

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Outline of 1 Timothy

INTRODUCTION (1Ti 1:1-2)

I. CHARGE CONCERNING SOUND

DOCTRINE (1Ti 1:3-20)

A. TEACHING SOUND DOCTRINE (1Ti 1:3-11)

B. THANKSGIVING FOR THE LORD'S GRACE AND MERCY (1Ti 1:12-17)

C. TIMOTHY'S RESPONSIBILITY (1Ti 1:18-20)

II. GENERAL INSTRUCTIONS CONCERNING THE CHURCH (1Ti 2:1-3:13)

A. THE PRACTICE OF PRAYER (1Ti 2:1-8)

B. INSTRUCTIONS FOR WOMEN (1Ti 2:9-15)

C. QUALIFICATIONS FOR CHURCH OFFICERS (1Ti 3:1-13)

1. For bishops (1Ti 3:1-7); For deacons (1Ti 3:8-13)

III. ADVICE TO TIMOTHY (1Ti 3:14-4:16)

A. PAUL'S PURPOSE IN WRITING (1Ti 3:14-16)

B. REMEMBER THE SPIRIT'S WARNING OF APOSTASY (1Ti 4:1-6)

C. EXERCISE YOURSELF UNTO GODLINESS (1Ti 4:7-16)

IV. INSTRUCTIONS CONCERNING MEMBERS OF THE CHURCH (1Ti 5:1-6:19)

A. MAINTAIN PROPER RELATIONSHIPS (1Ti 5:1-2)

B. CONCERNING WIDOWS (1Ti 5:3-16)

C. CONCERNING ELDERS (1Ti 5:17-25)

D. CONCERNING SERVANTS (1Ti 6:1-2)

E. CONCERNING TEACHERS MOTIVATED BY GREED (1Ti 6:3-10)

F. CONCERNING THE MAN OF GOD HIMSELF (1Ti 6:11-16)

G. CONCERNING THE RICH (1Ti 6:17-19)

CONCLUDING CHARGE TO TIMOTHY (1Ti 6:20-21)

Pastoral Epistles – 1 & 2 Timothy; Titus – Epistles written to pastors and leaders in the early church instructing them in their oversight of the local church. It is recommended that these epistles be read at least once a quarter by those in leadership. These epistles are so needed by each and every Christian to know what the early church was to be and how it was to be led. The theme of the epistle is summed up well in 1Ti 3:14-15 *These things I write to you, though I hope to come to you shortly; [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 the truth.* Paul instructing Timothy on how the church should function and how mature men and women of God should interact in it. Specifics are given on developing and recognizing Godly leadership and avoiding false doctrine in the church. Paul insists that Christian maturity should be expected in leadership, while it developed in the lives of all believers. Paul offers Timothy a whole list of extremely practical advice for leading a church. As he faced the problems and hardships of ministry in a local church. Timothy must have repeatedly read Paul's letter for the valuable insight sin offers.

1 Timothy 1:1-20 – Overview - Timothy wanted to resign, and Paul's first burden was to encourage him to stay on and finish the task. Paul encourages young Timothy by reminding him of his position before God and of the fact that God would see him through to victory.

I. God Has Entrusted You with a Ministry (1Ti 1:1-11) Timothy was not at Ephesus because Paul put him there. It was *God* who entrusted him with ministry in that important city. God had committed a ministry to Paul's trust (1Ti 1:11), He had given Timothy a special stewardship, and He expected him to be faithful. The false teachers at Ephesus were ministering their own program, not a stewardship that God had given them. A steward's first responsibility is to be faithful to his master (1Co 4:1-7). There were false teachers at Ephesus who were trying to make a name for themselves as teachers of the Law but who did not know what they were talking about. They had turned away from the truth of the Word and were listening to fables (myths, 1Ti 1:4) and endless genealogies, raising more questions than they could answer. What a picture of some teachers today! Their “ministries” do not build up Christians or the local church, but instead foster arguments and divisions. In 1Ti 1:5, Paul contrasts the false teachers and their ministry with that of the true steward of God's grace. The object of God's steward is to see people love one another with a love that comes from a pure heart, a good conscience, and a sincere faith. But these false teachers were promoting endless divisions and empty talk! Paul explains to Timothy the significance of the Law. “God did not give the Law to save people,” he points out, “but to show people how much they need to be saved.” There must be a lawful use of the Law. In 1Ti 1:9-10, Paul lists the sinners who are convicted and condemned by the Law. God had entrusted Paul and Timothy with a glorious Gospel, not a system of laws “Sound doctrine” (1Ti 1:10) literally means “healthy teaching,” that is, teaching that promotes spiritual health. Paul warns that false teachings eat “as a gangrene.”

