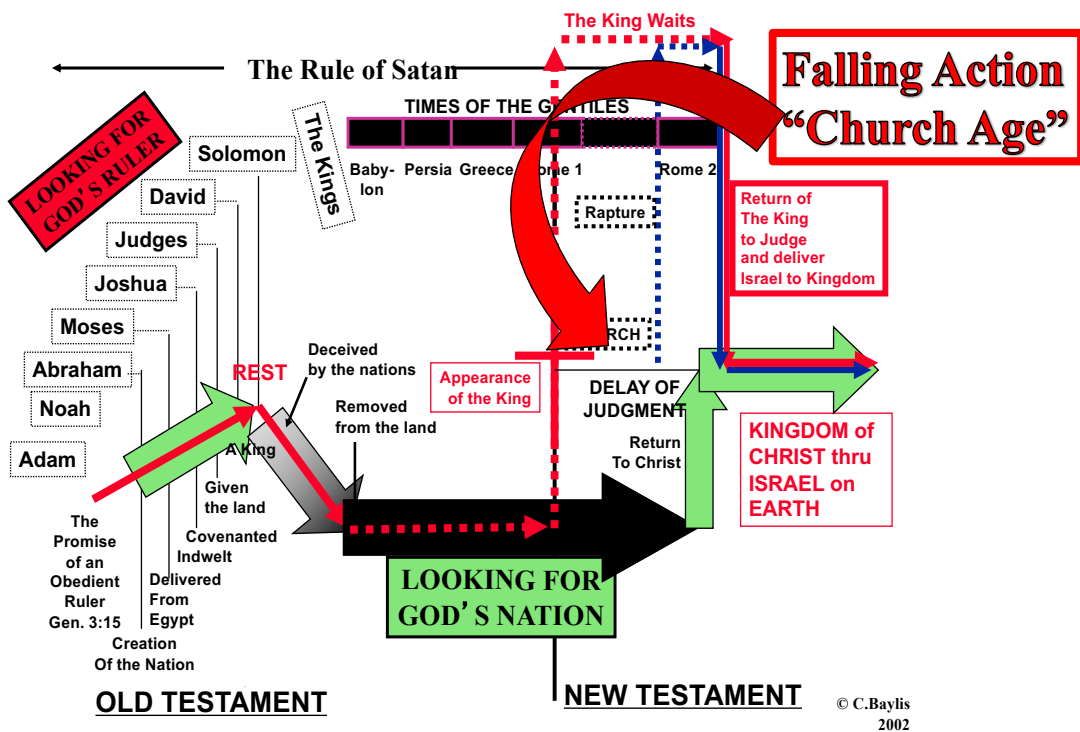


1 TIMOTHY

Timothy to Persevere in the Apostolic Teaching

Relationship to the Biblical Story: Church Age (The Falling Action)

The Epistles as a group explain to their readers where they are in the Biblical Story plot and how their “scene” is unique in the way God is dealing with them. The Law had come and gone as part of the plot because Jesus had died for all sins committed under the Law thus making the Adamic nature paid for and thus exempt, yet still powerful until death would eliminate it. Thus, the resurrection of Jesus Christ changed everything. From then on the believer was legally and fully justified before God. In fact, since Christ had now died for that self-effort (which was sin, coming short of the glory of God, being “coveting” of God’s glory), to pursue self-effort and self-righteousness was to deny the total effective work of Christ on the cross and to walk in exactly the opposite of what one should do. One now was to walk as if he was fully equipped for the kingdom with the new life (the character of Christ, fully righteous through imputation), which proclaimed the righteousness of God which could be obtained only through the mercy of God in Christ’s sacrifice.

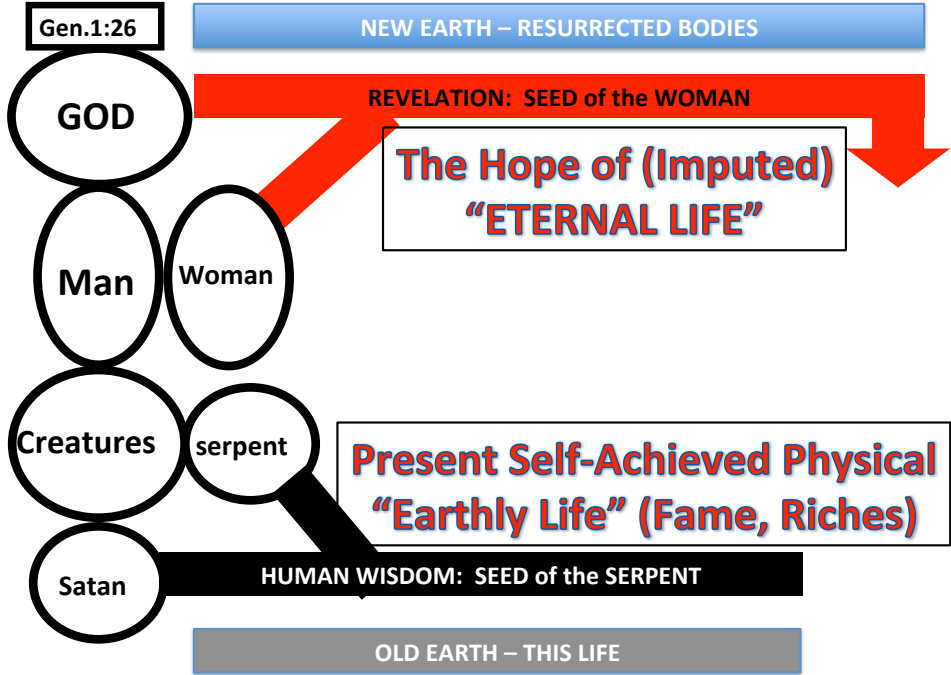


The “falling action” of a story is the part of the plot that follows the climax and things are totally changed based on the effect of the climax. Before the climax everything is headed for that event. Thus, the Old Testament from Genesis 3:15 was the ‘rising action’ where everything is taking place in anticipation, but without the fulfilled benefits, of the cross. Once the cross and resurrection has occurred, everything is different (See www.BiblicalStory.org, Romans 5:12-21 for that explanation). The believer now receives the legal declaration that he has forgiveness of

sins before God. And he has imputed into him, the righteous character of God, which makes him a full child of God (i.e., “born again”) and the Holy Spirit now works through that new life in him to produce merciful deeds. Thus, the believer is now complete in Christ, enduring in faith until the bodily resurrection and His return and reentry into the Garden Kingdom. Thus, the epistles are written to those who believe explaining to them about the life they have and the forgiveness and how they are to walk uniquely different.

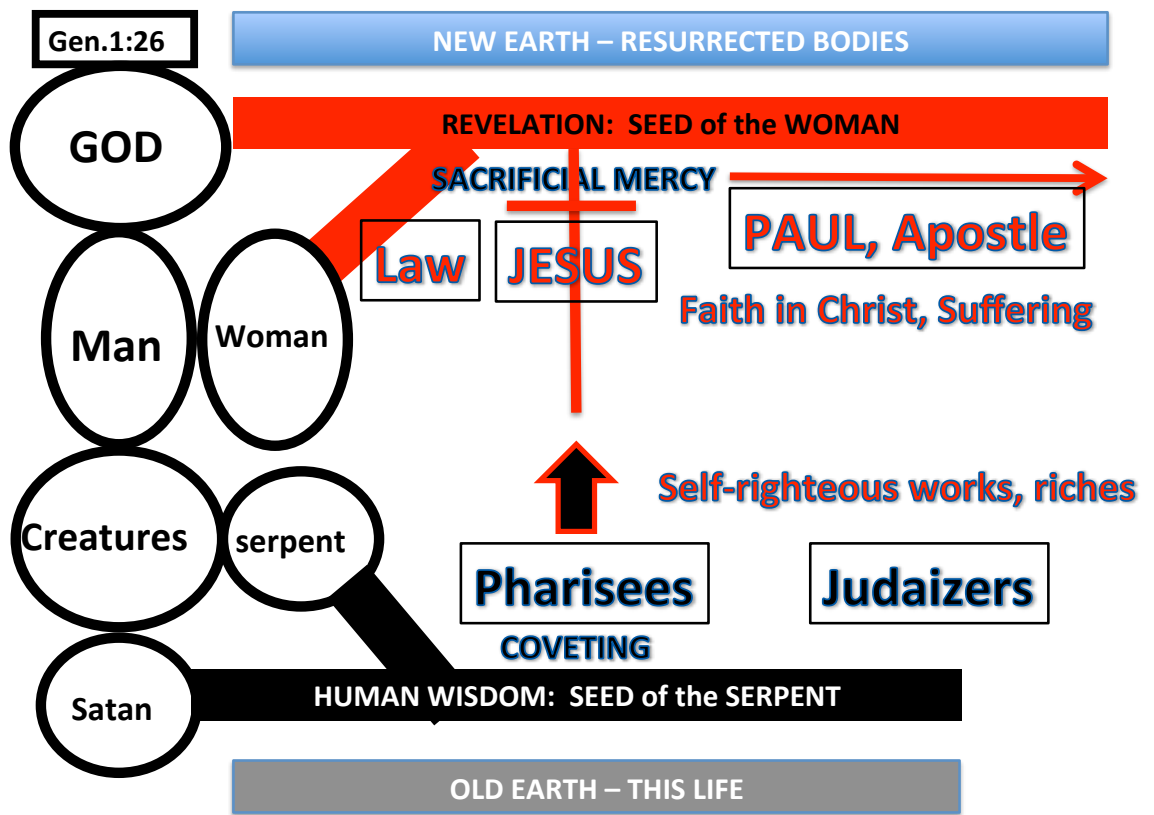
Thus, the age was an age of endurance, waiting for the realization of what had happened at the cross and the resurrection. It would not be realized physically until the appearance of Christ, but in the meantime the believer was to endure under the attacks of the world ruler, Satan. Thus, the Seed of the Woman had appeared in Christ and He was the only hope verified by the resurrection, which promised the resurrection of all believers into the earthly kingdom. But until that time believers have to endure suffering, yet while knowing they have the “eternal life” as their possession, living by giving mercy and receiving it, and not living by self-righteousness, which had passed from the scene being condemned as being “short of the Glory of God” (Romans 3:23).

