

## 1 Timothy 1:1-17

### Intro:

--We know sometime after Paul's first imprisonment; he was with Timothy in Ephesus and left for Macedonia.

--Sadly, Paul and Timothy had arrived in Ephesus to discover Paul's prophetic word to the Ephesian elders five years earlier had come to pass.

**\*Acts 20:29-30: *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.\****

--Why is he writing? To charge Timothy to stay in Ephesus and put things in order in terms of doctrine, elder systems, and church practice.

**\*1:3: *As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine,\****

**\*3:15: *but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of truth.\****

--The two tasks are really two sides of the same coin. Dealing with bad doctrine and bad behavior. That is why 1&2 Timothy and Titus have been called "the Pastoral Epistles" since the 1700s. Even though each letter is addressed to them individually, Paul clearly expected a wider reading in the congregation from the plural **you** used in: **1 Tim. 6:21; 2 Tim. 4:22; Titus 3:15.**

### Verses 1-2:

--**(1) *Paul, an apostle of Jesus Christ by the commandment of God our Savior and the Lord Jesus Christ, our hope. . .*** Paul's apostleship would add gravity to the doctrine and instruction of the epistle. Obviously, he didn't need to convince Timothy of his calling.

--Paul knew his apostleship was by the will of God, in fact, it was ordered by the Lord Jesus Christ directly. His apostolic ministry was an act of obedience to His Savior.

**\*Acts 26:19: *Therefore, King Agrippa, I was not disobedient to the heavenly vision,\****

--***Jesus Christ, our hope. . .*** Christians have no hope outside of anything connected to the person of Jesus Christ. He is our living hope.

--**(2) *To Timothy, a true son in the faith:. . . true son*** is rightly *genuine child*. There was no one Paul trusted more than Timothy. Timothy is named 17 times in 10 different epistles. He is Paul's son in the faith and most trusted companion, even though there was likely a thirty-year age difference between them. Timothy stuck with Paul to the very end.

### Verses 3-4:

--**(3) *As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine,***

--Paul gives Timothy a clear **charge**—which was a military term for strict orders—to charge this troubling segment of **some**.

--What are the **some** doing? They are currently and actively teaching **other doctrine**. The phrase **teach no other doctrine** is one word in the Greek (*heterodidaskaleo*) which is used one other time in **6:3** and translated **teaches otherwise**.

--Some think it was a coined phrase by Paul, and it simply means *to teach differently*. Paul is making it clear that Jesus' commands, the tradition passed down as apostolic doctrine, remained a clear and concise message. There was a correct interpretation and an incorrect interpretation. Beware of anyone who says otherwise!

--In the Pastoral Epistles, Paul calls the Christian message: *the faith, the truth, the sound doctrine, the teaching, the good deposit*, etc.

--The dangerous presence of different teaching is part of the reason there is no opening moment of thanksgiving or prayer as in other epistles. Like Galatians, Paul gets right down to business with Timothy.

--What does this different teaching look like?

--**(4) nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.**

--Scholars try to guess at the exact myths and false doctrines Paul is referring to, but it doesn't matter. In fact, Paul calls them **endless!**

--The false teachers were using the Old Testament and the apostolic deposit of truth as a jumping point for extra-biblical fables, speculations, and conspiracies. \*How many teachers today use the Scriptures as a hunting ground for all types of crazy ideas?!—blood moons, number codes, special Hebrew words with secret knowledge, extrabiblical books, etc.\*

--It is also important to notice that these different teachers were not *outside* of the church but *inside* of it. Two had already been excommunicated by Paul **(20)**!

--It wasn't just myths, but a mingling of God's Word with myths. It was like a poison!

--The other way to spot this false teaching was the fruit of it. **which cause disputes rather than godly edification which is in faith.**

--Non-biblical doctrine does not build up believers in practical life Christianity.

#### **Verse 5:**

--**Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith,**

--The end game of God's teaching is love. The language here makes these three descriptions of the same outcome.

--Love comes from God, but sound doctrine is the good soil it grows in. The doctrine of His love for us in Jesus Christ. Our capacity to love is the most direct evidence of our spiritual health. Shallow hearts mind their own things—their own life. Full hearts expand and spill over to God and others.

--Do we have love? For God? For others? For lovely things? For enemies? Love will show that we are *His* disciples.