II. God Will Enable You to Do Your Work (1Ti 1:12-17) - Paul refers to himself as an example of one whom God enabled, by grace, to serve effectively. Timothy was disturbed because he thought he was too young and lacked the necessary qualifications for the ministry. “Look at me!” says Paul, always careful to give God the glory. “I was a blasphemer and murderer before God saved me! If the grace of God can make a missionary out of a murderer, then it can make a success out of you!” Anyone who serves the Lord (and all believers ought to be servants) needs to depend on the grace of God. We are saved by grace (Eph 2:8-9), but we also serve through grace (Rom 12:3-6). In 1Ti 1:14, Paul lists the three motivating forces in his life: grace, faith, and love. His love for Christ and for lost sinners constrained him to labor (2Co 5:14); his faith in Christ empowered him (Eph 1:19); and the grace of God worked in his life, enabling him to serve God (Heb 12:28). Paul considered his salvation a pattern (example) of what God would do for lost sinners, especially his beloved Israel.

III. God Has Equipped You for Battle (1Ti 1:18-20) - The Christian life is a battleground. Timothy had been enlisted by God as a Christian soldier (2Ti 2:3-4). Paul reminds the young pastor of his ordination years ago. “God would not call you without first equipping you!” encourages Paul. “The fact that His Spirit set His seal upon you is proof that God will see you through the battles ahead.” See Php 1:6. He was to use the Word of God as a sharp two-edged sword to overcome Satan (Eph 6:17; Heb 4:12). It is not enough, however, to have correct doctrine; the Christian soldier must also have correct living (“faith and a good conscience,” 1Ti 1:19). Paul mentions the conscience (to know with) several times in his pastoral letters to Timothy and Titus (see 1Ti 1:5, 1Ti 1:19; 1Ti 3:9; 1Ti 4:2; 2Ti 1:3; Tit 1:15). Conscience is that inward judge that bears witness of our actions (see Rom 2:15). It is possible for a believer to maintain orthodox doctrine while living in hidden sin; and this is the way to spiritual shipwreck. To “thrust away” conscience is to open the door to sin and Satan. A “pure conscience” becomes a “defiled conscience” and ultimately could become a “seared conscience” without spiritual sensitivity at all. Paul named two men in Ephesus who might give Timothy trouble: Hymenaeus (2Ti 2:17) and Alexander (2Ti 4:14). These two men had been a part of the Ephesian church, and Paul had disciplined them because of their blasphemy, probably teaching false doctrine. The word “learn” in 1Ti 1:20 means “to learn by discipline,” suggesting that Satan would deal with them through adverse circumstances. It was not easy for young Timothy to face these men with God's truth, but he had to do so to preserve the purity and power of the church. There would be less false doctrine today if Christians had withstood false teachers yesterday.

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Greeting:

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

1Ti 1:2 To Timothy, a true (legitimate, genuine) son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord.

