound. They're making up things for attention to sensationalize. And what Paul is saying here is that the emphasis should be on doctrine and not experience. And this is the problem today that the emphasis is on experience rather than upon doctrines. Now he talks about these myths, this would be legendary material, these these testimonies of the supernatural that are not rooted in scriptural truth and endless genealogies. Well, these are not the genealogies of Scripture. The genealogies in the scriptures are fine, they should be studied. They come with with information that we need to understand, but he's talking about other genealogies outside the Bible that have a primary responsibility to exalt someone to give them a pedigree to give them a connection, and oftentimes, genealogies were used for for different purposes. that, that oftentimes we're not familiar with at all today how these genealogies were being used. Also in rabbinical literature. This is what is oftentimes being referred to here by myths. So it says, Stay away from don't give key to these legends, these myth these in endless genealogies, which what do they do? It says, which brings up, that's what they do, they surface they cause to be brought up. And the word here is, is seeking things. And it's literally a word that relates to disputes. They seek more conversation. They bring about doubts, they bring about those things which are uncertain. And if they're uncertain, people can just talk about them and talk about them and talk about them. Rather, they bring up such discussions which are endless, and which have no true answers to them, rather than it says that which is edifying that which brings about a proper administration of God in the lives of people. And some Bibles will translate this word as edification as stewardship administration. It's simply saying, when we move away from the truth of God, the doctrines of the Bible, what happens is this, it brings about a disunity. It brings about confusion, it brings about a forum for those individuals just to speak what's on their minds, and oftentimes their minds are not rooted in Scripture. Rather than bringing about an experience where the administration, the stewardship, the edification of God, is being being emphasized and experienced by the family of God. It says, once more, do not give key to these myths and endless genealogy, which bring up up endless disputes. Rather, this is what's right. Rather, we should have the administration of God in the faith and understand that the word faith is related to truth. So we want the truth. That's what we want to emphasize. Because the truth the true faith is edifying. It brings about in a proper administration of God, godliness and God's activity among his congregation, verse five.

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Now, what is the objective we have a word here tell us Telos can be translated end. But this is a great example where most Bibles do not translate this as the end. But rather they use a word, purpose. Now, there's a verse of Scripture that says, the end of the law, but it's really the purpose, the objective, the

goal of the law, not an end as in determination. It's the same word that's used here where it says, but the purpose of the instruction, this is a righteous proclamation, the purpose of the instruction, godly instruction is love. Now, it's significant because biblically, the word love relates to the commandments of God. Messiah taught, if you love me, you'll keep my commandments. We know that commandments. The first two of importance, not order, but importance that Messiah gave was to love the Lord your God, as we said in the Shema, with all your heart, with all your soul, and with all your very essence. And then also the second one is like it, love your neighbor. So love is the expression of toward truth in our life, when we are submitting to the righteousness of God. And when we are walking in righteousness, we're going to be expressing love. So here he says, Look again at at verse five. But the end of the proclamation, the instruction, or the commandment, we could say, is love, love from a clean heart, and a good conscience and sincere faith. And that word, at the end, sincere faith, that word sincere is so significant, that we do things out of a sincerity, because we truly believe this is right. This is proper. It is the correct thing to do and we want to do what is right, because it's right, not because of what we're going to receive, not because of how God's gonna respond to us personally in some way that we We want, we do it and trust that God will move in an edifying way to build up others as well. We want that godly administration. That's what Paul is instructing Timothy here. So those who have a clean heart, those who have a good conscience, and those that have a sincere faith, verse six.

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There were certain ones, however, which certain ones, they did something, it says missing the mark, not getting to that objective, not coming to that word, telos, the goal, the purpose, they missed that. And that said, and again, Paul is instructing Timothy, you need to set things in order. Don't let these endless discussions on doctrines that are not rooted in Scripture, these endless genealogies, these fables, these myths, these legends, that that that people have written down, that's become part of the oral tradition, rabbinical folklore, don't let these things are now the charismatic folklore, it's not against that I'm against those that, that that that are from the charismatic community. But I'm against when we see frequently within that community, and emphasis on experience rather than on truth. So he says, there are these certain ones, which have missed the mark. And they have turned from, they have turned out of where they should be. So they missed the mark, they turned away. And they've turned into notice what it says profitless speech. Now, this is speech without the emphasis on the purpose of God. It speaks about idle speech, speech that does not have a profit, from God's perspective, God's not pleased with this type of speech. So they've turned away, they missed the mark, meaning they're not obeying what God would have them to do. They've missed out on that objective, that goal? How do they miss out because they've turned from this into this this idle, unprofitable bull speech, verse seven, wanting to be teachers of the law. Now they're wanting to have authority. That's what teachers of the law really speak to those who want to rule over. Now, in the book of Revelation, there's a group of people nail nail lations, or Nico lations, as it's properly response, pronounced these words, these two words come from the word neacail, which is victory, or conquering, and the word Lail, which is people. So the nickel lations, these were individuals that wanted to dominate conquer people. And this is what it's speaking about here, with those who want to be teachers of the law, but not understanding what they are saying. Nor are they are they proper, and what they're asserting to be of no question, no doubt. So they boldly assert things, they certified things as truth, when they don't know what they're talking about. And we see all the time individual speaking about something and you can tell that they're answering the question, they're dealing with this issue, from the top of their head, rather than having

