

6/24/01

## 1 Timothy 1

As we begin our study of the Pastoral Epistles, I want each of us to avoid a common mistake that takes place as Christians study these letters.

Christians many times detach themselves from the content thinking it only applies to pastors, as if there was a double standard for the Christian life.

The problem at the Church of Ephesus in a nutshell was that they had begun to turn away from the gospel of grace to law and questioned the authority of Paul's apostleship.

The opening chapter gives to us the proclamation of truth: Prevent and stop false doctrine. Ch. 1

### A basic outline

1. The charge regarding sound doctrine. Ch. 1
2. The charge regarding public worship. Ch. 2
3. The charge regarding church officers. Ch. 3
4. The charge regarding false teachers. Ch. 4
5. The charge regarding members of the body. Ch. 5
6. The charge regarding the minister. Ch. 6

### 1:1-2 The greeting and salutation.

**1:1-2b** The greeting.

1) The one writing identifies himself as Paul.

a) The name Paul in the Greek means little or small, perhaps due to his appearance at birth and very possibly that of his adult stature.

\* Paul has been described as small in stature, bald, bow-legged, with a hooked nose and a uni-brow.

b) Paul's Hebrew name was Saul, which means ask but after the first missionary journey he is always referred to by Paul. Acts 13:9

2) Paul calls himself an apostle of Jesus Christ, these are his credentials to those who would question them.

a) The word apostle "apostolos" means one who is sent out, an ambassador or envoy.

b) Jesus identifies whose messenger Paul is, the earthly name of the incarnate son of God, Jehovah is salvation.

c) Christ refers to the office of Jesus, the anointed One or Messiah.

d) The God-Man who died and rose from the dead appeared to Paul on the Damascus road and commissioned him to preach the gospel as a chosen vessel. Acts 9:1-16

- e) The Holy Spirit called Barnabas and Saul for the work of the Gentiles and missionary separation. Acts 13:2, Gal. 1:15
- 3) Paul declares it by the commandment of God our Savior and Jesus Christ our hope.
  - a) The word commandment “epitage means by a royal command from king to be obeyed.
  - b) God the King of Kings, the Savior of mankind is the source of salvation throughout the Old Testament in the past.
    - 1) Isaiah declares, “I, even I, am the Lord; and besides me there is no Savior.” Is. 43:11
    - 2) In Ephesus emperor worship was practiced.
  - c) The Old Testament hope came to fruition in Jesus Christ our hope.
    - \* The Psalmist says, “hope in God.” Ps. 43:5
    - 1) Jesus shares in this divine commission of Paul with the Father, ascribing deity to Jesus.
    - 2) The only other epistle ascribing his apostleship to God and Jesus is in Galatians, where his apostolic authority was severely questioned.

- 3)) Jesus is the mediator and deliverer of our sins, due to what He did in the past, giving us hope for the future.
  - a)) Colossians says, “Christ in you, the hope of glory.” Col. 1:27
  - b)) He is our purifying hope. 1Jn. 3:3
  - c)) He is the blessed hope. Tit. 2:13
  - d)) We have a sure hope. Heb. 6:19
  - e)) We have a lively hope. 1Pet. 1:3
  - f)) Mary rejoiced in God her Savior. Lk. 1:47
  - g)) The Samaritans called Jesus Savior of the world. Jn. 4:42
- 3) The letter is addressed to Timothy.
  - a) Timothy means, He who honors God.
  - b) He was the son of mixed marriage, Mother Jewish. father Greek and he had good report in Lystra and Iconium. Acts 16.1-2
  - d) He had also a godly home and brought up in the Scriptures. 2Tim. 1:5; 3:15
  - e) Timothy was Paul’s true son in the faith.
    - 1)) The reference to true is genuine, legitimate as opposed to the false teachers.