[Refer to the chart following.] From the beginning (Genesis 3:15), the hope had been in the “Seed of the Woman” who would die for sins and be resurrected, and impute His new character into the believer. Abel, Lamech (Noah’s father), and Noah, all represented those who would align with this hope yet to come. The “seed of the serpent” were all those who were deceived, unbelieving, and deceived others away from the hope of the “Seed of the Woman” and would achieve their “righteousness” or approach to God based on their own self-achievements, which would result in fame and riches during their present age.



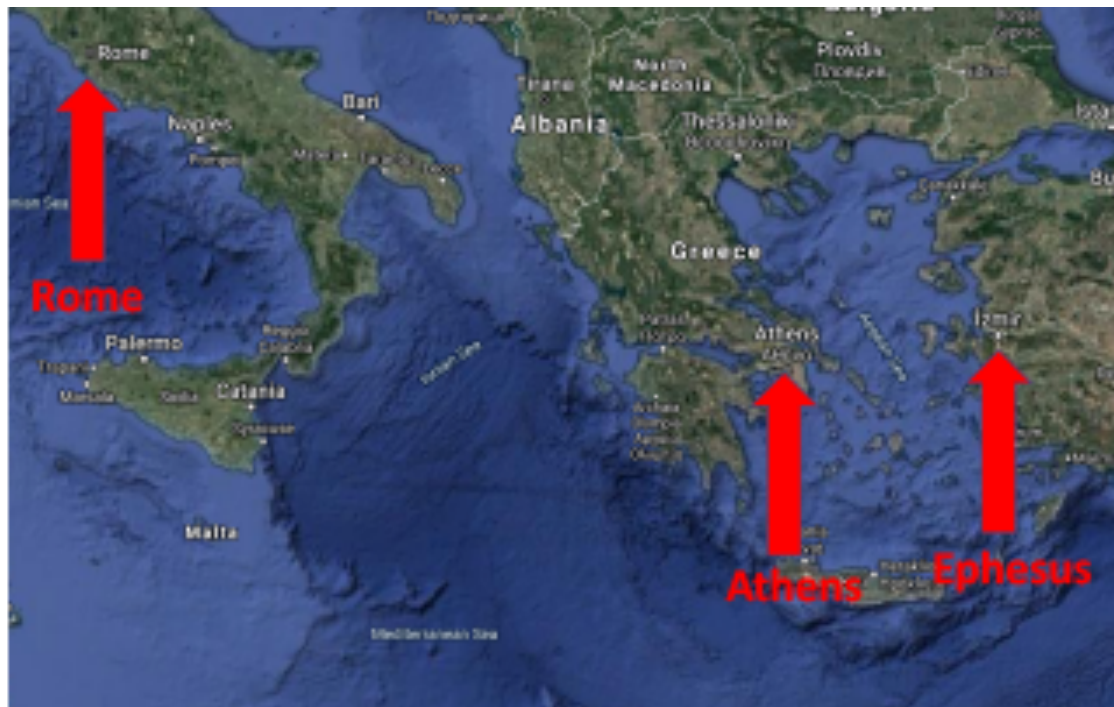
[Refer to the chart following.] Thus, the Seed of the Woman (Genesis 3:15) was fulfilled in Christ, who was then represented by the apostles (who had seen the risen Christ) and their followers (believers in the Christ through the apostolic word). They are expectedly opposed by the seed of the serpent, those who try to get to God other ways, particularly their own self-righteous works and deny Jesus as the Christ.

Thus, on one side (top) is Paul and Jesus, and hopefully their follower, Timothy. On the other side (bottom) are the Judaizers, those who do not realize that righteousness that they thought was by their self-effort in keeping the Law was only found in the redemption through Christ. The Law's sacrifices pointed to Christ as the fulfiller of the Law. Paul exhorts Timothy not to be lured by the doctrines of demons (Satan's deception of self-righteousness and the pursuit of success, riches, fame) which is the lure of riches and honor (See the seed of Cain explanation in Genesis 4 commentary), but to pursue Christ and suffer for Him until the realization of the hope at His coming.



Ephesus

Ephesus was a Greek sea port on the Aegean Sea located in modern day Turkey. It was a very rich city and at one time was competed with Rome as far as desirability was concerned. Antony and Cleopatra visited and lived in the city for a time. However, its proximity to the sea was compromised as silt filled the seaport and gradually the sea moved away until today it is about 4 miles inland.





John's Tomb (at the end of the picture is the hill looking down on Temple of Artemis)



Ephesus
Looking to the South toward the Library
(Note the people walking on the main path in the center top to bottom)



Ephesus
Looking south, from within the Amphitheater toward Walkway to the Harbor
This is the place where they held the city council meeting to judge Paul in Acts 19:23-41
(You can see the prominade to the harbor beyond the seats of the theater.)



The Temple of Artemis

A reconstructed column

(note my son standing on the column to give perspective on its size)



**The field where the Temple of Artemis was located
(John's Tomb is in the distance up on the hill to the right of the column)**

Book Background (Why?)

The background of the book is in 1:3-7. Paul had left Timothy in Ephesus since there were men who insisted on teaching the Law for righteousness in Ephesus and Timothy was to teach them the gospel of Paul, which preached Christ Jesus as the fulfillment of the Law. Paul was hoping to come soon to Timothy at Ephesus, but worried that he might not come as soon as he desired and thus he wrote this letter to make sure that all conduct in the household of God was proper including the faithfulness of Timothy, himself.

While there does not seem to be any explicit item that indicates that Timothy was leaning toward the abandonment of his commission by Paul, the warnings of the passages seem to focus on Timothy for fear he will listen to the antagonists.¹ These antagonists were seemingly superior in this world, touting knowledge, appearance, riches and other visible things for elevation. Timothy's task was to correct this self-elevation and to teach the gospel of Christ, that of humility toward God and others. However, it is interesting that what Timothy is to do for others, he is to do for himself, that he might deliver himself as well as others and stray from their relationship with God.²

The two sides are clarified in 1:3-11, with Paul stating clearly the gospel to which Timothy is to adhere in 1:5. Timothy is to teach contrary to the legalists and thus insure deliverance (relationship with God) for himself and those he teaches (4:16)

- 1:5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.
- 4:16 Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you.
- 1:18-19 This command I entrust to you, Timothy, *my* son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, ¹⁹ keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.
- 4:12-16 Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe. 13 Until I come, give attention to the *public reading of Scripture*, to exhortation and teaching. 14 Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery. 15 Take pains with these things; be absorbed in them, so that your progress may be evident to all. 16 Pay close attention to yourself and to your teaching; persevere

¹ Note that, by contrast, these are absent with the Book of Titus.

² The warnings here are in relationship to their sanctification, not their salvation. Once saved, they remain saved. However, a believer varies in his or her relationship with God, and this is the warning that one might lose his present tense sanctificational relationship, but not his eternal security, by moving to the pursuit of self-righteousness, riches, etc., instead of the imputed righteousness (mercy) of God through Christ.

in these things; for as you do this you will insure salvation both for yourself and for those who hear you.

3:14-15 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, *I write so that you may know how one ought to conduct himself* in the household of God, which is the church of the living God, the pillar and support of the truth.

6:11-14 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness. ¹² Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. ¹³ I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, ¹⁴ that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

6:20-21 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called "knowledge "-- ²¹ which some have professed and thus gone astray from the faith. Grace be with you.

