

1 Timothy Chapter 1

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

A. Paul- Gr. *paulos*- means little

1. Paul used to be Saul of Tarsus. He was originally named after the first king of Israel- Saul. Saul of Tarsus was much like Saul. He was full of himself!
2. Saul thought he was big in himself, but after meeting Christ the S got knocked off and a P was put in its place. He went from big in himself to small in himself so that Christ would be big in him! John the Baptist said, "I must decrease, so that He may increase". [John 3:30](#)

B. apostle of Jesus Christ

1. apostle- Gr. *apostolos*- sent one with a message and authority

- a. There are four classes of apostles in the NT: 1) The Apostle of our Confession- [Heb. 3:1](#)- This is Jesus 2) the Apostles of the Lamb- these are the 12 disciples of Jesus- [Rev. 21:14](#) 3) Foundational Apostles- these wrote NT Scripture- [Eph. 2:20](#) 4) Equipping apostles- these equip the body of Christ for the work of the ministry. [Eph 4:11](#)
- b. An apostle is a sent one, not a went one! You need to have a commission and a message!

2. Jesus- Gr. *iesous*- Savior, one who saves

3. Christ- Gr. *christos*- Anointed One

- a. This is not Jesus' last name! This is his Messianic Title.
- b. Jesus is anointed to save us! We tap into this anointing by faith.

C. by the commandment of God our Savior and the Lord Jesus Christ,

1. by- Gr. *kata*- according to

2. commandment- Gr. *entole*

- a. This was Paul's call into the ministry. [Acts 26:16-18](#), [Titus 1:3](#) Some receive their call into the ministry at conversion, and some have it revealed to them later.

3. God our Savior

- a. This is God the Father. He is our Savior in the sense that He made the plan of redemption for mankind. Jesus is our Savior in that he executed that plan. The Holy Spirit is our Savior in that he reveals that plan to us.

4. Lord Jesus Christ

a. Lord- Gr. *kurios*- *owner, master*

- i. This is a Divine Title.
- ii. The Lord Jesus received worship which is only reserved for God Himself. [Mat 9:18](#); [Mat 14:33](#); [Mat 15:25](#); [Mat 20:20](#); [Mat 28:9](#); [Mat 28:16-17](#); [Mar 3:11](#); [Mar 5:6-7](#); [Luk 5:8](#); [Luk 24:52](#); [Joh 5:23](#); [Joh 9:38](#); [Act 1:24](#); [Phi 2:10-11](#); [Heb 1:6](#); [Rev 5:8-9](#); [Rev 5:12-14](#);

D. our hope

1. hope- Gr. *elpis*- *confident expectation of good*

- a. Jesus is our hope of Glory! [Phil 1:27](#)
- b. Jesus is our ever-living hope because He was raised from the dead and ever-lives to intercede for us! [1 Peter 1:3](#)

2. To Timothy, a true son in the faith: Grace, mercy, *and* peace from God our Father and Jesus Christ our Lord.

A. To Timothy,

1. Timothy- *means one who honors God*

- a. Timothy remained faithful to Paul until the end. This was because he continued to honor God in his life.
- b. Timothy served Paul like a son did with a father. [Phi. 2:22](#)

B. a true son in the faith,

1. true- Gr. *genesios*- *legitimately born, not spurious, true, genuine, sincere*

- a. Paul led Timothy to Christ. He begot him through the gospel he preached. [Acts 16:1](#)

2. son- Gr. *teknon*- *a child, a son or daughter, from the Hebrew, met. a child or son in virtue of discipleship.*

3. the faith

- a. Not individual faith in God, but this a term for Christianity which is based upon faith in Christ.