spent hours in study, hours in prayer, pondering the Scripture, seeking God's guidance, seeking that that anointing of the Holy Spirit in teaching us revealing to us His truth. They're not doing that. They want to be teachers of the law, but not understanding what they say, and not concerning the things that they assert so boldly, verse eight, but we know and notice what he says here. But we know who's that true believers who are interested in the truth of God, and the edification of God being upon ourselves and others within the house of God. He says, but we know that good is the law. F a certain one.

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He has it lawfully that is he's wanting to use it lawfully. He He has that that purpose of a godly outcome. So notice what he says, but we know that good is the law. If a certain one has a lawful purpose to him, he wants to use it lawfully. And what is that, to express the love of God? Do you realize that the law of God, the Torah of God, is given to us so that we can express the love of God that we've received to him back to him and to others. That's the framework. That's the objective of the law. That's why when Messiah was challenged, what is the greatest commandment Love God with all your heart, soul, mind and strength and love your neighbor as yourself, the law teaches us how to document God's love in us to others and to get back to God him self. He says in verse nine, knowing this, that for a righteous one,

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the law is not laid. Now, some will say made or given its word to lay down. It wasn't extended, wasn't set forth. That's what he's talking about here. So for a righteous one, the law was not set forth, but rather for the lawless one, the one who's against that message of righteousness, for its for the lawless ones, and the ones who are insubordinate, meaning they are rebellious in nature, they do not want to submit. So the law is for the lawless once who are insubordinate, the ungodly once sinners, those who are unholy and profane. murders have fathers and murders of mothers, and those who slay individuals mince layers. Now, notice here, at the end, we have three different words that relate to murder, taking a life. And what it tells us is this. When I am about myself, that I want to use religious things, the love of God, for example, to exalt self, I'm wanting authority, I'm wanting to dominate others. When we have that, that mindset, we are putting ourselves in a position where we are just one step away from murder. Now we know what Messiah taught. If you have malice in your heart for someone, you hate that person, spiritually, you are a murder. And it's a warning that that type of behavior, it meets a spiritual condition of murder. But the emphasis is that it puts you in a condition where you might take a life. So many people who have committed unfortunately, murder after the fact, they're shocked by their behavior. They couldn't believe that they've done that. Why? Because they followed a movie, moving away from loving, being concerned about someone else wanting to be a blessing to them. They've moved away from that they may have never even been there. And now they're thinking about themselves. And in order to get what they want. They know they have to dominate others. They want authority over them, they want to manipulate them for their purposes. And when someone doesn't submit to that, they get angry. They have malice and not careful that malice those feelings will lead to actions of violence that can end up with someone being this slain of the parents is probably a reference to what we see in the book of Deuteronomy. And that that law that speaks about Ben sorer, a, an unrepentant, an absolutely rebellious young man who is a threat to his family and to society. So it speaks about those type of individuals. Now look at verse 10. The law was given for those people to manifest their sinfulness to them, that they're not right that there's a problem that they need healing that they need saving. And likewise in verse 10, to the sexually immoral, and then we have a word and a