Ephesus

Ephesus was a Greek sea port on the Aegean Sea located in modern day Turkey. It was a very rich city and at one time competed with Rome as far as desirability was concerned. Antony and Cleopatra visited and lived in the city for a time. However, its proximity to the sea was compromised as silt filled the seaport and gradually the sea moved away until today it is about 4 miles inland.

Definitions

Abrahamic Covenant: This was the promise of God to Abraham, that through him would come the blessing of God to the Gentiles. This blessing was the ability to be saved (in a relationship with the Jewish God) through the gospel that would be mediated by Israel. Israel also was saved through this covenant following the imitation of Abraham in Gen. 15:6; imputation by means of faith (belief).

The Law: The Law was a sanctificational covenant (not for salvation) in the Old Testament. It told Israel how they were to represent God. While Israel could have kept the Law (since there was provision for sin in the sacrifices), they rejected these provisions, preferring instead to find their own righteousness in the Law instead of God's. But the Law never granted righteousness, it only pointed to the sacrifices which indicated the provision of Christ yet to come.

The Law was the revelation of God's character and as such required 100% perfection (aligning with the desires of God). Thus, it was made to identify ONE Person, that is, the only Man with the Divine Character, God Himself, Jesus Christ. He alone would be able to keep it. So, the Old Testament looked for this perfect Law-Keeper. Everyone else was not a Law-Keeper and would look for the Christ through the sacrifices that ultimately would impute forgiveness and righteousness to the believer so that he would be a Law-keeper, but by imputation. Thus, he would be able to enter the Kingdom since He would be righteous. (See www.BiblicalStory.org, "Matthew," "Sermon on the Mount" (separate notes from Matthew), Matthew 5:17-20).

"By faith:" By faith not sight. There are two options for anyone in following God or being a representative. They may follow the physical, human reasoning realm ("sight") or they may follow the unseen, but true, realm as their direction (revelation). Thus, if one walks by faith, they are following revelation to direct their path. If one uses human reasoning to direct their path, they are walking by sight.

Legalism: Legalism is not rules, as is normally advocated. Legalism is self-righteousness (earned-righteousness) based on any self-action that gives their identity credit before men or before God. In other words, legalism is anything that draws credit to oneself instead of the total grace of God to provide imputed righteousness, forgiveness of sins, and the reorientation of the mind through the work of the Holy Spirit. However, another error is frequent which is that Legalism is the removal of rules, standards or laws. These Biblical rules or standards are all necessary indications of behavior appropriate for one whose sin

nature and depravity may not understand itself. Thus, rules, etc. that indicate right actions, are simply actions that should be followed based on one's character imputed from God. Negative rules (e.g., "Do not ...") are simply indications of when one has strayed and is self-justifying. Thus the "Do not ..." indicates to the errant believer that he is following and justifying wrong behavior. Rules and standards are necessary indications of Godly behavior and a part of the Christian life as is indicated by the last three chapters of Ephesians.³ Legalism is resorting to any physical indication of one's value before God instead of revelation which indicates his standing is totally on the merit of Christ.

Judaizers: Judaizers are defined here as those who feel the keeping of the Law has merit before God either in salvation or sanctification.

The Gospel: The gospel is identified elsewhere as the fullness of the provision of righteousness through Jesus Christ alone. This gospel is valid for sanctification as well as salvation. In other words, works that bring any attention to oneself, or indicate one's standing, are as invalid following salvation as prior to it. One always does deeds of sacrificial mercy because of who they are in Christ, not to gain any standing before God, but out of the great mercy He gave us.

Apostle: An eyewitness to the words and works of Jesus Christ who takes that witness and reveals that Jesus fulfills the Old Testament anticipation of the Ultimate One. (cf. John 14--16, 1 Thess. 2:13). He is supernaturally directed by the Holy Spirit to observe and perceive the Old Testament and recall exactly how Jesus fulfilled it (eyewitness) so that he is able to produce the N.T. writings without error.

The Holy Spirit: The major N.T. function of the Holy Spirit is to reveal Jesus Christ to the believer as the fullness of the O.T. anticipatory signs, symbols, types and prophecies. He reveals that the full atonement for salvation and sanctification is completed in Christ. This is done through understanding the Scriptures (apostolic eyewitness), for without them no one can know of Jesus Christ. The Holy Spirit reveals through the Scriptures who the believer is in Christ, the new nature, so that he can walk in it.

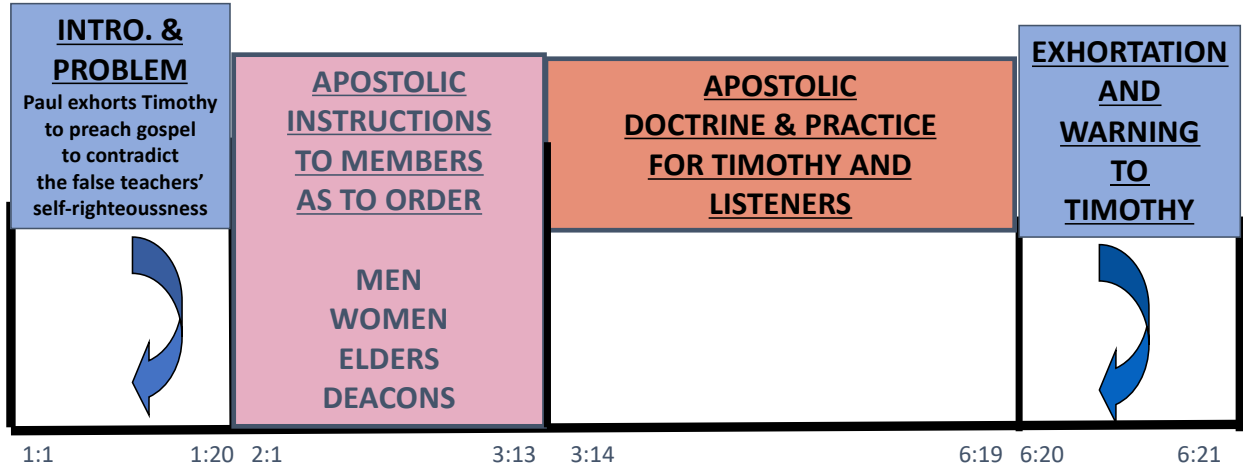
³ This is a large misconception in the evangelical community. For example, it is often stated that the believer is allowed so-called 'freedom' to do as he pleases (or perceives from his own viewpoint). This is the same as when the Judges were "doing what was right in their own eyes" in the Book of Judges, and is not to be made in any way similar to the Christian walk. The believer is "declared righteous" through Christ, and though he is still to make a total effort to be holy according to the standards of the Bible, his motivation is not to glorify self any longer, but to glorify Christ. He is not to submit to self-righteous demands, but is free to glorify Christ. So sacrificial mercy is to be his constant behavior. In other words, the Law (the desires of God) are played out, not based on self-righteousness, but based on the fact that God has given us mercy and so we give it out as who we are in Christ.

Literary Argument

ARGUMENT of 1 Timothy

Problem – Legalists teaching self-righteousness for riches and prosperity

Solution – Teach apostolic gospel of mercy in Christ and contradict the false teachers



Problem: False teachers of self-righteousness through the Law (elevation based on works/human values) are opposing Timothy’s apostolic (from Paul) teaching which may (and has) resulted in the ruin of believers which could include Timothy if he is not careful to persevere in proper teaching.

Solution: Paul urges Timothy to personally guard the apostolic doctrine (deliverance based on revelation of apostles, including mercy and holy living) for himself and to teach it to others, honoring those who respect the doctrine, and instructing those who oppose.

I. **Introduction:** In order to align himself with his apostolic gospel, Paul reminds Timothy that he is his father in the word and Timothy is the apostolic representative son (1:1-2)

This is important as Paul is an apostle, that is, a revealer of Jesus as the fulness of all that God had spoken in the Old Testament. So, when he calls Timothy his son, he is indicating that Timothy is a selected apostolic emissary of the apostle. Thus, Timothy is not a regular person, but a specially selected person who will represent Paul wherever he goes. Later in this chapter (1:18) Paul will speak of how there were prophecies made Timothy (“This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you ...”), which is paralleled in 4:14 where he

speaks about the presbytery laying their hands on him, which indicates that Timothy was specially set apart to represent Paul.

1 Paul, an apostle of Christ Jesus according to the commandment⁴ of God our Savior, and of Christ Jesus, *who is* our hope; 2 to Timothy, *my* true child in *the* faith: Grace, mercy *and* peace⁵ from God the Father and Christ Jesus our Lord.

II. **Problem**: In order to clearly establish the problem Paul explains that men are teaching self-righteousness of the Law at Ephesus (1:3-20).

A. **Command**: The correction of the problem is that Timothy is to remain at Ephesus to teach correct apostolic doctrine against those who oppose it (1:3).