C. Grace- Gr. *charis*- *unmerited favor, strength, power, ability*

D. mercy- Gr. *eleos*- *compassion, kindness or good will towards the miserable and the afflicted, joined with a desire to help them*

1. The usual opening for Paul's letters mentions just grace and peace, but here we see mercy added. Mercy is added in the pastoral epistles- [1 Tim 1:2](#), [2 Tim 1:2](#), & [Titus 1:4](#). Pastors need not only grace and peace but also **MERCY!**

E. and peace from God our Father and Jesus Christ our Lord

1. **peace**- Gr. *eirene*- *to join in harmony, tranquility, prosperity*

a. Peace is always the resultant product of receiving grace.

2. **God the Father**

a. The Father devised the gospel of peace.

3. **Jesus Christ our Lord**

a. Jesus executed the gospel of peace.

b. Again Jesus is given a title for God, which is Lord.

3. As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine,

A. As I urged you when I went into Macedonia,

1. **urged**- Gr. *parakaleo*- *to call near, exhort, encourage*

a. We see in the NT loving exhortation much more than stern commands.

2. **went**- Gr. *poreuomai*- *to travel*

3. **Macedonia**- *northern Greece*

B. remain in Ephesus that you may charge some that they teach no other doctrine

1. **remain**- Gr. *prosmeno*- *to adhere to a place, to stay over or remain further*

a. Paul acted as an apostle. He would go to places that had no Christian work in them and start one. He would raise up leaders and then leave for a new place. Often he left someone from his ministry team behind to raise up leaders if there were none or to make sure the work there stayed on track. Notable team members that were used as such were Timothy and Titus.

2. **Ephesus**- *means desirable*

a. Ephesus was on the west coast of Asia Minor [modern day Turkey]. It had a population around 50,000. The city worshipped the goddess Diana.

b. Paul was there two years and had revival. So many people were turning to Christ the idol business was hurt and the idol union started a riot in the city. Paul barely escaped with his life. It should be noted that Paul never preached against the idols but He preached the gospel of Jesus Christ. Jesus will take care of the idols!

- c. Paul could not stay there any longer but one of his lesser known disciples could. There is always a way to get God's work done if one way is shut down!
 - 3. **charge-** Gr. **paraggello-** *to transmit a message along from one to another*
 - a. Timothy was faithful to pass on the message Paul left him to give the Ephesian church.
 - 4. **teach other doctrine-** Gr. **heterodidaskaleo-** *to teach something of a different kind*
 - a. Any other teaching than grace and faith in Christ Jesus is a strange and different teaching.
 - b. If an angel or anyone else preach a gospel that is not based upon the grace and faith in Jesus let them be accursed! Accursed means to be "cut off". Cut off such people and don't listen to them!
4. **nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.**
- A. **nor give heed to fables and endless genealogies,**
 - 1. **heed-** Gr. **prosecho-** *to hold the mind to, attach oneself to*
 - 2. **fables-** Gr. **muthos-** *a fiction, a fable, an invention, a falsehood*
 - a. The religious Jews were given to fables. [1Ti 4:7](#), [2Ti 4:4](#), [Tit 1:14](#); [2Pe 1:16](#)
 - b. Many Christians today believe made up stories more than the Word of God. Just let someone write a book about their supposed adventures in heaven or hell and it is a bestseller! Many will believe what is written in that book more than what is written in the Bible!
 - 3. **endless-** Gr. **aperantos-** *that which goes out of sight*
 - 4. **genealogies-** Gr. **genealogia-** *a record of descent or lineage*
 - B. **which cause disputes rather than godly edification which is in faith**
 - 1. **cause disputes-** Gr. **parecho zetesis-** *held to debates*
 - 2. **godly-** Gr. **theos**
 - 3. **edification-** Gr. **oikonomia-** *administration, dispensation*
 - a. This should be translated as: "***rather than the dispensation [administration] of God, which is in faith.***"
 - b. The Church Age is the dispensation of the grace of God. It is also the dispensation of faith. Grace and faith go together in this dispensation.

c. Arguing over side issues does not promote faith. Preaching and teaching the finished work of Christ does!

d. The finished work of Christ is the meat and potatoes of this dispensation. Stick to teaching that!