- 2)) He was converted perhaps in first journey and became Paul 's disciple in the second journey.  
Acts 16
- 3)) He was a son “tekneon” by being spiritually born again in the faith.  
2Tim. 1:2  
\* I have no man likeminded, who will naturally care for your state.  
Phil. 2:20  
\* My beloved son and faithful in the Lord who shall. 1Cor. 4:17

**1:2c-d** The greeting.

- 1) Grace was the customary Greek salutation referring to something pleasurable and attractive but for Paul it is the source of salvation and life, immutable attribute.  
\* The word appears thirteen times in the Pastoral Epistles and of the 155 times it occurs in the New Testament 100 are in Paul’s letters.
- 2) Mercy is the third word found in the salutation of the three Patorial Epistles.  
ITim. 1:2; 2Tim. 1:2; Tit. 1:4  
a) The word mercy in the Old Testament relates to one in misery or distress by some unfortunate event.

- b) Mercy is less than a person deserves and God's desire to succor the needy, out of compassion.
- c) Interesting that mercy appears also in the salutation of 2John, Jude, 1-2 Timothy, Titus where false teaching appears.
- d) We are to come boldly to throne of grace to obtain mercy. Heb. 4:16
- 3) Peace was the usual Hebrew greeting “shalom” conveying a lasting benefit.
- a) The Greek means to bind together, implying a precious separation.
- b) We make peace with God at repentance and are no longer at war with God being justified. Rom. 5:1
- c) We now a sons and daughters of God came experience the “peace of God” for our daily lives. Phil. 4:7
- d) Jesus said, “in me you might have peace.” Jn. 16:33

**1:3-7 The charge to Timothy to resolve the problem of false teaching.**

**1:3-4** The charge to Timothy.

- 1) Paul had urged, meaning to entreat or beg hi to remain at Ephesus. vs. 3
- 2) This took place as Paul went into Macedonia, not the one recorded in Acts

but after his release from his first imprisonment. Acts 20:1-4

- 3) The charge was a military and royal order being transmitted with authority to not allow some to teach any other doctrine. 1Tim. 4:11; 5: 7; 6:13,17
  - a) The word other is “hetero” meaning another of a different kind, not “allos” similar. Gal. 1:7
  - b) The reference to “some” is the false teachers.
  - c) The mixed multitude. Ex. 12:38
- 4) The teaching that had infiltrated Ephesus was fables or stories which are untrustworthy, in contrast to the gospel, revealing the severity of the heresy. vs. 4
  - \* We get our word myth from it. (Tulmud)
- 5) Also endless genealogies of their descendants line, bot resulting in disputes or speculations instead of godly edification. ITim. 4:7; Tit. 1:14; 3:9
  - \* The oposition was Jewish, though some have said gnostic.

**1:5-7** The purpose behind the commandment to Timothy.

- 1) The purpose of the commandment is to produce love in individuals lives. vs. 5

- a) The word purpose “telos” means the goal, aim or mark, which was apape love.
  - b) Love “agape” that is form or comes out “ek” of a pure heart.
  - c) A pure heart is only possible through the new birth and if one walks in the Word and Spirit. Ps. 119:9, 11; Eph. 5:18
    - \* Blessed are the pure in heart for they shall see God. Matt. 5:8
  - d) A good conscience is one that is free of guilt or accusation by being a doer of the word, occurring six times in the P. E.. 1Tim. 1:19; 3:9; 4:2; 2Tim. 1:3; Tit. 1:15
  - e) The source of all these things is sincere faith, unfeigned and without hypocrisy a genuine work of God in the person.
    - \* No surprise that the Lord Jesus rebukes the church of Ephesus for leaving their first love. Rev. 2:4
- 2) The outcome of not allowing the gospel to take root in one’s heart. vs. 6
    - a) Some had strayed from these and turned aside to idle talking.
    - b) They having not real direction spiritually strayed off course missing the mark.

