

1 Timothy 1

Outline:

I. (1:1-2) Paul's greets Timothy

- A. Paul refers to himself as an "Apostle" of Jesus Christ
 - 1. In Greek, this word was typically used of an official envoy sent out with authority with a message or task
 - 2. Used in several ways in the New Testament
 - a. The Apostle of God
 - 1) (Heb 3:1) - Jesus is the Apostle of God
 - 2) Jesus is the only one sent directly by God
 - b. Those sent by churches as missionaries were Apostles of the church
 - 1) (Phil 2:25) - Epaphroditus was an apostle of the Philippian church (note: many translations translate *apostolon* as "messenger" here)
 - 2) (2 Cor 8:23) - There were apostles of various churches (note: many translations *apostoloi* as "messengers" or even "representatives" here.)
 - 3) Andronicus and Junias (Rom 16:6), Barnabas (Acts 14:14), and James the brother of Jesus (Gal 1:19) were apostles.
 - c. Those commissioned by Christ
 - 1) (Lk 6:13) - The twelve apostles of Christ
 - 2) (Gal 1:1; 1 Cor 1:1; Acts 9:15; 26:16f; etc.)- Paul of Tarsus
 - d. More information
 - 1) (Acts 13:1-2) - Paul and Barnabas appeared to have been either prophets or teachers before being commissioned as Apostles. Apostleship is a teaching role
 - 2) (1 Tim 2:7) - Preacher and apostle seem to be used almost interchangeably. Apostleship is a preaching role.
 - 3) (1 Cor 9:19-23) - Paul's purpose as an apostle was to identify with and share the Gospel to all people. Apostleship involves bringing the Gospel to people
 - 3. The character of Paul's teaching
 - a. Paul's apostleship is by the command of God and Christ
 - b. Paul's teaching carries authority as an Apostle of Christ
 - 4. Paul probably intended the letter to be public
 - a. His appeal to authority, which was probably not necessary for Timothy
 - b. Vouches for Timothy as a true child in the faith
- B. Paul refers to deity in two ways
 - 1. God our savior
 - a. There were other who were called "saviors," especially the Emperor
 - b. Ephesus was one of the centers for the emperor cult
 - 1) In the latter part of the first century, the temple to emperor Domitian was built in Ephesus
 - 2) Domitian wanted his subjects to refer to him as god during the latter part of his reign
 - 2. Jesus Christ our hope

- a. Our hope is not in anything else, but in Christ
- b. (Heb 11:1) Hope is closely related to faith
- c. "Our hope" was a common title for Christ in the post-apostolic church.

C. To Timothy

- 1. Paul refers to Timothy as his true child in the faith
- 2. (Acts 16:1-3) - Paul was Timothy's mentor in ministry
- 3. (2 Tim 1:2) - Paul had a close relationship with Timothy

D. The greeting

- 1. Grace
 - a. Play on words for the typical Greek Greeting
 - b. The typical Greek greeting was [χαίρω] *chaurō*, meaning, "joy"
 - c. Paul changes it to [χαρίζ] *charis*, grace.
- 2. Mercy
 - a. [ἔλεος] *eleos* - Mercy, compassion, sympathy
 - b. Paul only includes mercy as part of his greeting in his letters Timothy
- 3. Peace
 - a. Paul also includes the typical Jewish Greek greeting, [εἰρήνη] *eirēnē*,
 - b. In Hebrew, the greeting is, [שלום] *shalōm*, "completeness, soundness, welfare, peace."
 - c. In Aramaic, the greeting is, [שלום] *shēlam*, "welfare, prosperity."
- 4. Paul uses a greeting that speaks to both Jewish and Greek Christians.
 - a. This greeting implies that the church is multi-ethnic
 - b. It was God's intent that the church include people from every nation
 - 1) (Mt 28:19) Jesus said to make disciples of all the nations
 - 2) (Gen 22:18) God's plan was to bless all the nations through the seed of Abraham
 - 3) (Rev 5:9; 7:9) The Lord's redeemed are from every tribe, nation, and tongue

II. (1:3-20) Paul had urged¹ Timothy to instruct certain men not to teach strange doctrines²

- A. (1:3-11) Paul describes the nature of false teaching a sound teaching
 - 1. (1:3-4) Timothy should not pay attention to myths and endless genealogies
 - a. What we can know about these myths and genealogies
 - 1) Genealogies and stories in general
 - a) The ancient world was full of fables and tales
 - b) The ancient world had a passion for genealogies that traced people back to a prominent person
 - 2) Possible Gnostic teachings
 - a) Some interpret the genealogies to be the various emanations or aeons of Gnostic teaching
 - 1] The basic presupposition was that matter and