4. **faith-** Gr. **pistis-** *firm persuasion, assurance*

a. Faith is rooted in the person of Jesus. Debates are always on side-issues that take the focus away from Jesus and His finished work.

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

A. **Now the purpose of the commandment is love from a pure heart,**

1. **purpose-** Gr. **telos-** *the end to which all things relate, the aim, purpose*

2. **commandment-** Gr. **entole**

a. It is important to take Scripture in context. If not, you can try to guess what commandment Paul is referring to. We don't have to guess. Just look back to verse 1. The commandment here is Paul's call from God into the ministry. [Acts 26:16-18](#), [Titus 1:3](#)

3. **love-** Gr. **agape**

a. Love is the fulfillment of the Law. [Rom 13:10](#)

4. **pure-** Gr. **katharos-** cleansed, purified

5. **heart-** Gr. **kardia**

a. This is the new heart created in Christ Jesus. This new heart comes through faith in Christ.

b. The sermon on the Mt was the demand for the God kind of love to come out of an old unrenewed heart. [Mt. 5:43-44](#) This is impossible. It takes a heart transplant by God to give us a pure heart that will love others like God does. He provides the love to do it! [Rom. 5:5](#)

c. In the New Covenant we are equipped to do all God asks of us by giving us faith and a new heart.

d. One of the goals of Paul's ministry call was to reveal and promote the love of God in the saints of God to all around them.

B. **a good conscience,**

1. **good-** Gr. **agathos-** *intrinsic good*

2. **conscience-** Gr. **suneidesis**

a. The conscience came from Adam and Eve partaking of the tree of the Knowledge of Good and Evil.

- b. The conscience is guided by what we know.
- c. The conscience is a safe guide if it is trained by the Word of God.
- d. Paul made it his aim to keep a pure and clean conscience before God. [Acts 23:1](#)
- e. If we do not listen or violate our conscience it will become seared in the end.
- f. One of the goals of Paul's ministry call is lead believers to a lifestyle that would provide for a clear and good conscience towards God.

C. and sincere faith

1. **sincere**- Gr. **anupokrites**- *unhypocritical, not fake*

2. **faith**

- a. Many fake like they have faith but do not.
- b. True faith is seen when pressure is put upon it! In times of adversity or persecution those with fake faith will fall to the side or turn against the truth.
- c. One of the goals of Paul's ministry call was to bring unbelievers to faith and facilitate the use of the faith given to the saints.
- d. Putting these three goals together we see a comprehensive overarching goal of Paul's ministry call- "To bring people to the faith, and help believers utilize their faith. This faith works by love that results in a good conscience."
- e. Faith and love go together. [Gal. 5:6](#), [Eph. 6:23](#), [1 Thess. 5:8](#), [1 Tim. 1:14](#), [2 Tim. 1:13](#), [Philemon 1:5](#) Faith in how much God loves you will produce a life that the conscience can be clear about.
- f. Faith and a good conscience go together. [1 Tim. 1:19](#), [1 Tim. 3:9](#), [Heb. 10:22](#) You will not have a good conscience without faith in God.

6. from which some, having strayed, have turned aside to idle talk,

A. from which some,

- 1. **Some** who followed the Lord and are now not following Him.
- 2. **Most** believers stay faithful to the Lord. **Some** do not.

B. having strayed,

1. **strayed**- Gr. **astocheo**- *to not aim thus not hitting the mark*

- a. These are Christians who have gotten off into the flesh. The first step to staying from the Lord is leaving your first love. [Rev. 2:4](#)
The second step to straying from the Lord is to stop listening to or

violate the conscience. The final step to straying from the Lord is stop trusting Him.

- b. If we stop focusing our attention on the Lord we will end up missing the mark and straying.

