

First Timothy

Introductory Remarks

1:1-2

1:1 **Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope**

- A. Paul is the author of this epistle.
- B. As an apostle of Jesus, he wrote with authority by inspiration.
- C. Paul was made an apostle by the commandment of God and Jesus.
 - 1. The word for 'commandment' means, "Injunction, decree, or mandate; an authoritative command."
 - 2. It was a command from God for Paul to serve as an apostle.
 - 3. He did not disobey God's command – and, neither should we!
- D. God is designated as "our Savior" – "Deliverer" or "Preserver." *{This specific word is used only of deity in the New Testament.}*
- E. Jesus is designated as "our hope" – "Expectation, confidence; joyful and confident expectation."
 - 1. Jesus is the personification of man's hope.
 - 2. He is not just its source or provider, but He is the substance of hope itself.
 - 3. Note that in spite of the trouble in Ephesus and the danger of false doctrine, Paul begins this letter with hope.

1:2 **Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord**

- A. The name Timothy means, "Honoring God," "Dear to God," or "Valuable (precious) to God."
- B. When Paul referred to Timothy as his "own" son in the faith, he meant that Timothy was his legitimate, genuine, true spiritual offspring (convert).
- C. Grace (receiving what one does not deserve) and mercy (not receiving what one does deserve) bring peace (tranquility of heart in one's salvation and blessings).
- D. God and Jesus are united as the source of man's blessings.

The Charge Against Error

1:3-11

1:3 **As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine**

- A. Read Acts 20:17-38.
- B. Paul had warned the elders in Ephesus of the danger of doctrinal error.
- C. Now, the danger had arrived and Timothy was placed in Ephesus to stand for the Truth and to fight against error.
- D. Timothy was to deliver a message to those who taught error – meaning that he was to charge, enjoin, or order them.

1. Timothy's message was authoritative because he was a teacher of Truth (cf. 4:14; 2 Tim. 1:6).
 2. Yet there was also authority in the fact that it was commanded by an apostle of Jesus.
 3. Today, our authority comes from the Scripture – the apostles' doctrine which is the Word of God (2 Tim. 3:16).
- E. The phrase 'teach other doctrine' is one word in the Greek and it means "to instruct differently" or "to teach a different doctrine."
- F. Man has no authority to teach as the Gospel anything that is different from the doctrine of Christ (cf. Gal. 1:6-9; 2 John 9-11).

1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do

- A. Not only were they not to teach error, they also were not to give heed to it.
1. The Greek word for 'give heed' means, "To bring near; to bring a ship to land."
 2. Thus, it means to turn the mind toward, to hold the mind toward, or to give attention to something.
 3. When Jesus said, "Take heed" (Matt. 6:1; Luke 17:3) or "Beware" (Matt. 7:15; 10:17; 16:6), that meant that one was to devote his mind and will toward what the Lord instructed.
 4. When God's Word says not to give heed, one must not allow himself to focus on or be swayed by those things.
- B. The word for 'fables' is *muthos* (μῦθος) and refers to "a story, a fiction, or a tale."
1. This word is used in 4:7; 2 Timothy 4:4; Titus 1:14; and 2 Peter 1:16.
 2. It refers to "old wives' tales," "Jewish fables," and stories devised with cunning to trick or deceive.
 3. Here it may refer to any of the above, other Gnostic legends, additions to the Old Law, fanciful interpretations of God's Word, or false doctrine in general.
- C. Endless genealogies refer to the tracing by generations engaged in especially by the Jews.
- D. The problem with these is that they only produce questions – endless searching for answers that cannot be found.
- E. In contrast is "godly edifying which is in faith."
1. This phrase actually means, "The ordering or dispensation of God."
 2. The Greek word for 'edifying' means, "The management of a household or household affairs."
 3. The divine plan of salvation – revealed in the Word and verified in the world – can be easily learned, understood, and obeyed.
 4. Why would one waste time on the myths of men instead of focusing on the Truth of God?

1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned

- A. The goal (end) of Paul's charge (commandment) was love (charity), a good conscience, and genuine faith.
- B. This is the opposite of that which is produced by error and false teaching.

- C. Note that true, Bible love is the goal, but it is produced by three things:
 - 1. A pure heart is a clean mind.
 - a. An impure mind cannot produce true love (Matt. 12:33-35; 1 Pet. 1:22).
 - b. Purity of heart is just as important as purity of life (Jam. 4:8; Matt. 5:8).
 - 2. A good conscience is an upright discernment of morality.
 - a. The conscience must be trained properly (cf. Acts 23:1; 24:16; Titus 1:15; Heb. 9:14; 1 Pet. 3:21).
 - b. The conscience never must be violated (Rom. 14:20-23).
 - 3. An unfeigned faith is a genuine, sincere belief and trust in God.
 - a. Genuine faith is based upon Truth (Rom. 10:17).
 - b. Genuine faith requires pure motives (cf. Phil. 1:15-18).
- D. The goal of preaching the Gospel is love – true love for God and one’s neighbor.

1:6-7 From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm

- A. Some “missed the mark” and turned away from Truth for error.
 - 1. Note that false doctrine is not self-perpetuating.
 - 2. The spreading of error requires people.
 - 3. Those who teach error must be confronted and corrected.
- B. The Greek word for ‘swerved’ is related to the word for ‘sin’ and means, “To deviate from truth; to miss the mark.”
- C. “Vain jangling” literally means, “Empty talk; random talk, babble.”
 - 1. Consider how much time and energy is devoted to empty religious talk.
 - 2. Consider how much time is wasted on words without profit – TV, radio, internet, etc.
 - 3. Consider how many empty words fill the pulpits throughout the world.
- D. These desired to have a name as “teachers of the law” (cf. Matt. 23:1-10; Acts 15:1; Rom. 2:19-21).
- E. However, they did not even understand what they were teaching.
 - 1. They did not understand the Law of Moses (Matt. 15:14; John 3:9-10; Acts 8:30; etc.).
 - 2. They did not understand that the Law of Moses was no longer in effect (Gal. 5:3-4; etc.).
- F. They did not even comprehend or believe the things that they confidently affirmed to be true!

1:8-11 But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.

- A.
- B.
- C.