3 As I urged you upon my departure for Macedonia, remain⁶ on at Ephesus, in order that you may instruct⁷ certain men⁸ not to teach strange doctrines⁹,

B. **Definition**: In order to define the problem with teaching the Law, Paul explains that the Law served only to condemn men, not provide righteousness (1:4-11).

Here Paul outlines the problem with these teachers of the Law. They derive their self-righteousness by their seeming knowledge which turns into simple speculation (human wisdom) and not the Scriptures in their original intent. But the Scriptures teach a pure heart through imputation and the forgiveness of sins. Thus, Paul exhorts faith in God regardless of the situation, while they hope in visible things like riches and honor among men.

⁴ This word “commandment” is applied to Timothy in 1:5 (“instruction”). This word is more of an order, as in the case of 1:5 and 1:18. The word in 1:18 is different. In 6:14, it is the actual word for commandment and likely refers solely to the commandment “you shall be holy for I am holy” (Lev. 11:44-45, quoted in 1 Peter 1:16).

⁵ Grace is the forgiveness of sins, mercy is what is applied to Paul who was a blasphemer and peace is the removal from the wrath of God. These were all opposed to the Judaizers doctrines.

⁶ Not simply the word for “remain” or “abide” but much stronger in the focus of faithfulness, e.g., “remain faithful.”

⁷ Literally, “give strict orders”

⁸ These are the antagonists. They are arguing and teaching about the Law and the success that comes from providing self-righteousness.

⁹ Literally, “false doctrines”.

The Law was made to condemn, not to make one righteous through deeds. Thus, it was made for evil men to identify themselves as ungodly, while a righteous man performs his deeds out of the love of God given to him through Christ.

4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation¹⁰ rather than *furthering* the administration of God which is by faith.¹¹ 5 But the goal of our instruction is love from a pure heart and a good conscience¹² and a sincere faith. 6 For some men, straying from these things, have turned aside to fruitless discussion,¹³ 7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.¹⁴

- C. **Illustration**: In order to contradict the self-righteousness of the opposers and urge Timothy to follow his example, Paul uses himself as an illustration of how Paul the Apostle was the chief of sinners yet received mercy as an illustration of how God's mercy extends to the greatest of sinners (1:12-17).

¹⁰ Some of the self-righteousness that these men endorsed was that of knowledge itself. They felt that they were elevated through a superior reasoning of the Law. This is confirmed in 6:20 where Paul warns Timothy not to be caught in the trap of superior (human) knowledge, but continue to seek the revelation of the Spirit through Paul's gospel (cf. 4:1ff.). Paul calls their variance from the original meaning of the Scriptures...speculation.

¹¹ Paul here is contrasting their human reasoning with the revelation of the Spirit through him.

¹² The "good conscience" is that which is derived from the forgiveness of sins through Christ, which has replaced the continual reminder of sins in the sacrifices (cf. Hebrews 10). This word appears in 1 Tim.1:5, 1:19, 3:9, 4:2, Heb. 9:9, 9:14, 10:2, 10:22, 13:18.

¹³ Again, they emphasized superior (human) knowledge as elevation in righteousness.

¹⁴ Paul here uses himself as the great example of the great responsibility that he has. The word here is "*pisteuo*" in the passive, literally, "with which I have been believed in." This is the same use of the word that John used in John 2:24, when Jesus did not "entrust Himself" to them. (active). This is not the same word that he uses of Timothy in 6:20 where he says to "guard what has been entrusted to you."

12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service; 13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. And yet I was shown mercy, because I acted ignorantly in unbelief;¹⁵ 14 and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus. 15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. 16 And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.¹⁶ 17 Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.

- D. **Warning:** In order to urge Timothy to stay with the apostolic doctrine of mercy, he is warned to continue teaching the apostolic doctrine or he could become under judgment as others who have rejected (1:18-20).

Here, Timothy is warned against what he could fall into, that of trying to keep the self-righteousness of the Law for prosperity and fame. One cannot serve both, and so those who follow this become shipwrecked and their faith in Christ becomes ineffective.

Note: Not infrequently when one reads these examples of people departing from the faith, they are pronounced as never having been saved. But note here that these are “shipwreck in regard to their faith.” The point is that they had faith and departed for self-righteous works. The point is made more solid in that Timothy, who is clearly saved, is warned that he could follow their example. So, the issue of whether these were once saved is not a consideration. Note also that they were delivered over to Satan so as not to blaspheme. If Paul was to turn every unbeliever to Satan for blaspheming, then his job would be endless, which again is not an imperative for unbelievers since they blaspheme constantly. Here the blasphemy is against Paul as an anointed apostle and to treat him as common or reject his message.

¹⁵ Paul seems to be making an inference that he was forgiven because he was ignorant, that is, he had not received the knowledge of Jesus Christ through the Spirit (*epignosis*). He will refer to those who have sinned against this superior knowledge in 1:20 and 6:21. Thus, he seems to be making the claim to a vast difference between those who have never been saved (ignorant) and have rejected Christ, to those who have the knowledge (saved, knowledgeable), and then have rejected, which is a prime emphasis to Timothy and his congregation. The emphasis is on how serious it is to know God (believe) and then depart.

¹⁶ Eternal life here is also a crux issue. The Judaizers are pumping the benefits of life here and now based on their own self-righteousness. Paul is contrasting the eternal life to be yet realized at the Second Coming of Christ.

18 This command¹⁷ I entrust to you, Timothy, my son, in accordance with the prophecies¹⁸ previously made concerning you, that by them you may fight the good fight,¹⁹ 19 keeping faith²⁰ and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.²¹ 20 Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.²²

III. **Application of Apostolic Teaching to Church Members:** In order to explain to Timothy what actions are appropriate in light of the apostolic doctrine of mercy, Paul gives specifics on how the church should be run contrary to how the false teachers would run it and promoting behavior opposite to their practice. (2:1—3:13)

A. **Men:** Men should pray on behalf of all men (Gentiles, kings, authorities) so that the *teaching* of Paul's gospel may go forth (*unlike Judaizers*) (2:1-7).

The Judaizers would have been very antagonistic to the Gentile rulers. But Paul recognizes the "Times of the Gentiles," that God has placed Israel under

¹⁷ The word here is more of an order, not a Law command.

¹⁸ These prophecies obviously cannot be future predictions, else Paul would not be urging Timothy to be faithful to them. They are recognition of the potential of Timothy's gift of teaching by elders who would give him some sort of standing such as that of an apostolic emissary, i.e. his purpose.

¹⁹ The fight here is against false doctrine and standing up for the apostolic doctrine.

²⁰ Again, here faith is an important word, being that revealed through him through the Spirit and not according to the reasoning of Judaizers.

²¹ These have rejected the apostolic revelation of imputed righteousness for the doctrines of the Law works.

²² The blasphemy was against Paul who was delivering the word of God to them. Paul was an apostle and as such deserved high regard as an anointed one from God. To treat him as common was to incur a curse such as Ananias and Sapphira in Acts 5. (See also Deuteronomy 16 for the judgment that came on those who negated God's anointed ones). Delivering them over to Satan means that Paul has delivered them to cursing and physical judgment, excluding them from the church and insisting that they are unprotected and subject to Gentile (Satanic) philosophies which they embrace and thus are separated from God in a present tense (whether they are aware of it or not, they would be aware of their exclusion from the body). Whether they were rejected by the church or not is unknown, but Paul makes a clear pronouncement on their status, so Timothy will not mistake it. See Matthew 18 for church discipline. Typically, they are to be excommunicated from the church and sent into the realm of Satan (the world) where he will be judged with some sort of Satan-inflicted misery. (See 1 Corinthians 5:1-5 where Paul delivers someone over to Satan for the destruction of his flesh).

judgment. As such, Paul desires that the Gospel go forth under Gentile rule and so asks them to pray for all men.

2:1 First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all²³ men, 2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony *borne* at the proper time. 7 And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

- B. **Women:** Women should not draw attention to self (self-elevation such as riches, looks, dress like the Judaizers) but to God through service according to the creative order that God established (no *teaching* or authority over men), raising Godly children and respectful behavior (*unlike Judaizers*) (2:8-15).

In addition, Paul instructs that the men are the teachers while the women are submissive to the men teachers in the church. He references God's creative order as God giving his revelation to the man, who delivered it to the woman. The serpent's attempt to reverse that order validates this as he sought to reverse the authoritative order of God by going to the woman first, who listened to an animal over whom she was to rule. Then she went to the man, who listened to the woman over whom he was the head (see 1 Corinthians 11:3). Thus, the order of God revealing to the man to the woman was established in creation.

While the man in the assembly is responsible for the teaching of the apostolic word, he continues with the "deliverance" of the women in the assembly. He continues past Eve's deception to show her hope in the Biblical story, which was the Genesis 3:15 hope that she "The Woman" would bear Messiah which became the "desire of Eve" in Genesis 3:16, and the "desire of women" in the Old Testament to bear Messiah. This was further developed in Genesis as the woman became more than an individual woman, but developed into Israel as the national woman who longed to bear Messiah. Ultimately, Mary became the individual woman, and the nation, Israel (the believing remnant), also bore the Messiah in the individual Eve. (See Revelation 12:1-2).