Warning Against False Teachers - 1Ti 1:3 As I urged (begged) you when I went into Macedonia— remain in Ephesus that you may charge some that they teach no other doctrine (Apostles’ doctrine - teaching leading to godly edifying – faith), 1Ti 1:4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.

v. 1 Introduction. - The identity of the author, *Paul, an apostle* (one sent) *of Jesus Christ*, emphasizing his credentials (*apostle*) and authority (*by the commandment* (Divine degree – the only time; **an edict of heaven**) *of God*). He did this both as a personal encouragement to Timothy and so the letter could be used as a letter of reference before any erring Ephesian Christians. After Paul’s leaving, he left Timothy at Ephesus in charge of affairs, especially to watch over the Christian doctrine, as his own personal representative. He knew that Timothy had a tough job to carry out, so he hoped that this letter would both equip and encourage him in the task. **by the commandment of God: Our Savior:** Paul made the identity of real *Savior* clear. Also this shows that Paul was a chosen vessel. He did not self-appoint or promote himself or follow a suggestion by man. **1 Timothy** is thought to have to been **written 67AD, about 4 years after Paul’s being acquitted in Rome and about 3 years after Nero’s burning of Rome in July 19, 64AD, blaming it on the Christians.** It tells us **how to live in the face of hostility and persecution**, not too different from the world today. Timothy was an early Christian evangelist and the first first-century Christian bishop of Ephesus. Eusebius tells in a few years that **Timothy was dragged through the streets of Ephesus and stoned to death.** *God our Savior and the Lord Jesus Christ, our hope,* Who is our Savior and our hope! He is our hope, an immovable anchor to our soul! We have no one else or nothing else! **What’s your hope?**

v. 2 The identity of the recipient, Timothy, a spiritual son in the faith, because having met Timothy, **Act 16:1** *Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.* Paul began a spiritual relationship with Timothy, much as a father and son. Timothy was a resident of Lystra. From his youth he was taught in the Scriptures by his mother, Eunice, and grandmother. **Grace, mercy** (mercies new every morning! - considering insane Nero, Christians burned at the stake), **and peace:** This is a familiar greeting of Paul in his letters to congregations. But, there is a difference. When Paul wrote to the churches, he just greeted them with **grace and peace.** To both Timothy and Titus he added **mercy** to the greeting.

vs. 3-4 Timothy’s job was difficult, but Paul wanted him **to remain in Ephesus** and continue the work. Paul **urged** Timothy to do this when the apostle left Ephesus. Timothy wanted to give up and leave Ephesus. God, often allows us to be in difficult situations, whereby we must set our minds to meet the challenge, or we will surely give up. **That you may charge some that they teach no other doctrine:** Paul left Timothy with an important job to do, making it all the more important that he **remain in Ephesus.** The job was to make sure that **no other doctrine** (**Luke 24:46-47; Acts 4:24; 1 Cor. 15:1-4**), which is so important to God and to us, was taught in Ephesus. Paul did this because. **That you may charge some:** Paul’s concern was not that Timothy himself would teach wrong doctrine but that others would allow the spreading of false doctrine. Timothy had to stand firm against difficult people and **charge** (to give an order) **some that they teach no other doctrine.** No wonder he felt like leaving Ephesus. **Nor give heed to fables and endless genealogies:** It seems that the great danger of these teachings (**fables and endless genealogies**) was that they were silly distractions which are dangerous, because they take the place of **godly edification which is in faith.** Paul wanted to prevent the corruption that comes when people grant authority to **fables and endless genealogies** instead of true doctrine. **Cause disputes rather than godly edification:** The eventual fruit of these man-made diversions is evident. They don’t build up the body of Christ in faith.

v. 1 We note the identity of the writer; his authority (*an apostle of Jesus Christ by the commandment of God!*) and that *God our Savior and the Lord Jesus Christ, is our hope!* This is more than just a personal letter to a close friend. It is an apostolic instruction by the Holy Spirit for the whole body of Christ. Who/what is your hope?

v. 2 Not only the familiar, *grace and peace*, as to others. **Mercy -** When we pray for ministers, we must be more than ordinarily earnest for them with God. **These three are joined together only in the Epistles of Timothy and Titus.”**

vs. 3-4 **Remain** is such an important term. There are times when the Lord directs us to go and times when we are to remain. We are to be just obedient to remain as we were to go! They key is to be sensitive to the calling and obedient to the will of God. We are not to heed fables and endless genealogies, which result in causing more questions. All teachers should be aware of the overall end desire to have the result of their teaching, producing answers rather than questions.

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

1Ti 1:5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith.