--**a pure heart** is one that is unmixed. Not *what* we do but *why* we do it.

--**a good conscience** is one that isn't skewed or seared. This was a focus and guiding force for Paul the apostle. We typically call it *a clear conscience*.

**\*Acts 23:1+24:16: Men and brethren, I have lived in all good conscience before God until this day. . . I myself always strive to have a conscience without offense toward God and men.\***

--**sincere faith** is faith that isn't acting. Not belief *about* God, or even *in* God, but belief *on* God. Do we believe God?

--These are spiritual fruits of healthy, biblical doctrine.

#### Verses 6-7:

--**(6) from which some, having strayed, have turned aside to idle talk. . .** this group of **some** have gone astray. **Having strayed** literally means *having missed the mark*. They have changed their aim and angled from the good and right way.

--The outcome of their new path is **idle talk** or *meaningless words*. False teachers often speak a lot of religious words with shallow content. Saying nothing much, really well. Beware of preachers whose focus is on the art and not the content! *\*Preaching Sweet-tooth\**

--**(7) desiring to be teachers of the law. . .** Another motive behind their false teaching was to be seen as something. Reputation is a dangerous temptation. They envied the reputational position of the Jewish religious elites.

--It is not that they were themselves Judaizers, teaching that the law was still necessary. Instead, they were using the Old Testament Scriptures, and likely apostolic doctrine as well, as the basis for their myths, fables, speculations, and idle speech.

--They didn't desire to *communicate something* like the apostles. They desired to *be something*.

--**understanding neither what they say nor the things which they affirm. . .** Paul accuses them of speaking very confidently about things they didn't understand at all!

#### Verses 8-11:

--**(8) But we know that the law is good if one uses it lawfully. . .** Paul, always teaching with such godly balance, wants to be clear that there was no problem with the law in and of itself.

--**But we know. . .** Puts Paul and Timothy in contrast with those who confidently think they know but have no understanding.

--The law was **good** if it was understood **lawfully**—which means the law had a true purpose in the plans of God. The false teachers didn't understand the true purpose of the law in relation to sinners. The law was never meant to give righteousness. It was meant to convict sinners.

**\*Romans 7:7+12: What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. . . Therefore the law is holy, and the commandment holy and just and good.\***

--(9-10) Here we see a list of sins against God and man.

--***lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane. . .***

These are descriptions of those who disregard and disobey God's will. They are in conflict with God and His purposes in this world. They are ***profane***—without any sanctified place in life.

--Then Paul moves to some of the more blatant sins against our fellow man.

--***sodomites. . .*** is literally *man-bedders* and is also used in **1 Cor. 6:9**.

--***kidnappers. . .*** is used only here in the NT and was the word used in the day for slave-traders. Kidnapping to sell into slavery.

--***perjurers. . .*** has the idea of swearing to tell the truth but lying on purpose for some wicked end or false witness. A double-lie before God!

--***and if there is any other thing that is contrary to sound doctrine. . .*** the Greek word for ***contrary*** is often translated *adversaries*. All these things are in adversarial conflict with the teaching of Jesus Christ.

--***sound doctrine. . .*** means wholesome, sound, healthy, and safe doctrine. All "different" teaching from the true doctrine of Scripture will produce unhealthy spiritual life.

--(11) ***according to the glorious gospel of the blessed God. . .*** A low moral level will meet every minister and every Christian along their way. What we have in response is sound doctrine and the glorious gospel of the blessed God. Don't be afraid to respond with the only seed God has given to produce spiritual life!

--God is blessed in and of Himself. He doesn't need to go outside of Himself for blessing.

--The good news of God is glorious and is not in conflict with the law of God.

--***which was committed to my trust. . .*** Not because of Paul's personal righteousness, but as a divine stewardship that Paul took very seriously.

#### **Verse 12:**

--As Paul is thinking of the low moral condition of sinners and the glorious gospel and sound doctrine that can change them; his mind turns to all God's glorious gospel did for him personally.

--***And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry. . .*** Paul was so grateful for God's enablement and calling into service. He doesn't call without enabling! Both the calling and enabling come from Him.