- c) The turned aside, meaning to twist out, it is a medical term for a dislocated limb, they were not in a right relation to God.
  - d) The result was idle talk, vain empty talk that was void of spiritual truth and benefit to the hearers.
    - \* Their conscience seared as with a hot iron. 1Tim. 4: 2
- 3) The focus of their teachings was the Law. vs. 7
- a) Desiring to be recognized as teachers or Doctors of the law, self-appointed.
  - b) Yet not understanding what they were saying, having no grasps of the nature of the law that accused and condemned man.
  - c) Nor the things they affirmed, the things they confirmed to be so and true. Rom. 2:17-24; Heb. 9:12-14

**1:8-11** The true intention of the Law.

**1:8** *The moral uprightness of the Law.*

- 1) The Law is useful in that it reveals God's will and purposes.
  - a) The Law of the Lord is perfect. Ps. 19:7
  - b) The Law is holy, righteous and good. Rom. 7:12

- 2) If one uses it lawfully, the way it was intended.
  - a) Law served to point out my sin and it lays me. Rom. 7:7-9
  - b) The Law could not justify but bring knowledge of sin. Rom. 3:20
  - c) The Law was a Schoolmaster to bring me to Christ, it could never save man. Gal. 3:24

**1:9-10** Those the law targeted.

- 1) Not the righteous.
  - a) There is none righteous. Rom. 3:10
  - b) Our righteousness is as filthy rags. Is. 64:6
  - c) The righteousness of Jesus Christ is imputed to man. Rom. 5:17-21
- 2) The individuals.
  - First tablet.**
    - a) The lawless and insubordinate, "You shall have no other gods before you." 1st
    - b) For the ungodly and sinners, "Have no other gods nor bow down and worship them." 2nd
    - c) For the unholy and profane, "Shall not take the name of the Lord in vain." 3th
    - d) Sabbath
  - Second tablet.**
    - e) Murderers Father and Mother- honor father, 5th

- f) Manslayers, “You shall not kill.” 6th
- g) Fornicators, for sodomites-shall not commit adultery. 7th
  - \* Those defiled with mankind.
  - \* Two words.
    - 1) male
    - 2) bed-homosexuality.
  - \* Gen. 19:5; Rom. 1:27’ 1Cor. 6:9
- h) Kidnapping, “Shall not steal”. 8th
- i) Liars, perjurers, “ Shall bear no false witness,” 9th
- j) Any other thing contrary to sound doctrine, “You shall not covet.” 10th
  - \* Sound means healthy, we get out word hygiene. 1Tim. 6:3; 2Tim. 1:13; 4:3, Tit. 1:9; 2:1

**1:11** *The standard sound doctrine and truth.*

- 1) The glorious gospel, literally gospel of glory. 2Cor. 3:6-12; 4:4
- 2) The origin is the gospel is the blessed God.
- 3) This treasure had been committed or deposited with Paul to invest it well.

**1:12-17** **The call of Paul to the ministry to preach the gospel.**

**1:12-14** The nature of Paul’s call.

**1:12** *The gratitude of Paul expressed.*

- 1) The thanks is to Christ Jesus and some have suggested the order is due to how he came to know his Savior, as Messiah and then as Jesus.
- 2) The preparation for ministry was God’s doing.
  - \* The word enabled has the idea of giving the necessary power of the Holy Spirit for the preparation and equipping. Acts 1:8
- 3) The Lord counted him faithful to be put in ministry. Gal. 2:20
  - a) The word for ministry is “diakonia”, which means to be an attendant.
  - b) We get our word deacon, an errand boy or waiter on tables.
  - c) Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God. 2Cor. 3:5
  - d) Paul later tells Timothy to be strong by virtue of this basic enabling. 2Tim. 2:1
  - e) Paul was strengthened by the Lord, it is the same word “enabled” by the power of the Holy Spirit. 2Tim. 4:17

**1:13** *The state of Paul’s former Life declared.*

- 1) A former blasphemer “blax”, means stupid and “pheme” means speech, in it’s context against the deity of Christ.