C. have turned aside to idle talk

1. **turned aside**- Gr. **ektrepo**- *to turn out of the way*

2. **idle talk**- Gr. **mataiologia**- *empty words or speaking*

- a. Receiving God's love, maintaining a good conscience, and having a true faith will lead the believer to an active and fruitful life. When these three are rejected than all that is left is mere empty talk.
- b. Religious people are the ones who do this most often. [Titus 1:10](#) They love to preach and teach godly standards but it is all cheap talk. They don't do what they preach. The Pharisees were guilty of this. [Matt. 23:4](#)

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

1. **desiring**- Gr. **thelo**

- a. Many should not desire to be a teacher because teachers will receive a stricter judgment. [James 3:1](#)

2. **teachers**- Gr. **didaskalos**

- a. Here we see something about those who Paul is speaking of. They are religious Jews.
- b. In the OT they had more problems with false prophets because the main ministry in the OT was prophecy. In the NT we have more problems with false teachers because the main ministry of the NT is that of teaching what has been done and accomplished by Christ.

3. **law**- Gr. **nomos**

- a. The Mosaic Law

B. understanding neither what they say nor the things which they affirm

1. **understanding**- Gr. **noieo**

- a. These are blind guides. [Matt. 15:14](#)
- b. Jesus marveled at Nicodemus that he was a teacher and did not understand the things he was talking to him about. [John 3:9-10](#)

2. **say**- Gr. **lego**

3. **affirm**- Gr. **diabebaioomai**- *to affirm strongly, assert confidently, insist*

upon,

- a. Many are swayed by a speaker more by how confidently they present their material, than on the validity of the material they present. We need to check out everything we hear from teachers with the Word and the witness of the Holy Spirit in us.
- b. If you don't understand what you are saying it might be a good time to shut up!
- c. If someone who speaks does not understand what they are saying it is safe to say that those who listen will probably not either.

8. But we know that the law *is* good if one uses it lawfully,

A. **know-** Gr. **eido-** *to perceive*

B. **law-** Gr. **nomos**

1. The Mosaic Law

C. **good-** Gr. **kalos-** *useful, suitable, commendable, admirable, excellent in its nature and characteristics, and therefore well adapted to its ends*

D. **lawfully-** Gr. **nomimos-** *lawfully, agreeable to the law, properly, rightly*

1. It is possible to use the law unlawfully! The right use of the law is to convince unrighteous people of their unrighteousness and their need for salvation through faith in Jesus Christ.
2. It is unlawful to use the law on Christians who are born again!
3. A lot of churches are unlawful! They unlawfully use the law to beat Christians up.

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,

A. **knowing this:**

1. **knowing-** Gr. **eido-** *to know by perception*

- a. The problem is that many do not know this!

B. **that the law is not made for a righteous person,**

1. **law-** Gr. **nomos**

2. **made-** Gr. **keimai-** *laid down*

- a. It is unlawful in God's eyes to "lay down the law" to Christians!

3. **righteous person-** Gr. **dikaios-** *one who is as they ought to be, in right standing with God*

a. No one is made righteous by their merit or works.

C. but for the lawless and insubordinate,

1. lawless- Gr. **anomos-** *without law*

a. An unbeliever is lawless. A Christian is not lawless. Although a Christian is not under the Mosaic Law, they are still under the laws of grace! The laws of grace are the law of faith [Rom 3:27](#), the law of love [Jam. 2:8](#), and the law of the Spirit of Life in Christ Jesus [Rom 8:2](#). Christians are to be governed by these laws that are inside their born again spirit.

2. insubordinate- Gr. **anupotaktos-** *not made subject, unsubjected that cannot be subjected to control, disobedient, unruly, refractory*

D. for the ungodly and for sinners,

1. ungodly- Gr. **asebes**

2. sinners- Gr. **hamartolos**

a. Christians may sin but they are not sinners. Our identity is found in our spirit. Before we were saved our spirit was dead and our identity was that of a sinner. A sinner needs the law to show them their sin nature and need for Jesus. It will be a school master leading them to Christ. A Christian is alive and regenerated in their spirit. Their identity is the righteousness of God in Christ. They don't need the law but to be taught the New Covenant, the finished work of Christ, and their identity in Christ.