1Ti 1:6 from which some, having strayed (swerved, moved aside), have turned aside to idle talk,

1Ti 1:7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

1Ti 1:8 But we know that the law is good if one uses it lawfully,

v. 5 The purpose of the commandment: The purpose of the law is found in its inward work upon the heart, not in mere outward observance. Without this understanding, it is easy to become shallow legalists, who are only concerned with how things look on the outside. **Love from a pure heart:** Likely the problem in Ephesus was along Jewish-type legalistic lines - Jesus Christ and keeping the law and circumcision. They misunderstood the commandment and the law. Love is the end of the commandment or the bottom line to it! If spending time in God’s word isn’t producing **love from a pure heart, a good conscience, or sincere faith** in us, something is wrong. Legalism may make us **twist God’s word**, so that instead of showing **love** we are harsh and judgmental; instead of having a **good conscience** we always feel condemned knowing we don’t measure up; and instead of **sincere faith** we practically trust in our own ability to please God. **Rom 13:8-10** *Owe no one anything except to love one another, for he who loves another has fulfilled the law. [9] For the commandments, "YOU SHALL NOT COMMIT ADULTERY," "YOU SHALL NOT MURDER," "YOU SHALL NOT STEAL," "YOU SHALL NOT BEAR FALSE WITNESS," "YOU SHALL NOT COVET," and if there is any other commandment, are all summed up in this saying, namely, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."* [10] *Love does no harm to a neighbor; therefore love is the fulfillment of the law.*

v. 6 Idle talk: Meaningless babble; vain speculations about the Scriptures, which may have analytical and entertainment value but were never meant to be our spiritual diet. **Understanding neither what they say nor the things which they affirm:** The problem people in Ephesus did not even understand the implications of their own teaching.

v. 7 understanding neither what they say nor the things which they affirm (confidentially teaching and agreeing that something exists and is true) – Some desire to be teachers of the law; but they don’t understand what they say, what they teach, nor the things that they **affirm** to be true. They don’t understand the law. They want to teach the law. They want to put people in bondage to the law.

v. 8 But we know that the law (of Moses) is good if one uses it lawfully, - The purpose of the law was not to make you righteous! It wasn’t to give you a set of rules that if you will keep these, then you will be righteous before God. That’s not the purpose of the law, although that’s the way many people teach the law. God’s standard for righteousness. If you want to be righteous before God, these are the things that you must do and you must not do. But that isn’t using the law, lawfully. The purpose of the law was to make the whole world guilty before God, not righteous before God, causing all of us to realize that I am guilty. I have broken the law of God. I’m guilty, so that I do not try to exonerate myself by righteous deeds or by now keeping the law. But realizing that I am guilty. All I can plead is, God, I’m guilty! Please forgive me! The law was intended by God to drive you to Jesus Christ, realizing that you can’t keep it. Realizing that you are a sinner! You are guilty before God. It drives you to the provision that God has made for guilty people and that’s the death of His Son on the cross for our sin.

v. 5 LOVE, This is the end of the commandment or the bottom line! This is the most important thing. It’s love out of a pure heart and of a good conscience, and of faith unfeigned-- pure faith, not some homey faith, pure faith. That’s the bottom line! It’s having love out of a pure heart, loving one another.

v. 6 Idle talk - There is no profit or value to it. Paul is telling Timothy to avoid these kinds of things. We need to heed that instruction as well!

v. 7 We need to be sure when expressing any personal opinion, not fully supported by Scripture, that it is made clear this is our opinion only, and from the Scriptures.

v. 8 So the law is good if you use it lawfully for the purpose, which God gave it. The law was never given as a measure by which I can become accepted by God, if I will do these things and not do these other things, by the works of the law. Paul said by the law, shall no flesh be justified. Paul said. He also declared if you are seeking to be righteous by the law, then Christ died in vain

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

1Ti 1:9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 1Ti 1:10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

1Ti 1:11 according to the glorious gospel of the blessed God which was committed to my trust. Christ Jesus Came to Save Sinners

1Ti 1:12 And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry,

1Ti 1:13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy (He mercied me!) because I did it ignorantly in unbelief.