- 2) A persecutor, he made havoc of the church, to soil and insult. Acts 8:3  
 a) He persecuted the church unto death, binding and delivering into prisons both men and women. Acts 22:4  
 b) He said, “When put to death, I gave my voice against them and compelled them to blaspheme.” Acts 26:10-II
- 3) An insolent man, referring to being despiteful and insulting and receiving joy and satisfaction by the injury.  
 \* Found twice in the New Testament.  
Rom. 1:30 “despiteful” in the KJV, “violent” in the NKJ.
- 4) But he obtained mercy, divine compassion, receiving less than he deserved.  
 a) Why? He did it ignorantly in unbelief.  
 b) The statement means not having true understanding of Christ, this determined his ignorance, thinking he was doing God service as Jesus told His disciples. Jn. 16:2  
 c) The Old Testament distinguished sins of ignorance and presumption. Lev. 5:15-19; Num. 15:22  
 \* Judgment is always to the measure of light one possesses!

**1:14** *The source of Paul’s new life stated.*

- 1) The grace of God was exceedingly

- abundant to cover his sins of word and deed, for where sin abounds much more does grace abound. Rom. 5:20  
 a) Paul is declaring the superiority of the gospel that transformed his life, in contrast to the Law. 1Tim. 1:7-11  
 b) The word grace “karis” means unmerited favor. Eph. 2:8
- 2) The same grace of the gospel supplied the faith to believe and the love to respond.  
 \* We love him, because He first loved us. 1Jn. 4:19
- 3) The entire potential benefit is “in Christ Jesus” not in fables or endless genealogies that cause speculation nor in the Law.  
 a) He is the long awaited Messiah, anointed to loose captives free. Is. 61:1  
 b) He is the one Who can loosen men from the blindness of Satan’s captivity. 2Cor. 4:4; 2Tim. 2:26

**1:15-17** The nature of the gospel Paul preached.

**1:15** *The reliability of the gospel message.*

- 1) That Christ came into the world to save sinners. Acts 4:12

\* This is a reliable saying or truth, a person can depend and trust the gospel to save them.

- a) For I am not come to call the righteous, but sinners to repentance, Matt. 9:13
- b) Jesus became a ransom for all. 1Tim. 2:6
- c) For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. 8:3
- d) Jesus became sin for us and the propitiation for our sins. 2Cor. 5:21, 1Jn. 2:2, 4:10
- e) The Pharisees called him a friend of sinners. Lk. 7:34
- f) The phrase appears five times in the Pastoral epistles and nowhere else in the New Testament and all have to do with salvation except the third chapter, verse one of First Timothy. 1Tim. 1:15; 3:1; 4:9, 2Tim. 2:11; Tit. 3:8

\* Two have the phrase “worthy of all acceptance. 1Tim. 1:15; 4:9

- 2) The kind of sinner Paul considered himself.

- a) The chief “protos” meaning in rank or prominence and it is emphatic in the present.
- b) Parallel passages confirm this. 1Cor. 15:9; Eph. 3:8-9

**1:16** *The salvation of Paul was a sample of who the gospel could save.*

- 1) He obtained mercy whom as the chief of sinners, less than he deserved.
  - a) Mercy is pity and compassion to one who is in need of help due to the fact that he can not help himself.
  - b) Calling himself one born out of due time, literally a miscarriage. 1Cor. 15:8
- 2) God’s purpose was to show through the salvation of Paul all the longsuffering of God to save to those who would believe in the future.
  - a) He was to provoke others to salvation.
  - b) The word pattern means a sketch, outline or blueprint.
  - c) No one is beyond salvation.
  - d) God is longsuffering not willing that any should perish...2Pet.39

**1:17** *The doxology of Paul in view of this gospel and his salvation.*

- 1) Who He is!