E. for the unholy and profane,

1. unholy- Gr. **anosios**

a. A unbeliever is unholy. No matter how respectable they may look, they are unholy. They are unclean.

2. profane- Gr. **bebelos-** *what is open and accessible to all, as a whore is.*

F. for murderers of fathers and murders of mothers,

1. murderers of fathers- Gr. **patraloas**

a. To hate in one's heart is to murder.

2. murderers of mothers- Gr. **metraloas**

G. for manslayers

1. manslayers- Gr. **androphonos**

10. for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

A. for fornicators,

1. **fornicators**- Gr. **pornos**- *we get the word pornography from this word, a male prostitute*

B. for sodomites,

1. **sodomites**- Gr. **arsenokoites**- *one who lies with a male as with a female, sodomite, homosexual*

a. This is an abomination and sin in the OT and NT. [Lev. 18:22](#)

C. for kidnappers,

1. **kidnappers**- Gr. **andrapodistes**- *kidnapper, slave-dealer*

a. Some have said that the Word of God condones slavery. Here we see that slave dealing is not acceptable in God's eyes. The NT does not teach against slavery because the gospel is not about social revolution directly, but it is about personal heart revolution that causes a social revolution. A social revolution without heart revolution is temporary at best or will lead to evil in its worst.

D. for liars,

1. **liars**- Gr. **pseustes**

E. for perjurers

1. **perjurers**- Gr. **epiorkos**- *one who lies under oath, one who swears falsely, one who violates their oath*

F. and if there is any other thing that is contrary to sound doctrine.

1. **sound**- Gr. **hugiaino**- *we get hygiene from this word, healthy*

2. **doctrine**- Gr. **didaskalia**

a. All of these including homosexuality is against sound or healthy doctrine.

b. Christians who commit these things have not believed or accepted healthy doctrine in their heart.

c. Healthy doctrine produces healthy hearts and healthy lives.

11. according to the glorious gospel of the blessed God which was committed to my trust.

A. **glorious**- Gr. **doxa**

B. **gospel**- Gr. **euaggelion**- *good news, glad tidings*

C. **blessed**- Gr. **makarios**

D. **committed to my trust**- Gr. **pisteuo**

1. God believes in us. He places trust in us to carry out what is important to Him. It is sad to violate the trust of another human, but it is really sad to violate God's trust in you.

2. Forgiveness is a gift, but **trust is earned**. God does not just put His trust in us blindly. In the next verse Paul said that God put him in the ministry because He counted him faithful. Trust comes out of faithfulness.
3. We are stewards of God's message, grace, and blessings. They have been committed to us for our care and proper use. We will give account to Him for all that He committed to us. [1Ti 6:20](#); [1Co 4:1-2](#), [1Co 9:17](#); [2Co 5:18-20](#); [Gal 2:7](#); [Col 1:25](#); [1Th 2:4](#); [2Ti 1:11](#), [2Ti 1:14](#), [2Ti 2:2](#); [Tit 1:3](#) One thing that is a must with a steward is that they be found faithful. [1 Cor. 4:1](#)

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

A. **And I thank Christ Jesus our Lord who has enabled me,**

1. **thank-** Gr. **echo charis-** *to have grace*

- a. This should be translated, "I have grace [from] Christ Jesus our Lord that has enabled me..."
- b. We each have grace that enables us to do what He has called us to do. We need to acknowledge we have grace from God to fulfill our calling. With every calling comes a grace and anointing to fulfill it. We must acknowledge this grace and draw upon it. Using this grace consistently produces faithfulness.
- c. We are not sufficient for the ministry in ourselves, but our sufficiency comes from God. [2 Cor. 3:5](#)

2. **enabled-** Gr. **endunamaoo-** *to be endowed with power*

B. **because He counted me faithful,**

1. **counted-** Gr. **hegeomai-** *to esteem, count upon*

- a. Faithfulness can be counted. It is **quantifiable**. Faithfulness comes from repeated positive behavior that can be relied upon time and time again. You can count up many instances of the same positive behavior. Doing something good here and there or every so often is not faithfulness. Faithfulness has a regularity to it.