1Ti 1:14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.

vs. 9-10 For the lawless and insubordinate, for the ungodly and for sinners: The law of Moses is made for the unrighteous, for sinners! Look at the list: *the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine*, The last phrase *any other thing that is contrary to sound doctrine* is there as a “catchall”, just in case a person’s unrighteousness is not specifically mentioned in the list.

v. 11 According to the glorious gospel of the blessed God: Though the law cannot bring righteousness, *the glorious gospel of the blessed God* can - a gospel that, in the words of Paul, was **committed to his trust**. He sensed his responsibility to preserve and guard the gospel. *According to the glorious gospel* (this is in contrast), *the glorious gospel of the blessed God, which was committed to my trust*. It wouldn’t be good news to say that you have to keep these things in order to be righteous before God, because you can’t keep them.

v. 12 I thank Christ Jesus our Lord who has enabled me: Paul was entrusted with the gospel because Jesus **enabled** Paul, and Paul thanked Jesus for that enabling. Paul was enabled for this ministry because he was *counted . . . faithful* for the ministry. Faithfulness made Paul “usable” by God. Now this is something that you find is always true! Whatever God calls you to do, He never calls you to do anything but what He will not enable you also to do it! God’s commands are God’s enabling! And many times the Lord asks us to do things that are impossible. At that point I have to make a decision, do I try to obey or do I just beg off, declaring my weakness and my inability?

vs. 13-14 Although I was formerly: Paul’s past did not disqualify him from serving God. God’s mercy and grace were enough to cover his past and enable him to serve God. We should not feel that our past makes us unable to be used by God. Here, Paul gives Timothy another reason to **remain in Ephesus**. Timothy likely felt unworthy or incapable of the work. These words from Paul assured Timothy, “If there is anyone unworthy of disqualified, it should be me. Yet God found a way to use me, and He will use you also as you **remain in Ephesus**.” *Because I did it ignorantly in unbelief: Ignorance and unbelief* never excuse our sin, but they do invite God’s **mercy**, because sin in **ignorance** and **unbelief** makes one less guilty than the believer who sins knowingly. Yet it was not Paul’s **ignorance** that saved him; it was the **exceeding abundant** grace of God (God’s unmerited favor).

vs. 9-10 that the law is not made for a righteous person! God made it that way so that none of us would boast. Nor none of us could boast in the things that we had done or were doing for God. There is no place for boasting because Jesus is our righteousness. It is by faith in Him. I glory in Jesus Christ for what He has done for me! For what I could not do for myself, that is have a righteous standing before God, **He has done for me! And as I am in Him and as I put my trust and faith in Him, God accounts me righteous!**

v. 11 The good news is that God forgives us and that by our faith and trust in Jesus Christ, God accounts us righteous! That’s the glorious gospel to which God committed unto Paul!

v. 12 Now many times the Lord calls us to do things and we end up telling Him why we can’t. We give Him all the excuses and reasons why that’s an impossibility. I’ve tried, you know. I just can’t. And there’s just no way. We, you know, are arguing with the Lord, rather than willing to obey the command. He enabled me, Paul said, counting me faithful. He put me in the ministry that I be an enabling of the Lord.

vs 13-14 How awesome and great is the supply of mercy and grace from our Lord Jesus Christ. How thankful are we for this?

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

1Ti 1:15 This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

1Ti 1:16 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.

1Ti 1:17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

v. 15 *This is a faithful saying and worthy of all acceptance:* This unusual phrase introduces a statement of special importance. Paul used this phrase 5 times - all in the Pastoral Epistles. ***Christ Jesus came into the world to save sinners:*** *Jesus came to save sinners*, not those living under the illusion of their own righteousness. It is the sick who need a physician (*Mar 2:17*). Since Jesus came into the world to save **sinners**, this is the first necessary qualification for being a child of God - being a sinner. Sinners are not disqualified from coming to God, because Jesus came to save them. We also see the great danger in taking the terms sin and sinner out of our vocabulary. Some preachers deliberately do this because they don't want to offend anyone from the pulpit. But if Jesus came to save sinners, shouldn't we identify who those sinners are? How else will they come to salvation. ***Of whom I am chief:*** Paul's claim to be the **chief** of sinners was not an expression of some super-pious false humility. He genuinely felt his sins made him more accountable before God than others, because he was responsible for the death, imprisonment, and suffering of Christians, whom he persecuted before his life was changed by Jesus.