In 2:15, he continues ("But she shall be preserved") about Eve ("she" is singular not plural as most translations, e.g., "they" or "women"). So, he does not leave

²³ The Judaizers only prayed for themselves. Paul urges them to pray for God-ordained government since it is for the protection of the believers so that they can minister to the world. He will also include Gentiles in this prayer, since the Jews were not fond of that inclusion either (cf. 2:7).

the last word on Eve to be her deception, but continues on with Eve's deliverance. She would bear children from whom would come Messiah. It is also possible that this "desire of women" (see notes on Genesis 3:16) to bear Messiah that goes throughout the Old Testament, now is indicated for all women to want to bear believing children who join Messiah by their belief.²⁴

9 Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; 10 but rather by means of good works, as befits women making a claim to godliness.²⁵ 11 Let a woman quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, *and* then Eve. 14 And *it was* not Adam *who* was deceived, but the woman being quite deceived, fell into transgression. 15 But she²⁶ shall be preserved through the bearing of children if they²⁷ continue in faith and love and sanctity with self-restraint.²⁸

- C. **Elders:** Elders are to be proper teachers of the apostolic word with appropriate behavior (*unlike Judaizers*) (3:1-7).

Moving from men teachers, he moves more specifically to those who will control the teaching. Elders *must* know the apostolic doctrine thoroughly because they are to guard the teaching in the church. Thus, he himself, must be able to teach.

²⁴ The shift of pronouns from "she" (shall be preserved) to a "they" (if they continue) is interesting. Whatever the "they," it is related to Eve's preservation (i.e., hope of Messiah coming from her in Genesis 3:15-16). So, it is either referring to the women who followed her bearing Messianic Seed, or the nation, Israel, who would bear Messiah (Israel as the woman, see Revelation 12:1-2), or the desire of women to bear children who believe and become the "seed," being in Christ (see Revelation 12:17 for Jewish believers as the "seed" of the woman, Israel). If it is referring to raising Godly children, then the "they" could refer to the children.

²⁵ The women were also being wrongly elevated on the basis of observable blessing, which was riches and beautiful clothes. Thus, they were being elevated to be teachers over men, reversing the order of creation where the man first received revelation and then the woman.

²⁶ This is a 3rd person *singular*, not a third person plural (i.e., "she" or "women") as most translations.

²⁷ This 3rd person plural may also refer to the children that she bears. They are to continue in faith. Thus, the woman's position here is to insure her children are believers.

²⁸ The woman's function here is to bear children. This will be confirmed when he speaks of widows in 5:10 and 5:14. That her function is superior to the children and that the implementation of the word of God may be through her dominion over them is authorized through the responsibility to teach given to the father (Deut. 6:4-8).

Judaizers who were success gospel people would judge a man on his acceptability by the people and their physical judgments. But Paul says that this man must be judged by his adherence to the apostolic teaching and holy living. Thus, he is above reproach, a keeper of the marriage doctrine of the Bible (one man, one woman, for life), free from the love of money (unlike the Judaizers).

3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*. 2 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,²⁹ 3 not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money.³⁰ 4 *He must be* one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?); 6 *and* not a new convert, lest he become conceited and fall into the condemnation incurred by the devil.³¹ 7 And he must have a good reputation with those outside *the church*, so that he may not fall into reproach and the snare of the devil.

- D. **Deacons:** Deacons are to be believers of the apostolic doctrine with holy behavior (*unlike Judaizers*) (3:8-13).

Deacons are those who implement the business part of the elders. Thus, like the apostles delegated to deacons in Acts 6:1-6 they will give the physical work of the church (e.g., taking care of the widows) to the deacons while they are about the apostolic doctrine and prayer. They, as well as their wives, exhibit these same qualities that are listed.

8 Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9 *but* holding to the mystery of the faith with a clear conscience. 10 And let these also first be tested; then let them serve as deacons if they are beyond reproach. 11 Women *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things.³² 12 Let deacons be husbands of *only* one wife,³³ *and*

²⁹ The emphasis here is on the teaching of the apostolic doctrine.

³⁰ Notice this love of money issue is big with the Judaizers (and the Pharisees, cf. Luke 16), and of course in 6:5ff.

³¹ The devil's sin was pride, elevating himself to be equal with God. Paul's point is that the self-righteous Judaizers had elevated themselves to be with God (opposing the Sermon on the Mount) and thus embracing and elevating the conceit of a new convert incurs the same problem.

³² There are basically two views on this verse, that the women here are deaconesses (i.e., women deacons), or that they are wives of male deacons. If the women were to be deacons, the format of his qualifications would seem to require that he give a full list of their requirements as well (e.g., wife of one husband, etc.). Yet there are only a few listings, and those seem to

good managers of *their* children and their own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

IV. **Application of Apostolic Doctrine to Timothy.** In order to establish the apostolic doctrine in the church and eliminate the false teaching of the Law, Paul gives Timothy instruction and application. (3:14--6:19)

A. **Exhortation:** Timothy to teach the gospel of Jesus Christ (3:14-16).

14 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, *I write* so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. 16 And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.³⁴

B. **Antagonists:** Those who oppose the gospel are expected to come in full force following the full revelation of Jesus Christ and His implementing full forgiveness and the new life (4:1-5).

Paul explains the intensity of Satanic opposition that will occur during the time following the resurrection (“last days” or “later times”) when believers have the fulness of eternal life. Their doctrines are from Satan and from their depraved mind.

overlap only with some of those in 3:8-9 for male deacons. Thus, Paul begins in 3:8 and continues the list of male requirements to 3:12. Verse 11, thus, seems to be part of the overall listing of male deacon requirements. This one is to have a wife who has these attributes which are required. In other words, like his family is to be a good manager of his household and his children (3:12), he is also to have a reputable wife.

³³ This passage as well as the passage in 3:2 must be seen in the light of 5:9. This would require a non-present tense situation as the widow in 5:9 does not have a husband. It means that she has conformed to the marriage ideals of the Bible, which are no divorce no remarriage, one flesh until death (see the discussion on Genesis 2:24 in the Genesis Commentary, and the discussion on the exception clause in Matthew 5 in the “Sermon on the Mount” notes under Matthew in the Matthew Commentary). Note also that Paul is concerned if a widow breaks her “pledge” to the commitment to the church that she would incur condemnation (5:11-12). So, this would implicate his call as “husband of one wife” to be that of one who had not broken his pledge.

³⁴ Paul again introduces the content of the gospel for which Timothy was supposed to give his life.

4:1 But the Spirit explicitly says that in later times some will fall away from the faith,³⁵ paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 *men* who forbid marriage *and advocate* abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected, if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.

C. **Instructions:** Timothy receives instructions with respect to order in the church to oppose the Judaizers (4:6--6:2).

1. Sound Doctrine (4:6-16).

a. **Instruction** to pay attention to sound doctrine of the apostolic doctrine of mercy through Christ (4:6).

6 In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished³⁶ on the words of the faith and of the sound doctrine which you have been following.

b. **Discipline:** In order to contradict the false teachers regarding discipline (restriction) for self-righteousness, Paul points out that discipline is good, but only as it enables godly behavior not as it gives credit to one's self-righteousness. (4:7-11).

7 But have nothing to do with worldly fables fit only for old women.³⁷ On the other hand, discipline yourself for the purpose of godliness; 8 for bodily discipline is only of little profit, but godliness is profitable for all things, since it

³⁵ The point of this sentence is that Paul is saying that the revelation through the Spirit expected these men's appearance. Thus, Timothy should expect opposition. It was predicted. At its basis it was begun in Genesis 3:15 with the "seed of the serpent" who would oppose the "Seed of the Woman" (Christ). Note that he refers to the latter days, which are the days following the appearance of the Christ. Also, Daniel refers to those falling away from the remnant in the latter days. Of course those would be unsaved, but could be applied to anyone defecting from the truth.

³⁶ This is the emphasis that Timothy should have on knowing the sound doctrine as well as teaching it.

³⁷ These old women were the widows who had become busybodies having nothing to do, being supported by the church but not being dedicated to the Lord. These felt the enjoyment of life in this age was theirs by their errant theology.

holds promise for the present life and *also* for the *life* to come. 9 It is a trustworthy statement deserving full acceptance. 10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men,³⁸ especially of believers. 11 Prescribe and teach these things.

- c. Be an example of those who believe in godly behavior (4:12).

The Judaizers would find anything to look down on Timothy except his truthful teaching. So, he is told not to let them find something insignificant such as his youth to berate him as worthless. Timothy is to stand on his teaching and nothing else.

12 Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe.³⁹

- d. **Teach** the Old Testament and the apostolic doctrine for this is the only thing that will prevent straying away with the false teachers into apostasy (4:13-16).