- a) The King eternal, then One who has always been and exists outside of man's time domain. Micah 5:2
  - b) Micah describes Him as "from the vanishing point".
  - c) The only God, "The Lord our God is one Lord". Deut. 6:4
- 2) What He is!
- a) Immortal, meaning incorruptible, without decay, He can not die.
  - b) Invisible, the One who can not be seen by man.
    - \* Jesus is the image of the invisible God, who is spirit made flesh. In. 4:24; Col. 1:15; 1Tim. 6:16
- 3) What we are to give Him.
- a) Honor simply means respect, adoration, and worship.
  - b) Glory, referring to acknowledgment, dependency, etc.
  - c) For ever and ever, indefinitely as long as time exists and thereafter.
    - \* Thanks be unto God for his unspeakable gift. Words are insufficient to describe God's gift. 2Cor. 9:15

### **1:18-20      The personal charge to Timothy**

**1:18**      Paul the apostle confronts Timothy with his responsibility as well as

accountability to his call to be a good soldier.

- 1) Paul's charge to Timothy is that he might war a good warfare. 1Tim. 6:12; 2Tim. 2:3-4, 22; 4:7; Eph. 6:10
- 2) His charge was military command to be obeyed.
  - \* To stop false doctrine and teach sound "healthy" doctrine. 1Tim. 1:3. 10
- 3) I commit refers to a deposit for this is a banking terms.
- 4) This deposit was made according to the prophecies which were God's divine revelation through others about Timothy namely the eldership. 1Tim.4:14; 2Tim. 1:6
  - a) Though Timothy is a young pastor who is being confronted, the principles apply to every believer in Christ.
  - b) Satan is the enemy some had already turned after him and he would stand against Paul. 1Tim. 5:15; 2Tim. 4:17

**1:19a**      The means to do good warfare.

- 1) Having faith refers to the creed of Christian doctrine and trust in it as the Word of God.
  - \* 1Tim. 1:10; 4:13,15-16; 2Tim. 1:13; 4:2; Josh. 1:8

- 2) Having a good conscience, this is the practical of one's faith or proposed doctrine, conscience is practice of what we believe.
- a) The word conscience is made up of two words.
- 1) Together.
  - 2) To know.
  - 3) The word appears thirty-two times in the New Testament.
  - 4) Twenty-one times in Paul's letters.
  - 5) Eleven times in the rest of the New Testament.
- b) The word good is in character, honoring God and pleasing Him.  
1Tim. 1:5; 3:9; 4:2; Josh. 23:11-13; 24:13-15, 19
- 3) The Bible tells us conscience is innate.  
Rom. 2:14-15
- a) It is judgment passed on self regarding what I know.
  - b) Paul says, "I lie not, my conscience bearing me witness in the Holy Spirit, as to his heaviness over Israel". Rom. 9:1
  - c) He tells the Corinthians, "Their conscience being weak is defiled or violated". 1Cor. 8:7
  - d) The danger, 2Tim. 3:5,7  
\* Achan violated his conscience.

- e) As if Paul was saying, live up to your name Timothy, he who honors God.
- 1) We are not to live cheap grace, as Detrich Bonhoeffer says.
  - 2) We are called saints and sons of God, 1Tim. 4:12; Tit. 1:15-16
  - 3) We either are vessels of honor and dishonor. 2Tim. 2:20-21

**1:19b-20** Consequences of violating faith and good conscience.

- 1) Having rejected the faith and a good conscience some made shipwreck.
  - a) It means to thrust them from the creed or Christianity, they came to ruin.
  - b) Some is the particular, a key word in the epistle. 1Tim. 1-6; 4-1; 5:15, 24, 6-10, 21
- 2) The two names are Hymeneus and Alexander.
  - a) Hymeneus is mentioned once more declaring that he taught that the resurrection had passed already. 2Tim. 2:17-18
  - b) Alexander be he the coppersmith we do not know. 2Tim. 4:14
  - c) Paul had warned about such men who would draw disciples unto themselves. Acts 20:29-30

- d) The apparent heresy had come from within the church leadership as Paul had prophesied.
- 3) He delivered the to Satan.
- a) It was corrective that they might not learn to blaspheme.
  - b) It was turn over to the world system and his sin, but the goal is restore.  
1Cor. 5: 5; Gal. 6:1; 2Tim. 2:25-26
  - c) God is the One to chasten. 1Cor. 11:30; Acts 5; Heb. 12:7-8