v. 16 *However, for this reason I obtained mercy:* A man as bad as Paul **obtained mercy**. This means that the door is open to others who are not as bad sinners as Paul was. ***As a pattern to those who are going to believe on Him:*** This explains another reason why God loves to save sinners. They become a **pattern** to those who are **going to believe on Him**. God wants others to see what He can do by working in us.

v. 17 *Now to the King eternal:* Paul could not think of how bad he was, and how great the salvation of God was, and how great the love of God was, without simply breaking into spontaneous praise. ***The King eternal, immortal, invisible, to God who alone is wise:*** This outburst of praise shows that Paul both *knew* God and that he *loved* God. Paul knew God to be **the King eternal**, ruling and reigning in complete power and glory; to be **immortal**, existing before anything else existed, and being the Creator of all things; to be **invisible**, not completely knowable by us; we can't completely figure out God, or know all His secrets; He knew God **alone is wise**, that He is God - and we are not. We think our plans and insights are so important, but only God really knows and understands all things. ***Be honor and glory forever and ever:*** Knowing all this about God, Paul couldn't stop praising Him. If we ever have trouble worshipping God, it is because we don't know Him very well.

v. 15 **Even those who recognize that Christ's work is to save admit that it is more difficult to believe that this salvation belongs to sinners. Our mind is always prone to dwell on our own worthiness and, as soon as our unworthiness becomes apparent, our confidence fails.** ***Luk 19:10 for the Son of Man has come to seek and to save that which was lost."*** ***Rom 3:23 for all have sinned and fall short of the glory of God,*** ***Paul's progression of recognizing his sin and need of repentance! – 1 Cor. 15:9 – least of the apostles; Eph. 3:8 – least of all the saints; 1 Tim. 15 – chief of all sinners!***

v. 16 This truth - the doctrine - that changed Paul's life was the truth he commanded Timothy to guard earlier in the chapter.

v. 17 This description of God gave Timothy still another reason to **remain in Ephesus**. He could and should stay there when he considered the greatness of the God who he served. This great God is worthy of His service and can empower his service in Ephesus. This description should also be an encouragement for us!

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

1Ti 1:18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,

1Ti 1:19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,

v. 18 *This charge* (*parangelia* - is a military word, referring to an order from a commanding officer) **I commit to you:** At the same time the words *son Timothy* express a note of fatherly love. Paul is serious, but full of love. **According to the prophecies:** Paul wanted Timothy to consider what the Holy Spirit had said to him through others in the past, and receive the courage to **remain in Ephesus** from those. Apparently God had spoken to Timothy through others through the gift of prophecy and the words were an encouragement for Timothy to stay strong in the difficulty right in front of him. It may have been a description of Timothy’s future ministry; it may have been a warning against being timid in his work for God. Whatever it was, God wanted Timothy to draw strength from it in his present difficulty. **That by them you may wage the good warfare:** The focus is not the prophetic word Timothy heard in the past. The focus is on battle right in front of him now, where he must **wage the good warfare** - that is, “**fight the good fight.**” Timothy had a job in front of him, and it was going to be a battle. It wasn’t going to be easy, or comfortable, or carefree. He had to approach the job Paul left him to do in Ephesus as a soldier approaches battle. This gave Timothy still another reason to **remain in Ephesus**. He should sense a responsibility to stay when he felt like leaving because he was like a soldier in a battle, who could not desert his post.

v. 19 **Faith and a good conscience:** These are essential when battling for the Lord. They protect against the spiritual attacks of doubt and condemnation. Timothy had to have the *faith* that God was in control, and would guide him as Timothy continued to seek him. He had to have **a good conscience**, because his enemies would be attacking him, and if Timothy had not conducted himself rightly, they would have good reason to attack. **A good conscience** isn’t just a conscience that approves us, but one that approves us because we’ve been doing what is right - it is connected with good conduct. **Which some having rejected:** Some have rejected these weapons; specifically, Paul speaks of rejecting **the faith**; those who reject what Jesus and the apostles taught are headed for ruin (*shipwreck*).