13 Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching. 14 Do not neglect the spiritual gift within you,⁴⁰ which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery.⁴¹ 15 Take pains with these things; be *absorbed* in them, so that your progress may be evident to all. 16 Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation⁴² both for yourself and for those who hear you.

³⁸ Here is a point for unlimited atonement.

³⁹ Besides teaching, Timothy was to live the gospel, not like the Judaizers in excesses.

⁴⁰ Timothy's spiritual gift was teaching as well as an appointment to represent Paul, which he is being exhorted to do.

⁴¹ These are the elders of the church sending Timothy out with Paul to participate in their work in the ministry. However, he had been sent to be with Paul, thus as a partner in the apostolic ministry.

⁴² Here the word salvation, used four times in this epistle, is an interesting word. The Judaizers had used it to say that deliverance was now through self-righteous works in a present reward. Paul is saying deliverance is in Christ, and is delayed until the second coming in the

2. Follow the Biblical order, not that of the self-righteous (5:1-22).

- a. Honor all believers as family not rebuking based on selfish view (5:1-3).

5:1 Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, *to* the younger men as brothers, *2* the older women as mothers, *and* the younger women as sisters, in all purity.⁴³ *3* Honor widows who are widows indeed;

- b. Honor widows who honor the doctrine (5:4-16).

- a. Families take care of their own widows first (5:4).

4 but if any widow has children or grandchildren, let them first learn to practice piety in regard to their own family, and to make some return to their parents; for this is acceptable in the sight of God.

- b. Widows qualify for church care if they have no family and are dedicated to the Lord (5:5).

5 Now she who is a widow indeed, and who has been left alone has fixed her hope on God, and continues in entreaties and prayers night and day.⁴⁴

- c. Widows do not qualify if they have inappropriate behavior (5:6).

Should a woman turn her new-found freedom from being in a marriage into licentiousness, that is, she moves to men in general lifestyle, she is, like those who have strayed from the faith, dead sanctificationally, even while she is alive. As noted, she should devote herself to her family, to

eternal life through the imputed righteousness of Christ. However, there is a sense in which there is a present tense deliverance in Christ, but it is, unlike the Judaizers, unseen in physical benefits.

⁴³ The tendency of the Judaizers was to elevate those with knowledge above others without the respect due them in the Godly creative order. Paul tells Timothy not to do that, but to have proper respect for their creative order even though he has superior knowledge.

⁴⁴ The widow put on the list is now dedicated to the church's work totally.

devotion to God, or if she is young enough, to get married and bear children and be a worker at home.

6 But she who gives herself to wanton pleasure is dead even while she lives.⁴⁵

- d. Teach these things, a family should take care of their parents (5:7-8).

Here, the imperative is that children take care of their parents. Should they not do this, Paul puts them in the category of “worse than an unbeliever,” meaning that while they know the truth they reject it and disparage the faith as well as their own spirituality.

7 Prescribe these things as well, so that they may be above reproach. 8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.⁴⁶

- e. A widow qualifies for committed church care if she is at least 60, dedicated, and has a history of pure behavior (5:9-10).

9 Let a widow be put on the list only if she is not less than sixty years old, *having been* the wife of one man, 10 having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work.⁴⁷

- f. A widow for committed church care does not qualify if younger than 60 (5:11-16).

Here Paul limits the widows that will come under the church's care to an age 60 or older. This is to prevent them

⁴⁵ This widow does not “represent” God in her behavior.

⁴⁶ Note here that the emphasis is not on taking care of the children, but on taking care of a widowed mother.

⁴⁷ This is a woman who has a past history of conformance to the apostolic doctrine and not given into the pleasures of the Judaizers.

from changing their commitment from the church to remarry and incur condemnation for breaking their pledge.⁴⁸

Thus, those (under 60) should remarry and be busy at home so that they do not become lazy and busybodies. If they are of the age of bearing children, then Paul exhorts them to raise children.

11 But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, 12 *thus* incurring condemnation, because they have set aside their previous pledge.⁴⁹ 13 And at the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*.⁵⁰ 14 Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach; 15 for some have already turned aside to follow Satan.⁵¹ 16 If any woman who is a believer has *dependent* widows, let her assist them, and let not the church be burdened, so that it may assist those who are widows indeed.

c. Honor teaching and ruling elders (5:17-20)

The double honor here is that he receives honor as a teacher of the apostolic word, and that he is paid. This enables him to continue on teaching and promote the apostolic doctrine, while the false teachers are not supported.

⁴⁸ It appears that Paul is speaking of a commitment to the church similar to marriage, so that when it is dismissed to get married they and set aside their pledge and incur condemnation. This bears a similarity to one's marriage that once they are committed to marriage, they cannot break their pledge lest they fall under condemnation.

⁴⁹ If this woman dedicated herself to the church and then decides to get married she will break her vow. Thus, Paul encourages them not to make the vow, rather than take a chance they will break it. .

⁵⁰ He is referring to their self-enjoyments and doctrines of the Judaizers to enjoy riches and their benefit.

⁵¹ They are following Satan in his elevation of self-pride, just like the Judaizers.

If an elder is accused of sin, it must be validated by two or three witnesses. The point here is that gossip and rumors are to be eliminated. If this is not a fact verified by witnesses before the elders, then it must be dismissed as rumor and silenced. However, if an elder is in sin and refuses to correct his behavior, then he will be rebuked in public according to Matthew 18. This is a practical lesson for all.

17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.⁵² 18 For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages." 19 Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of *sinning*.⁵³

- d. Behavior (based on self- or imputed righteousness) cannot be hidden (5:21-25).

Paul's point here is that character is obvious to those who are understanding and adhering to the apostolic doctrine. Evil men demonstrate their self-righteousness in their behavior and confession of self-elevation. The one who holds for imputed mercy is a humble mercy-giver and speaks of the mercy of God in Christ.

21 I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to *maintain these principles without bias*, doing nothing in a *spirit of partiality*. 22 Do not lay hands upon anyone *too* hastily and thus share *responsibility for* the sins of others;⁵⁴ keep yourself free from sin. 23 No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments. 24 The sins of some

⁵² When Timothy finds an elder faithful to the apostolic doctrine, he needs to be sure that this person is able to continue teaching it by finding support within the church.

⁵³ Again, Paul warns Timothy not to be like the rumor-mongering Judaizers and raise some up and lower some at their whim, but to be holy in conduct and judgment, by following the O.T. command of using two or three witnesses, especially in the case where an elder is accused of teaching bad doctrine like the Judaizers.

⁵⁴ The Judaizers would not take responsibility for others.

men are quite evident, going before them to judgment; for others, their *sins* follow after. 25 Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.⁵⁵

- e. Slaves: Honor masters (6:1-2).

6:1 Let all who are under the yoke as slaves regard their own masters as worthy of all honor so that the name of God and *our* doctrine may not be spoken against. 2 And let those who have believers as their masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved.⁵⁶

- D. **Antagonists' Theology:** Timothy's antagonists believe in wrangling about the self-righteousness of the Law and that it brings monetary rewards (6:3-5).

3 If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived of the truth,⁵⁷ **who suppose that godliness is a means of gain.**⁵⁸

- E. **Theology:** Great gain is when one is content with food and clothing not great riches (*as opposed to Judaizers who feel great riches are a means of godliness*) (6:6-10).

⁵⁵ Self-righteousness cannot be concealed. See the "Sermon on the Mount" where Jesus says by their fruits (self-righteousness) you shall know them (false prophets) because they do not teach the righteousness imputed from God through Christ.

⁵⁶ Again, Paul is exhorting them to respect the authority order in which they find themselves, and not to displace it on the basis of a perceived self-righteousness.

⁵⁷ Here they place knowledge above others in self-esteem.

⁵⁸ This probably is the key theological verse to what is going on here in the book. This is the "God blesses those with riches who are righteous through self-righteous works." This then raises women up to be teachers if they are well dressed, and dressed in costly garments. Elders and deacons are chosen on this basis (worldly evaluations) as opposed to the Pauline doctrine of holy character based on imputed righteousness through Christ, not self-works.

6 But godliness *actually* is a means of great gain, when accompanied by contentment. 7 For we have brought nothing into the world, so we cannot take anything out of it either. 8 And if we have food and covering, with these we shall be content. 9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. 10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.⁵⁹

F. **Exhortation**: Persevere in holiness (6:11-16).

11 But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness. 12 Fight the good fight of faith; take hold of the eternal life⁶⁰ to which you were called, and you made the good confession in the presence of many witnesses. 13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, 14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time-- He who is the blessed and only Sovereign, the King of kings and Lord of lords; 16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

G. **Exhortation**: Teach others regarding holy living and not greed (6:17-19).

17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 *Instruct them* to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

V. **Concluding Exhortation & Warning**: Guard Apostolic Word and avoid the disaster of those who have rejected it (6:20-21).