2. **faithful-** Gr. **pistos-** *from the root pistis- faith*

- a. We have a grace gift to minister. This is from God. However, we must provide the faithfulness. There are many graced people but few faithful people.
- b. In looking for leaders do not just look for gifted people, but also look for faithful people.
- c. Just because someone is born again does not mean you can trust them. They need to be seen as faithful first. [Act 16:15](#)

C. putting me into the ministry

1. **putting-** Gr. **tithemi-** *to place*

2. **ministry-** Gr. **diakonia**

- a. God is the one who places us into ministry. We do not put ourselves into ministry. Those who do this are in it for themselves and cause harm. If God puts you in a place He keeps you there. If you put yourself in a place you must keep yourself there.

13. although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief.

A. although I was formerly a blasphemer,

1. **formerly-** Gr. **proteron**

- a. Prior to his conversion. This is Saul of Tarsus.

2. **blasphemer-** Gr. **blasphemos**

- a. He was a blasphemer against God and His people.

B. a persecutor,

1. **persecutor-** Gr. **dioktes**

- a. Saul persecuted the church and because of this He also persecuted Jesus who is the head of the church! [Act 8:3](#), [Act 9:1](#), [Acts 9:5](#), [Act 22:4](#), [Act 26:9-11](#); [1Co 15:9](#); [Gal 1:13](#); [Phi 3:6](#)

C. and insolent man,

1. **insolent man-** Gr. **hubristes-** *one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of wrong; an overbearing, violent person*

D. but I obtained mercy because I did it ignorantly in unbelief

1. **obtained mercy-** Gr. **eleeo**

- a. Having the eyes of the heart illuminated to salvation is a gift of God's mercy. [1Ti 1:16](#); [Hos 2:23](#); [Rom 11:30-31](#); [Titus 3:5](#), [1Pe 2:10](#)

2. **ignorantly-** Gr. **agnoeo**

3. **unbelief-** Gr. **apistia-** *without faith*

- a. Saul's problem with ignorance was not lack of knowledge but unbelief when that knowledge was presented. This is true of many believers today in different areas of the Word of God.

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

A. And the grace of our Lord was exceedingly abundant,

1. grace- Gr. **charis**

a. Two chief endowments of grace are faith and love. These are gifts to us in Christ Jesus. [Rom. 12:3](#), [Rom. 5:5](#)

2. exceedingly abundant- Gr. **hyperpleonazo**

a. The love of God has been abundantly poured out in our hearts by the Holy Spirit.

b. God's grace is always abundant and leads to abundance. [Rom. 5:17](#)

B. with faith and love which are in Christ Jesus

1. faith- Gr. **pistis**

2. love- Gr. **agape**

a. These are the components of the righteousness of God. [Ephesians 6:14](#) mentions the breastplate of righteousness. [1 Thess 5:8](#) mentions the breastplate of faith and love.

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.