¹ From παρακαλέω - To beg, urge, encourage

² "Strange doctrines" is from ἑτεροδιδασκαλέω - *heterodidaskaleō*

- therefore the world was inherently evil
- 2] Since god was good, he could not have created the world and matter, and was pure mind
 - 3] In order to create the world, god had to send out an emanation of himself, which sent out another, and so forth, until one was so distant from god that he could create and deal with the world
 - 4] In order to reach god, a person needed to go through these emanations with a special kind of knowledge to get past them
 - 5] One of the religious practices that arose from this was asceticism, the destruction of all of the bodies desires, since matter was evil
 - 6] Another religious practice was hedonism, because the body, being evil, did not matter and what mattered was the mind.
- b) Full blown gnosticism didn't come into force until the second century
- 3) Possibly Jewish myths
 - a) (Tit 1:14) Myths are identified as Jewish in Titus
 - b) There was a body of Jewish myths and fanciful stories
 - c) Jewish scribes and teachers would construct stories about people from the genealogies of the Bible
 - d) (1 Tim 1:7) They wanted to be teachers of the law
 - b. The problem with these myths and genealogies
 - 1) They give rise to mere speculation, which is of no benefit
 - 2) They do not further the administration³ of God, which is by faith
2. (1:5) Paul describes the goal of "our" instruction
 - a. The goal of our instruction is love from a pure heart
 - 1) Love is from [ἀγάπη] *agapē*
 - 2) A pure heart indicates holy and pure motives
 - b. The goal of our instruction is a good conscience
 - 1) From [συνείδησις] *suneidēsis* - Consciousness, moral consciousness, or conscientiousness
 - 2) (Heb 9:14) - Conscience cleansed by blood of Christ
 - a) (Heb 8:10) God put law into minds and hearts
 - b) (Titus 3:5) Renewal by the Spirit
 - 3) Our conscience is our sense of right and wrong that governs our actions
 - 4) (1 Tim 4:2) The conscience can be defiled by sin
 - a) (Eph 4:17-19) Darkness and calloused heart
 - b) (Rom 1:21-22) Became fools
 - 5) The only way to be free from defilement of sin is through Christ
 - a) (Heb 9:14) Blood cleanses our conscience
 - b) (Tit 3:5) Washed and renewed us
 - c) (1 Pet 3:21) Appeal to God for a good conscience
 - c. The goal of our instruction is a sincere faith
 3. (1:6-7) Paul describes the men teaching strange doctrines
 - a. They have strayed from the goal of our instruction

³ From οἰκονομία - management of a house, task, work, responsibility

- b. They have turned aside to fruitless discussion
- c. They want to be teachers of the law but are not
 - 1) They do not understand what they are saying
 - 2) They do not understand what they make assertions about
 - 3) Simply put, they do not understand the law or its purposes
 - a) Apparently, they were misusing the law
 - b) Perhaps they were applying it to the wrong people
 - c) Perhaps they were applying it in the wrong way
- 4. (1:8-11) Paul describes the nature of the law
 - a. The law is good if one uses it lawfully
 - b. The law is not made for a righteous man
 - c. Paul lists who the law is for in a series of descriptive pairs
 - 1) The lawless and rebellious
 - 2) The ungodly and sinners
 - 3) The unholy and profane
 - 4) Those who kill their fathers and who kill their mothers
 - 5) The text ceases listing pairs and goes to a straight list of six:
 - a) Murderers
 - b) Immoral men
 - c) Homosexuals
 - d) Kidnappers
 - e) Liars
 - f) Perjurers
 - 6) And whatever else is contrary to sound teaching

The sound teaching is according to the Gospel of God
 - d. Paul was entrusted with the Gospel of God. What is the Gospel?
 - 1) In Greek [εὐαγγέλιον] *euangelion* - Glad tidings, good news
 - 2) In Hebrew [בְּשׂוֹרָה] *b'esorah* - Good tidings, good news
 - 3) Deeper into the use and definition
 - a) (1 Cor 15:1-4) - Death, burial, and resurrection
 - 1] If you limit it to that, you miss a bunch
 - 2] This is the center or focus of the Gospel
 - 3] Everything stems from this, but there is more
 - b) (Isa 60:1-6) Example of use
 - 1] Not just talking about individual salvation from hell
 - 2] Talking about something that affects all of life
 - 3] It will be a new day, a new chapter, a new order
 - 4] Jesus read from this in Lk 4:16-30
 - c) Gospel not just good news, but a type of good news
 - 1] "Hey look, it rained on the crops" - This is not called "Gospel"
 - 2] Was used of hope that reoriented life for the better
 - d) The word Gospel had both secular and Christian use
 - 1] It referred to an authoritative announcement of the fulfillment of a long awaited hope, signaling a new order
 - 2] Word used in pagan context of the birth of Caesar Augustus, since he brought a new order
 - 3] Jesus' "Gospel of the Kingdom" was most