⁵⁹ The warning here is of the whole epistle. Riches will draw Timothy away. Others have them, and he does not.

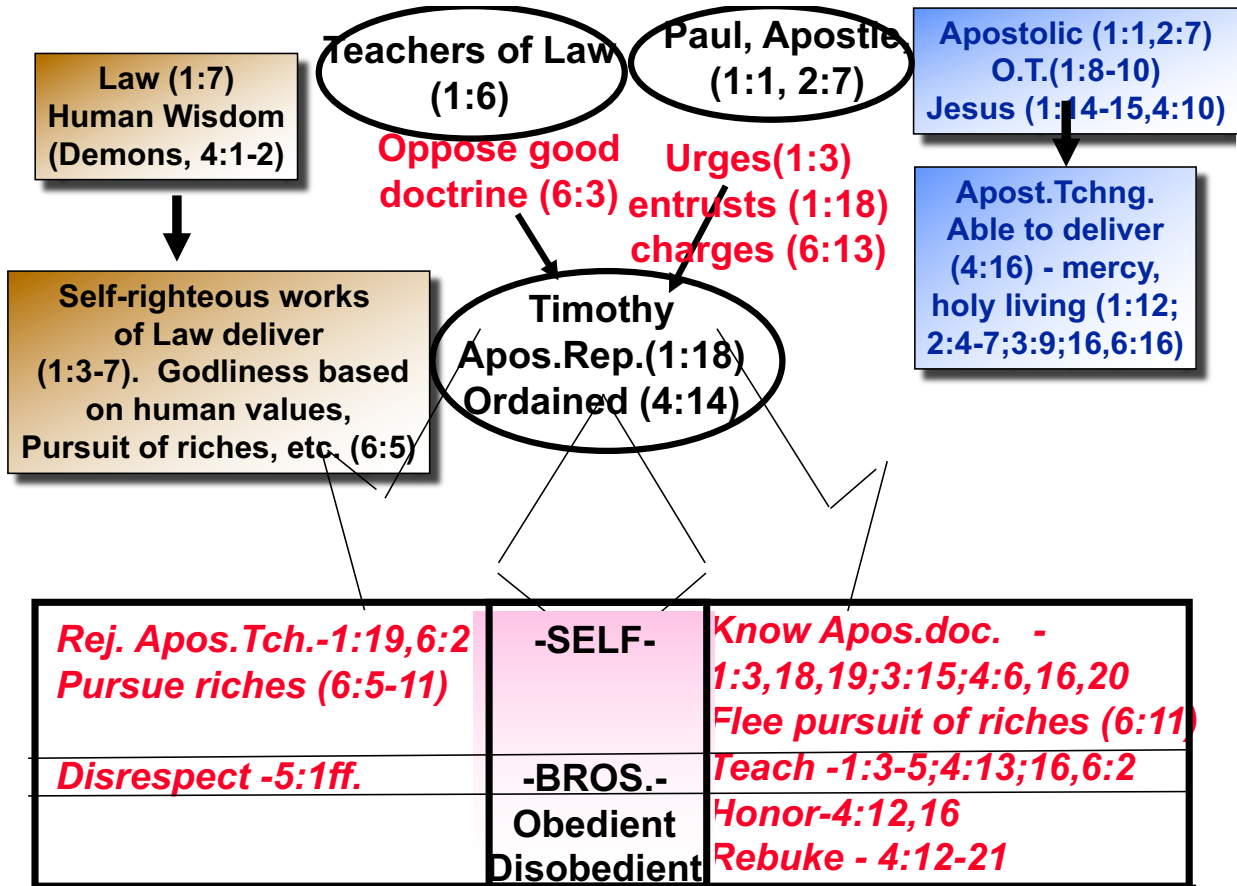
⁶⁰ The Judaizers were taking hold of the present life. Paul wants Timothy to take hold of the future eternal life, which he possesses now. He will say in a few verses for the people to take hold of that same life. Timothy had first to grasp the life for himself, and then teach others to grasp it. This is very similar to Deut. 6:4-6, where one is to Love the Lord your God with all your heart and all your soul....and then teach your children.” It is the reproduction of the representation, the command to fill the earth with the image of God.

Probably the most personal and agonizing verses in 1 Timothy are these. Paul's heart pleads with Timothy to realize what he has in the apostolic gospel and as an emissary and as he leaves the letter he reminds Timothy of those who have not guarded it, and have strayed for riches, comfort, fame, elevation and other worldly things.

20 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called "knowledge"--
21 which some have professed and thus gone astray from the faith.⁶¹ Grace be with you.

⁶¹ This probably is the most succinct warning, which applies to Timothy. He seems to be in danger of considering their arguments personally. Anything that applies to his people applies to Timothy here first. Paul's point is that no man, including himself, is above the problem of apostasy from the faith. (cf. 1 Cor. 9:27). The problems here in this book come very close to the arguments of 1 Corinthians. Evaluation of others on the basis of perceived elevations, riches, denial of the future bodily resurrection for a present-day reward. This will become very prominent in 2 Timothy as it did in 2 Thessalonians, the future bodily resurrection (reward) is the goal of the believer.

Identification and Interpretation



1 Timothy

Characters (Who?)

Antagonist(s)

Physical Traits:

These appear to be Jewish since they teach the Law (1:7), but at any rate are self-righteous “Law-keepers” and claim they are elevated because of their “knowledge” of it (6:20-21). They also are either rich, or pursuing riches (6:9-10), and some of them have gone away from the faith (6:20-21). Two of them are named, Hymenaeus and Alexander.

1:7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

1:19-20 Keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. ²⁰ Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.

6:9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. ¹⁰ For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.

6:20-21 O, Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called "knowledge" -- ²¹ which some have professed and thus gone astray from the faith.

Theology:

Beliefs:

They are believers since the ones that Paul uses for an example are straying “from these things” thus implying that they had it once (1:6-7). In addition, the whole letter is a warning lest others, including Timothy, leave the faith for the works of the Law and prosperity (4:16; 6:20-21). They use the Law for sanctification, misusing it since they feel that it elevates and declares one blessed if he is rich or attractive in physical ways (2:9-10, 6:9). Paul does not seem to tell Timothy to approach them for salvation, but to stop their false teaching to which they have turned.

1:3 . . . in order that you may instruct certain men not to teach strange doctrines,

1:6-7 For some men, straying from these things, have turned aside to fruitless discussion, ⁷ wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

4:9-10 Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or

costly garments; ¹⁰ but rather by means of good works, as befits women making a claim to godliness.

4:16: Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you.

6:9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. ¹⁰ For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.

6:20-21 O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"-- ²¹ which some have professed and thus gone astray from the faith. (1 Tim. 6:20-21)

Positions: *Teachers and discussers* within the body of the assembly. (1:7).

1:7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

Reader(s)

Physical Traits: Named Timothy located in Ephesus

1:2 to Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord.

1:3 As I urged you upon my departure for Macedonia, remain on at Ephesus

Theology:

Beliefs: A believer in Paul's gospel. ⁶²

1:2 to Timothy, *my* true child in *the* faith:

Positions: An apostolic emissary⁶³ in Paul's gospel (1:2).

⁶² The gospel is identified elsewhere as the fullness of the provision of righteousness through Jesus Christ alone. This gospel is valid for sanctification as well as salvation. In other words, works which bring any attention to oneself are as invalid following salvation as prior to it.

⁶³ An apostolic emissary is one who acts in the stead of the apostle, on behalf of the apostle, with the authority of the apostle. Thus, when Paul sent Timothy or Titus in his stead,

1:2 to Timothy, *my* true child⁶⁴ in *the* faith:

Author(s)

Physical Traits: Paul is identified as the author (1:1).

1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope; (1 Tim. 1:1 NAS)

Theology:

Beliefs: Paul is a believer (1:1) (and apostle) in the gospel of grace revealed through Christ Jesus at the cross.

1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope; (1 Tim. 1:1 NAS)

Positions: Paul is an apostle⁶⁵ (1:1) of the revelation of God in Jesus Christ. He was made an apostle following his conversion from that of a blasphemer (1:11).

1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope; a

1:11-12 According to the glorious gospel of the blessed God, with which I have been entrusted.¹² I thank Christ Jesus our

Paul was able to judge the reception of his revelation (and of himself) by the reception that they gave to his emissary (cf. 1 Cor. 4:16-18).

⁶⁴ There are two possibilities here of Paul's use of "child." The first is that he led him to Christ. The second is that he is representing Paul as Paul leaves him in certain places to give out the doctrine. The most preferable is the second.

⁶⁵ An apostle's function was to reveal Jesus Christ as the fulfillment of the Old Testament requirement of righteousness and establish the Church on Christ's behalf. This was accomplished through direct revelation from Jesus Christ (cf. John 14--16, 1 Thess. 2:13). See the "Introduction to Epistles" at www.BiblicalStory.org, where a section describes the issue of the apostles and their inspiration as well as their authority over the church.