--Where has God called you to be faithful right now? We don't need to be fearful or hesitant to serve God because He is the One who is sufficient. He enables all true servants. \*Are we *faithful*?—not merely smart, talented, or skilled.\*

**\*1 Corinthians 4:2: Moreover it is required in stewards that a man be found faithful.\***

**\*Luke 16:10: He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.\***

**Verse 13:**

**--*although I was formerly a blasphemer, a persecutor, and an insolent man. . .***

--What type of person does God enable and place into service? Sinners!

**\*Acts 9:4: *Then he fell to the ground, and heard a voice saying to him, 'Saul, Saul, why are you persecuting Me?'***

**\*Galatians 1:13: *For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.***\*

--Most of us have not sinned by actively fighting against God and His Church! Now God called that type of man to serve Him and the Church.

**--*but I obtained mercy because I did it ignorantly in unbelief.*** . . God had mercy on Paul. He didn't give Paul what he justly deserved.

--Paul thought he was serving God by persecuting the Church.

**\*Acts 26:9: *Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth.***\*

--Paul was an ignorant unbeliever; not an ignorant believer. Big difference!

**Verse 14:**

**--*and the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.***

--Paul says the super-abundant grace of Jesus overflowed his life of sin with faith and love! God's grace flooded every section of his life. This was more than mere mercy, but an act of true love and affection.

--In the end, this is the final word of all our testimonies! God has more grace than I have sin!

**\*Romans 5:20: *But where sin abounded, grace abounded much more,***\*

**Verse 15:**

**--*This is a faithful saying and worthy of all acceptance.*** . . This is the first of five such faithful sayings: **3:1; 4:9; 2 Tim. 2:11; Titus 3:8.**

**--*that Christ Jesus came into the world to save sinners.*** . . From what? Their sin! The salvation of sinners includes their life here after their moment of new birth.

**--*of whom I am chief.*** . . is this just words (**1 Cor. 15:9; Eph. 3:8**)? I don't think so. Paul saw himself as the foremost sinner because he hated Jesus Christ and His people the most.

--Paul is not afraid to call himself a sinner because he delights in magnifying God's grace and love. Paul knew himself to be a saved-sinner. Do we know it? Do we feel it?

**Verse 16:**

**--*However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.***

--Paul's personal salvation was evidence of God's heart toward all sinners. If Jesus Christ saved Saul and turned him into Paul, anyone can be saved and serve Jesus Christ.

--***all longsuffering*** is an expression of limitless longsuffering. How much longsuffering does God have? All of it!

**\*Acts 3:26: *To you first {Men of Israel (12)}, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.\****

--Those who put the Son of God to death were the first to receive His message of salvation!

--When we remember God's heart toward sinners, we will move in confidence with the gospel.

#### **Verse 17:**

--What is left to be said? Only praise! This doxology is the sinner's proper and natural response to the personal experience of God's grace and love.

--***Now to the King eternal.*** . . God will not *become* King. He always has been, always is, and always will be!

**\*Jeremiah 17:12: *A glorious high throne from the beginning is the place of our sanctuary.\****

--***Immortal.*** . . He alone is deathless and without decay. He is the only fountainhead of everlasting life.

--***Invisible.*** . . He is beyond our sight and comprehension. He is too limitless and pure a Spirit to be truly seen.

**\*1 John 4:12: *No one has seen God at any time.\****

--We have seen something *of Him*, but no man has ever seen *Him* in fullness. God has shown Himself truly in form or in part—Moses and glory; **Dan. 7: *the Ancient of Days***; Holy Spirit as a dove + 7 flames of fire; **Rev. 5: *Him who sat on the throne***; etc., but never is God seen in whole. --In Jesus Christ, we see God the Father most clearly.

**\*Colossians 1:15: *He is the image of the invisible God.*** . . \*

**\*John 14:9: *Jesus said to him, Have I been with you so long, and yet you have not known Me Phillip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?***\*

--What we know of God is true, but still only the tip of the iceberg!

--***to God who alone is wise.*** . . God's wisdom is evident in His plan of salvation. He is wise alone in the sense that God has no peer to "share" wisdom with. He is wise alone.

--Any lack, ignorance, or mistake would be a fault, an imperfection in the perfect One. God doesn't need our wisdom. If we had His wisdom, we would run our lives exactly the same.

--***be honor and glory forever and ever. Amen.*** Eternity. Ages upon ages.