- definitely a new order unlike any other
- a) (Heb 12:18-29) - New order in contrast to the Old Covenant
 - b) (Jn 18:36; 1 Cor 1:20; Rom 12:2; Eph 2:2) - New order in contrast to the world

- B. (1:12-17) Paul recounts the charge that Christ had made to himself
1. Paul is always overwhelmingly and thankfully conscious of his background and the power of God who changed him
 2. Paul recounts how the power of God was displayed in his life
 - a. Christ Jesus our Lord⁴ strengthened him
 - 1) Implies Paul was weak prior to this
 - 2) (Phil 4:4-13) - Paul speaks of strength through a godly perspective on things
 - 3) (Eph 1:18-21) - The strength through the resurrection
 - 4) (Eph 6:10-11) - Being strong against the schemes of the Devil
 - b. He considered Paul faithful
 - 1) Faithful [πιστός] *pistos* can mean "trustworthy"
 - 2) The Lord entrusted the ministry of the Gospel to Paul
 - c. He put Paul into service
 - 1) The Lord appointed Paul to service
 - 2) Paul never had a sense that he chose Christ, but that Christ chose him
 - 3) (1 Cor 12:28) Paul understood that all are "appointed" to ministry by Christ
 3. Paul was formerly in opposition to Christ
 - a. He was a blasphemer - Speak evil of, to insult, to slander
 - b. He was a persecutor
 - c. He was a violent aggressor
 - d. He was foremost of sinners
 - e. More details of his opposition
 - 1) Acts 9:1f - Paul "breathed" threats against Christians
 - 2) Acts 22:4-5 - Paul persecuted them to the death
 - 3) Acts 22:19 - Paul beat them
 - 4) Acts 26:10-11 - Paul tried to force them to blaspheme and pursued them even to foreign cities
 4. Paul was shown mercy
 - a. He had acted ignorantly in unbelief
 - 1) (Acts 23:1; 26:9) Paul thought he was doing the right thing
 - 2) (1 Cor 4:4) Ignorance was the circumstance, not the cause of forgiveness. God is the one who forgives.
 - b. The grace of our Lord was more than abundant
 - c. Christ Jesus came into the world to save sinners
 - 1) This is one of four "trustworthy statements" in Timothy and Titus
 - 2) The phrase, [πιστὸς ὁ λόγος] *pistos ho logos* suggests a saying that are not only credible, but need to be repeated
 - a) The phrase was used of certain saying in synagogue

⁴ The New Testament writers commonly referred Jesus as *kúrios*, "Lord," which was the Greek translation of the Hebrew *'adonai*, a title reserved only for Yahweh. In fact, instead of pronouncing the name of Yahweh, they would substitute *'adonai*, or in Greek, would substitute *kúrios*. "Jesus is Lord" is acknowledging Jesus as God.