Lord, who has strengthened me, because He considered me faithful, putting me into service;

Problem (What?)

Problem Physical Activities

Antagonist Action Toward Reader

Controversial discussion with Timothy (and others)

They would involve Timothy in the discussions regarding the Law and their “knowledge” that they were having with church members. The antagonists were deceiving (1:3-4) those in the church. They advocate riches (6:5) as the pursuit of godliness. They look down on Timothy based on his youth and not on his appointment by Paul and his correct teaching. So, Timothy is told not to interact with their poor interpretation (1:4, 4:7, 12, 6:3-5, 6:20-21)

- 1:3-4 As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, ⁴ nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith.
- 4:7 But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness;
- 4:12 Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe.
- 6:3-5: If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, ⁴ he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, ⁵ and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.
- 6:20-21 O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"-- ²¹ which some have professed and thus gone astray from the faith.
- 6:20 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called "knowledge "

Reader's Actions resulting from errant theology (and Affected)

Antagonist: Become involved in foolish controversies, strife and disputes about the Law which oppose the Apostolic doctrine (1:3-4)

The antagonists were promoting an errant view of the Law based on works and thus self-elevation. Timothy was not to involve himself in these controversies, but teach the correct apostolic revelation.

1:3-4 As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines,⁴ nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith.

Self: Abandon the apostolic doctrine for the self-works of the Law and the pursuit of riches.

- 1:14 nor to pay attention to myths and endless genealogies,
 1:18-20 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight,¹⁹ keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.²⁰ Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.
 6:9-11 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang. But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance *and* gentleness.
 6:20-21 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called "knowledge "--²¹ which some have professed and thus gone astray from the faith.

Problem Theology

Source of Antagonist's Theology

Old Testament: The Old Testament is the basis of their theology. This is due to the reference to the "Law" (1:6-7).

1:6 For some men, straying from these things, have turned aside to fruitless discussion,⁷ wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

Speculation: Their use of the Law is declared by Paul to be simply "speculation," meaning human wisdom.

1:4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation

Demons, one's depraved mind: Paul points out that their depraved mind is driving their theology and their mind is derived from Satan (4:1-2)

4:1-2 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,² by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

Content of Antagonist's Theology

Keeping of the Law and its requirements encourages the pursuit of riches and knowledge which elevate one in self-righteous standing before God and men within the assembly in the present tense apart from the future rewards anticipated in the apostolic doctrine.

The antagonist's theology is identifiable by Paul's criticisms that they are using the Law, but not in its intended way, since they are wrangling about words, and claiming "knowledge" rather than the grace that is in Paul's gospel. Thus, they have claimed that the Law is actually the pursuit of gain and that those who have it have been blessed, and thus spiritual in the assembly. Things such as sacrificial mercy (giving at your own cost) is contrary to that and as such, the apostolic doctrine, must be discarded.

Application of Antagonist's Theology

Self-Elevation

They are elevating themselves based on the fact that they are looking down on Timothy based on his youth (not on his ability to speak the truth), while they are older (self-elevation) and also that they are rich (or pursuing riches) as self-elevation. The women are elevating themselves based on looks, appearance, etc., rather than godliness.

Greediness, lack of mercy toward brothers

Because of this self-elevation and a rejection of Paul's gospel of mercy, they are self-righteous and as such are not extending mercy to others, since they don't see that they have received it. Thus, the order in the church is based on prominence of physical benefits and not on the authority that God has created.

Riches, food, pleasure now

This self-righteousness makes the doer feel that he deserves blessing such as riches and thus pursues it as a means of godliness.

Legalistic Teaching and Opposition to Grace Revelation

Self-righteousness belief results in self-righteous teachings, particularly those that focus on one's own successes or deeds. Thus, the Law is taught as being a means to righteous elevation. One would therefore oppose any gracious means of sanctification.

Problem Summary Statement

Jewish legalists are opposing, and will oppose **Timothy, Paul's apostolic emissary** based on their doctrine that ***the works of the Law bring elevation in riches and knowledge before people and God*** which may cause **Timothy to discuss merits of their controversial legalistic beliefs and abandon the apostolic doctrine for the pursuit of riches.**

Solution (What?)

Physical Activities

Author's Action Toward Reader

Writing to urge Timothy to give specific instructions setting in place the apostolic doctrine and the pursuit of his own righteous standing.

1:3 As I urged you upon my departure for Macedonia, remain on at Ephesus,

Reader's Actions resulting from author's theology (and Affected)

Self: Timothy is to be hold forth the apostolic sound doctrine in his speech and behavior, but particularly so as to preserve his life with God, holding forth the apostolic gospel.

Church: Provide foundational doctrine and resultant practice for the apostolic church at Ephesus, particularly in relationship to opposing the false teachers. (1:3) He is to set in order the created desire of God with respect to men as teachers, women as submissive in the assembly, to bear believing children.

1:3 in order that you may instruct certain men not to teach strange doctrines

Author: Be faithful as a dedicated representative of Paul to the apostolic doctrine.

1:18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight,

6:20 O Timothy, guard what has been entrusted to you,

Antagonists: Oppose the antagonists' teaching of the Law, riches, and prosperity, not only in doctrine but in practice.

1:3-4 in order that you may instruct certain men not to teach strange doctrines,⁴ nor to pay attention to myths and endless genealogies,
 4:7 But have nothing to do with worldly fables fit only for old women.
 4:12 Let no one look down on your youthfulness
 6:17-21 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. *Instruct them to do good, to be rich in good works, to be generous and ready to*

share,¹⁹ storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.²⁰ O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"--²¹ which some have professed and thus gone astray from the faith.

Theology

Source of Author's Theology

Apostolic⁶⁶

Paul establishes himself as an apostle immediately (1:1). He speaks of the position of which he was entrusted by God to do service (1:11-12)

1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope;

1:11-12 according to the glorious gospel of the blessed God, with which I have been entrusted.¹² I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service;

Old Testament revelation (1:2).

This is established by the mention of “the Law is good if one uses it lawfully,” which is according to the Good News of the Gospel (1:8-11)

1:8-11 But we know that the Law is good, if one uses it lawfully,⁹ realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers¹⁰ and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching,¹¹ according to the glorious gospel of the blessed God, with which I have been entrusted.

The revelation of the words and works of Jesus Christ (New Testament, 3:4-7)

This is clearly established in 1:4 with the mention of “the faith and love found in Christ Jesus” as well as to save sinners (1:14-15) and particularly when he

⁶⁶ An apostle is one who receives revelation from God, through the Holy Spirit, which reveals the words and works of Jesus Christ (imputed righteousness through the atonement) as the fullness of the Law and the Prophets. This understanding of Jesus Christ comes only through the apostolic revelation.

references that Jesus stood before Pontius Pilate (6:13) and the Second Coming (6:14).

- 1:14-15 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.¹⁵ It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*.
- 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.
- 6:3 If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,
- 6:13 and of Christ Jesus, who testified the good confession before Pontius Pilate.
- 6:14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

Content of Author's Theology

Righteous standing comes only on the basis of God's graciousness in Jesus Christ and not on the basis of the works of the Law. Timothy's opportunity is a privilege as a representative of the apostle who possesses the Gospel and must be guarded. The apostolic doctrine promotes humility based on the mercy of God and sacrificial mercy toward others as opposed to gaining riches.

- 1:1 Christ Jesus, *who is* our hope
- 1:5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.
- 1:14-15 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.¹⁵ It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*.
- 1:19 keeping faith and a good conscience⁶⁷

⁶⁷ While it might seem that the term here "good conscience" means that Timothy might not do anything of which he might feel guilty, it is larger than that. A good conscience is that which comes from trusting in Christ and thus is not conscious of the presence of sin that has not been taken away. Hebrews 9—10 makes clear that a "consciousness of sins" was because the sacrifices continued year after year indicating that the sins were never gone. Now, Christ having been sacrificed once for all removes that consciousness of sins since they are now gone.

"how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:14)

4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

Application of Author's Theology

Clearly if one accepts the doctrine of imputed righteousness,

1. he will be humbled before God and others (having no value apart from Christ) as opposed to the pursuit of riches.
2. he will therefore aid his brother (as God aided him),
3. he will represent Paul and his gospel (since this is exactly what he teaches against the opposition),
4. He will have appropriate behavior, not to establish his righteousness, but because Christ saved us to be a representative of Him.

Solution Summary Statement

Paul, the apostle is **writing to instruct Timothy** regarding **his teaching that it would be according to Paul's gospel, and reject the teaching of the antagonist** which will cause Timothy

- **Be holy in his behavior and faithful to the apostolic doctrine**
- **Instruct the church in their behavior and order**
- **and oppose the antagonistic legalists.**

“For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near.² Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?” (Heb. 10:1-2)