

## The First Epistle of Paul the Apostle to Timothy

### *Paul's Opening Remarks*

#### *1 Timothy 1:1-2*

- I. THE INTRODUCTION OF THOSE INVOLVED (1 Timothy 1:1-2)
  - A. The Human Author (1 Timothy 1:1)
    1. His name—"Paul"
      - a. His birth name—"Saul"
        - (1) The name means *demanded*.
        - (2) It is possible that he was named after Israel's first king.
        - (3) This name is not mentioned after Acts chapter 13 unless Paul is recounting his testimony of salvation.
      - b. His Roman name—"Paul"
        - (1) The name means *small*.
        - (2) This name is found 132 times in Acts alone, all from Acts chapter 13 and on. It is found only thirty times elsewhere.
    2. His position—"an apostle of Jesus Christ"
      - a. It was a calling (Romans 1:1).
      - b. It was an office (Romans 11:13).
    3. His authority—"by the commandment"
    4. His hope—"Lord Jesus Christ, which is our hope"
  - B. The Initial Recipient (1 Timothy 1:2)
    1. His name—"Timothy"; The name means *honouring God*.
    2. His association—"my own son in the faith"
- II. THE BLESSING OFFERED (1 Timothy 1:2)
  - A. The Inclusion of the Blessing
    1. Grace
    2. Mercy\*
    3. Peace
    4. \*The minister's need for mercy
      - a. Paul's typical greeting
        - (1) To Rome (Romans 1:7)
          - a) Grace
          - b) Peace
        - (2) To Corinth (1 Corinthians 1:3; 2 Corinthians 1:2)
          - a) Grace
          - b) Peace



- (3) To Galatia (Galatians 1:3)
    - a) Grace
    - b) Peace
  - (4) To Ephesus (Ephesians 1:2)
    - a) Grace
    - b) Peace
  - (5) To Philippi (Philippians 1:2)
    - a) Grace
    - b) Peace
  - (6) To Colosse (Colossians 1:2)
    - a) Grace
    - b) Peace
  - (7) To Thessalonica (1 Thessalonians 1:1; 2 Thessalonians 1:2)
    - a) Grace
    - b) Peace
  - (8) To Philemon (Philemon 1:3)
    - a) Grace
    - b) Peace
- b. Paul's pastoral greeting
- (1) To Timothy (1 Timothy 1:2; 2 Timothy 1:2)
    - a) Grace; God giving us good things we do not deserve
    - b) MERCY; God withholding bad things from us that we deserve
    - c) Peace
  - (2) To Titus (Titus 1:4)
    - a) Grace
    - b) MERCY
    - c) Peace
- c. Paul's ministerial understanding
- (1) The accountability of ministry (1 Corinthians 9:27)
    - a) Paul's subjection
    - b) Paul's preaching
    - c) Paul's concern—"I myself should be a castaway"
  - (2) The inadequacy of men (1 Corinthians 2:3-5)
    - a) Paul's weakness (1 Corinthians 2:3)
    - b) Paul's demonstration (1 Corinthians 2:4)
    - c) Paul's proof (1 Corinthians 2:5)
  - (3) The responsibility of ministry (1 Corinthians 9:16-18)
    - a) Paul's inability to glory (1 Corinthians 9:16)
    - b) Paul's commitment (1 Corinthians 9:17)
    - c) Paul's reward (1 Corinthians 9:18)
  - (4) The regard for ministry (2 Corinthians 6:3-10)