- worship, such as the Shema
 - b) It is possible that certain "sayings" were repeated in Christian assemblies in a liturgical way as a reminder
 - 3) This saying was worthy of full acceptance
 - a) Not halfhearted acceptance
 - b) A person cannot save himself
 - c) (Eph 2:8-10) - Salvation is ultimately God's work
 - 4) Other trustworthy statements: 1 Tim 3:1; 4:9; 2 Tim 2:11; Tit 3:8
 - d. So that Jesus could demonstrate his perfect patience as an example
 - 1) This demonstration was for those who would believe
 - 2) Paul's changed life is an example not of what Paul can do, but of Christ's mercy and patience
 - a) If the Lord can reach Paul, he can reach anyone
 - b) Paul's life became a sermon on the grace of God
5. Doxology
- a. As Paul does often in his letter, he praises God
 - b. Refers to him in several ways
 - 1) The King Eternal⁵ - God is always the King from age to age
 - 2) Immortal - God never dies. Death is contrary to his nature.
 - 3) Invisible - God is supernatural
 - 4) The only God - There is only one God
 - c. To him be
 - 1) Honor - Honor, respect, value
 - 2) Glory - Glory, splendor, grandeur, brilliance
 - 3) Forever
 - d. Amen
 - 1) [ἀμήν] *amēn* - Hebrew loan word. Root meaning is trust, faith, or belief
 - 2) Jesus often used it to introduce a teaching, *amēn, amēn* "Truly truly" I say to you...
 - 3) The verb form [ἰσᾶν] *āman* is used in places like Gen 15:6 - Abraham *believed* God...
 - 4) Became a liturgical ending to prayers
- C. (1:18-20) Paul renews his command to Timothy
- 1. Paul states the purpose of his writing in these verses
 - 2. Paul entrusts his command to Timothy
 - a. Command [παράγγελία] *parangelia* means command, order, charge, or instruction, depending on the context
 - b. The word has authority behind it
 - c. The word may have a military flavor behind it, especially with the phrase, "fight the good fight."
 - 3. The command was in accordance with prophecies concerning Timothy
 - a. (Acts 13:1-3) This may have been similar
 - 1) Prophets and teachers in Antioch
 - 2) The Spirit set apart Barnabas and Saul for a mission
 - 3) Perhaps it was similar for Timothy

⁵ αἰώνων - Literally, "of the ages"

- b. (1 Tim 4:14) - Perhaps Timothy's appointment to his mission
 - 4. Fight the good fight - Gives the passage a military flavor
 - a. It is by keeping faith
 - 1) Faith is used in two ways
 - a) Faith as a belief system - "The Christian faith"
example: Jude 3
 - b) Faith as in trust or belief
example: James 2:20-23
 - 2) Faith includes intellectual content and commitment to it
 - 3) "Keeping faith" means faithfulness to God
 - b. It is by keeping a good conscience
 - 1) A good conscience is one that has learned the truth
 - 2) A weak conscience is one that is sincere but believes in what is not so
 - a) (1 Cor 8:4-13) - A weak conscience can sin in conscience but not break an actual rule
 - b) (Rom 14:3) - God accepts those weak in the faith as long as they do not violate their conscience
 - 3) A seared conscience is one no longer sensitive to the truth and rejects it
 - a) (1 Tim 4:1-2) - Pay attention to doctrines of demons
 - b) (Tit 3:9-11) - The opinionated heretic to be rejected
 - c) (Eph 4:17-21)
 - a] Note the contrast between callousness and truth
 - b] There is a connection between sound teaching and good conscience
 - c] At the root of the problem is false teaching
 - 4) Too keep a good conscience is to love the truth of God
 - c. Some did not do this and shipwrecked their faith
 - 1) The metaphor suggests a lack of good seamanship
 - 2) Suggests not staying on course, or getting too close to the shore
 - 3) Suggests a journey that has been halted or abandoned
 - d. Examples of those who did not do this: Hymeneus and Alexander
 - 1) They were handed over to Satan
 - a) (1 Cor 5:5) Similar phrase is used to describe withdrawal of fellowship
 - b) This is a descriptive phrase
 - 1] It is withdrawal from Christian fellowship
 - 2] It is withdrawal from support, help, hospitality, etc
 - 3] It is to be left to the world
 - 2) Purpose
 - a) They evidently had been blaspheming in some way and needed to be taught not to
 - b) Another purpose, according to 1 Cor 5, is to keep sin from spreading as leaven does in dough.
5. All of this highlights the seriousness of Paul's instructions to Timothy

III. Lessons and Insights

Speculation vs. Faith

1. What does it take to nourish Christian faith?
2. What sorts of things weaken or can wreck Christian faith?
3. Can scripture ever be used in a way that destroys or weakens faith?
4. What regular practices can strengthen a person's faith and avoid weakening it?

The goal of Christian instruction

5. Describe the goal of Christian instruction according to this passage.
6. What are some ways Christian instruction might fall short of this?
7. What are some possible ways to evaluate whether Christian instruction is meeting its purpose?
8. What are the sources of Christian instruction in your life?
9. What are some ways you might apply this to how you receive and give instruction?

The call of Christ

10. In what condition was Paul in when he was called by Christ?
11. How does the call of Paul demonstrate the purpose of Christ?
12. How is Paul's conversion an example to those who have not committed to Christ?
13. How was Paul's attitude changed after his conversion?
14. How does Paul's conversion affect how you see yourself in light of Christ and the world?