few months ago, I gave a special message on on homosexuality, a lot of response to that, especially in emails. And people, they go by what they they read, they don't look deep. The word here, homosexual people say, Oh, that's not the word homosexual that word is not in the Bible. Well, we have two words here, we have the word for a man, a male, not a female, but a male. And then that word, the second part of this word has to do with a word that has to do with with lain down with with with inhabiting a bed. So it speaks about, it's an idiom that speaks about a male having a male bed partner, laying down with a another male. That's what it's speaking about here. And we would call that simply a homosexual. So it links together sexual immorality with that concept of homosexuality. So there's other forms of such a such decadent behavior, but homosexuality is one of them. And people can say, I don't believe the Bible, I don't want to follow that. That is their prerogative. But one cannot say, if they do a study of these words, and look at them closely, they cannot say that this word does not relate to a homosexual, it's in the plural, homosexuality. And then it speaks about someone who, who takes possession of someone, I believe most Bibles will talk about this as as a kidnapper. It's in the plural, liars, those who would perjure themselves speak anything that they want, and not speaking or sensitive to the truth. And it says, and those that are against sound teaching, that they set themselves any other type of person that sets themselves against sound teaching. Now, I think it's very significant that here Paul, is beginning to write to Timothy, this epistle that tells him this is final for you to have a successful congregation that there be successful congregation, local assembly, that you're over that you are presiding over watching over supervising. And what is he saying here? He's saying how we need to be so careful about falsehood, doctrines that are not based upon the word of God, coming into the family of God, the house of God, that local assembly, and today, and my experience, not just in one location or a few, but throughout the world, we see that Satan has been very successful, and getting a lot of dangerous doctrine, falsehood, that which is against the truth of Scripture, to be heard, to be embraced to be practice to be taught, in many, many, many congregations. And he says at the end, and if there's anyone who is against who has anything other than sound doctrine, this is cool. The Torah, and the word torah can be instruction, the law is instruction is for. And Paul concludes our section. Look, now verse Levin, according to the Gospel of the Lord. Now, in in one place, I was looking in preparing this, the author in commenting about this passage says how unique, unexpected it is for Paul now after saying what he said, to talk about the gospel of glory. And the message is this, all of these things attack the gospel of God. Now, here's what a lot of people want to do. And this is what someone says this, this is someone who is going to be used by the enemy. Now I realize that Paul says, I came to you desire to know nothing but but Messiah crucified, dead. But he wanted to emphasize that this was the thing that he wanted to do get people to be redeemed, understand who Messiah is what Messiah did. But obviously, when you look at what Paul wrote, he wrote greatly about discipleship about doctrine as we're going to encounter in this first epistle, a Timothy. So it's just not. I'm only going to teach the gospel and anything else not going to be concerned about this is where when a congregation says, we're only going to focus in on the gospel. That's what our main concern with. And if people are, are believers of the gospel, they're, they're saying, Yes, this is a good thing, the gospel is good, then we're going to embrace them and whatever else they say, we may not agree with that and what but that's okay. Very dangerous. That is an attack against the gospel of glory, you're not going to have glory being manifested. When you take that approach. This is what Paul is revealing here. Look at our last verse, verse 11,

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according to the gospel of glory, have the blessing of God, the blessing of God, which I had been entrusted. Now, the word entrusted is that same word for faith, that I have been made to be faithful to this gospel of glory. And the last thing I want to say, is why the gospel of glory, because when the gospel is embraced, it positions that person to become an instrument, by his behavior, not just receiving the gospel. But when that person matures, in the gospel being this, that he gets saved, he becomes regenerated. That's a process when he becomes that new creation. And the process is that becoming that new creation, but demonstrating that the fact that he's the new creation, a very important distinction, one gets saved, the Spirit enters in that person becomes a new creation, that happens instantaneously. But the process of living out a demonstrating that regeneration, that you are a new creation, that's a process for you to manifest it grow and mature and be instruments of God's glory. And what Paul is saying is this, I have been entrusted, I am faithful to the purpose of seeing God's glory manifested in individuals. But when we are about ourselves, when we focus in on myths and legends, when we dispute things that are not of a biblical realm, when we put that as the emphasis, you're going to see what Paul spoke about later on. And these are all these type of behaviors that are against the law of God. That's what the law is for bringing this into submissiveness bringing about a change in order that the glory of God could be manifested. Well, let me close with this, this epistle that we've just began to see, it is going to challenge us, we're going to see many things that are being violated today. And in most local congregations, ignore ignored, unaware of not seen as important. And when we say oh, these things are important, I'm not going to deal with them, I'm not going to enforce them. I'm not going to mandate that that these things be followed. What we're doing is inviting demonic influence into the house of God. And that demonic influence is going to manifest itself with just what we saw. Sexual immorality, that which is unholy, that which is profane, that which is of the character, one who perjured himself that does not speak truth and does not not commit himself to the truth. Those who missed the mark, and turn aside so we're not following the teachings that we're going to be encountering. In this study over the next few months, you're going to see that the enemy will do a very good job of turning the local congregation into that which is abominable before God. Well, I'll stop at that point. Shalom from Israel.