## B. The Source of the Blessing

1. God our Father
2. Jesus Christ our Lord

## The First Epistle of Paul the Apostle to Timothy

### *Paul's Instruction and Discipline*

#### *1 Timothy 1:3 – 1 Timothy 3:13*

- I. PAUL'S ADMONITION TO TIMOTHY (1 Timothy 1:3-20)
  - A. A Personal Charge (1 Timothy 1:3-4)
    1. The giver of the charge—"I" [Paul] (1 Timothy 1:3)
    2. The urgency of the charge—"besought" (1 Timothy 1:3)
      - a. The word *besought* is past tense of *beseech*.
      - b. The word *besought* is used to speak of entreating, but expresses a level of urgency (Genesis 42:21; 2 Samuel 12:16; 2 Kings 1:13; Mark 5:23; Mark 7:26; \*2 Corinthians 12:8).
    3. The recipient of the charge—"thee" [Timothy] (1 Timothy 1:3)
    4. The timing of the charge—"when I [Paul] went into Macedonia" (1 Timothy 1:3)
    5. The place of the charge—"at Ephesus" (1 Timothy 1:3)
    6. The nature of the charge—"abide still...so do" (1 Timothy 1:3-4)
      - a. This would have challenged Timothy for at least two reasons.
      - b. First, abiding is contrary to our nature in youth.
      - c. Secondly, it would involve doing so without the comfort of serving alongside the apostle Paul.
    7. The purpose of the charge (1 Timothy 1:3-4)
      - a. Charge concerning teaching (1 Timothy 1:3)
        - (1) The extension of the charge
          - a) Paul to Timothy—"I besought thee"
          - b) Timothy to others—"thou mightest charge some"
        - (2) The beneficiaries of the charge
          - a) "Some"
            - i) Throughout Paul's ministry
              - (a) "Some" slandered the apostle Paul (Romans 3:8).
              - (b) "Some" were puffed up (1 Corinthians 4:18).
              - (c) "Some" denied the resurrection of the dead (1 Corinthians 15:12).
              - (d) "Some" were self-commenders (2 Corinthians 3:1).
              - (e) "Some" perverted Christ's gospel (Galatians 1:7).
              - (f) "Some" had evil motives (Philippians 1:15).
              - (g) "Some" walked disorderly (2 Thessalonians 3:11).
              - (h) "Some" forsook the believers (Hebrews 10:25).
            - ii) As it pertained to Timothy
              - (a) "Some" taught other doctrine (1 Timothy 1:3).
              - (b) "Some" turned aside (1 Timothy 1:6; 1 Timothy 5:15).



- (c) “Some” put away faith (1 Timothy 1:19).
  - (d) “Some” depart from the faith (1 Timothy 4:1).
  - (e) “Some” coveted after money (1 Timothy 6:10).
  - (f) “Some” have erred (1 Timothy 6:21).
  - (g) “Some” have had their faith overthrown (2 Timothy 2:18).
- b) Those who would hear the “some”
- (3) The content of the charge
    - a) Charge some that they teach
    - b) No other doctrine
      - i) Contrary to “that form of doctrine which was delivered you” (Romans 6:17)
      - ii) Contrary to “the doctrine which ye have learned” (Romans 16:17)
      - iii) Contrary to “sound doctrine” (1 Timothy 1:10; 2 Timothy 4:3; Titus 1:9; Titus 2:1)
      - iv) Contrary to “good doctrine” (1 Timothy 4:6)
      - v) Contrary to “his [God’s] doctrine” (1 Timothy 6:1; see also Titus 2:10)
      - vi) Contrary to “the doctrine which is according to godliness” (1 Timothy 6:3)
      - vii) Contrary to “the doctrine of Christ” (Hebrews 6:1; 2 John 1:9)
  - b. Charge concerning questions (1 Timothy 1:4)
    - (1) The requirement—“Neither give heed”
    - (2) The rejected
      - a) Fables
        - i) They minister questions rather than faith (1 Timothy 1:4).
        - ii) Paul specifically battled against profane fables, old wives’ fables (1 Timothy 4:7), and Jewish fables (Titus 1:14).
        - iii) These are where men turn when they turn from the truth (2 Timothy 4:4).
        - iv) The gospel of Christ was and is not a cunningly devised fable (2 Peter 1:16).
      - b) Endless genealogies
        - i) Historically, this was something that plagued the Jewish people. After all, genealogy was used to determine whether or not someone was entitled to the blessings of Jewish ancestry (i.e., Ezra 2:62).
        - ii) These genealogies were endless (1 Timothy 1:4), unprofitable and vain (Titus 3:9), and ministered questions rather than faith (1 Timothy 1:4).
- (3) The results
    - a) The undesirable—questions
    - b) The desirable—“godly edifying which is in faith”