v. 18 **“That thou by them you may wage the good warfare.”** We ought never to fight a war unless your heart is in it, unless you are fighting for a real cause and intend to get the victory. As Christians, we, like Timothy have a real enemy. We too, are involved in a spiritual warfare. We need to fight a good fight and not to make shipwreck of the faith—as others were doing.

v. 19 Living the Christian life is not as simple, but it rather complex. We have intricate personalities. Paul is saying there is real danger for us in our human inconsistencies and failures. In this world there are inconsistencies and failures among believers. The danger we face is that of accommodating our faith to our failure. That is a grave danger for all of us. When you and I fail, when there is inconsistency in our lives, we ought to go to Him and tell Him that we have fallen short, that we haven’t measured up. As we will read shortly in 1 Timothy, the Lord Jesus is a wonderful mediator between God and man. We need not be afraid to go to Him.

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

1Ti 1:20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

v. 20. Two people that rejected the tools for warfare. *Hymenaeus: 2Ti 2:17-18* *And their message will spread like cancer. Hymenaeus and Philetus are of this sort, [18] who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some and Alexander: 2Ti 4:14-15 Alexander the coppersmith did me much harm. May the Lord repay him according to his works. [15] You also must beware of him, for he has greatly resisted our words.* Paul was not afraid to point out opponents of the truth by name, as he said to do in *Rom 16:17*. This was not a contradiction of Jesus’ command not to judge (*Mat 7:1-5*) Although believers are not to judge one another’s motives or ministries, we are certainly expected to be honest about each other’s conduct. *Whom I delivered to Satan:* From other New Testament passages we can surmise that he did this by putting them outside the church, into the world, which is the devil’s domain. The punishment was a removal of protection, not an infliction of evil. The Lord protects us from many attacks from Satan. Much of this protection comes to us in what we receive as we gather together as Christians. In this, Paul gave Timothy one more reason to *remain in Ephesus*. He should do it because *not everyone else does*. We can’t simply act as if every Christian does what God wants them to and stays faithful to the gospel. The fact that some do not should give us more incentive to not give up. In this chapter, we see six different reasons why we should follow the pattern of Paul’s command to Timothy to *remain in Ephesus* and not give up in difficult times. We should “*Remain in Ephesus*”. Because they need the truth (*1Ti 1:3-7*). Because you minister in a hard place (*1Ti 1:8-11*). Because God uses unworthy people (*1Ti 1:12-16*). Because you serve a great God (*1Ti 1:17*). Because you are in a battle and cannot surrender (*1Ti 1:18*). Because not everyone else does (*1Ti 1:19-20*).

The Church’s One Foundation – S. Stone/S. Wesley – Joslin Choral Society

The church's one foundation is Jesus Christ her Lord; she is His new creation by water and the Word. From heaven He came and sought her to be His holy bride; with His own blood He bought her, and for her life He died.

Elect from every nation, yet one o'er all the earth; her charter of salvation, one Lord, one faith, one birth; one holy name she blesses, partakes one holy food, and to one hope she presses, with every grace endued.

Mid toil and tribulation, and tumult of her war, she waits the consummation of peace forevermore; till, with the vision glorious, her longing eyes are blest, and the great church victorious shall be the church at rest.

v. 20 “Of whom are Hymenaeus and Alexander”—Paul cites two examples of apostates in his day. These men had failed, they were apostates, and Paul exercised a ministry which I feel only an apostle can exercise. It is Paul exercising what was his prerogative and position as an apostle; he hands over these men to Satan. This is an authority the apostles had which we do not have today. We have no right to deliver any man over to Satan, but the apostles did. How sad to have these two names recorded for all history to see!

1 TIMOTHY CHAPTER 1 – “Greetings; No Other Doctrine; Glory to God for His Grace; Fight the Good Fight!”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.