A. This is a faithful saying and worthy of all acceptance,

1. faithful- Gr. **pistos**

2. saying- Gr. **logos-** *word*

3. worthy- Gr. **axios**

4. all acceptance- Gr. **pas apodoche**

a. This means that it should be accepted by all. This is what is called a cardinal truth that is non-negotiable. Jesus came into the world to save sinners. Jesus was God who took on flesh and came into the world through the virgin birth. He came to save sinners from eternal judgment. This should be accepted by all. This is cardinal truth. It is non-negotiable.

b. Paul uses this same language in [1 Tim. 4:9-10](#). There Paul says it should be accepted by all that Jesus is the Savior of the whole world, **especially those who believe**. The word "especially" should be translated- **particularly**. Jesus paid for the sins of all the world making Him the Savior of the world, but only those who believe are saved particularly. This should be accepted by everyone as a cardinal, non-negotiable truth, but sad to say it is not. Some are teaching that everyone is saved whether they believe or not. Here Paul brings out the need for believing in particular.

B. that Jesus came into the world to save sinners,

1. **came-** Gr. **erchomai**

2. **world-** Gr. **kosmos**

a. He came into the world by way of the virgin birth.

3. **save-** Gr. **sozo-** *preserve, deliver, heal, make whole*

4. **sinner-** Gr. **harmartolos**

a. Jesus came to save sinners but to do that Jesus came to call sinners to repentance. [Mat 9:13](#), [Mar 2:17](#); [Luk 5:32](#). If there is no repentance there is no salvation! Universalists say that everyone is saved even if they do not repent [change their mind about their sin and Jesus]. [Mark 1:15](#)

C. of whom I am chief

1. **chief-** Gr. **protos-** *first in time or order*

a. Paul is not saying he is the chief of sinners at the present time, but he was the chief of sinners before he got saved.

b. This shows that religious people that have not accepted Jesus are the greatest sinners. Self-righteousness leading to the rejection of Jesus of Savior is a sin that will never be forgiven.

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.

A. However,

B. for this reason I obtained mercy,

1. **reason-** Gr. **dia touto-** *because of this*

2. **obtained mercy-** Gr. **eleeo**

a. This does not mean that God made Saul get saved. He had a choice and believed upon Christ. [Eph. 1:12](#)

C. that in me first Jesus Christ might show all longsuffering,

1. **first-** Gr. **protos**

a. As chief of sinners

2. **might show-** Gr. **endeiknumi-** *to point out, to show, demonstrate, prove, to manifest, display, put forth*

3. **longsuffering-** Gr. **makrothumia**

D. as a pattern to those who are going to believe on Him for everlasting life.

1. **pattern-** Gr. **hupotuposis-** *an outline, sketch, an example, pattern, a model representation*

a. Saul of Tarsus was God's poster boy for Him saving a sinner. If God could save Saul, then He can save anyone! No one is too far away to be reached by God!

2. **believe**- Gr. **pisteuo**

a. Here we see that everlasting life is connected to believing on Christ. [John 3:16](#)

3. **for**- Gr. **eis**- *unto*

4. **everlasting**- Gr. **aionios**- *without end, never to cease, everlasting*

5. **life**- Gr. **zoe**

a. Some have tried to translate **aionios** as "*lasting for an age*". They will bring this out to refute an eternal hell. They say it only will last for an age. In doing this they refute an eternal heaven and eternal life because the exact same Greek word is used in all of them! Praise God that heaven and eternal life is not just for an age and then it is over!

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

A. **Now to the King eternal,**

1. **Now**

a. People must choose now in this life to give God honor and glory. They start with accepting Jesus Christ as Savior. It will be too late after they die.

2. **King**- Gr. **basileus**

a. Jesus is the King of Kings. [Rev. 19:16](#)

3. **eternal**- Gr. **aion**- *age, or perpetual*

a. Universalists will use this Greek word when it is connected with hell to say hell is just for an age and then all will be taken out and saved. Hogwash! Then Jesus will only be King for an age and then stop! No! You have to take the same meaning for eternal hell as eternal King!

B. **immortal**- Gr. **aphthartos**- *not subject to decay*

C. **invisible**- Gr. **aoratos**

1. The Godhead is invisible. Jesus is the visible member of the Godhead, but presently He too is invisible to us. Those in heaven can see Him though.

D. **to God who alone is wise,**

1. **alone**- Gr. **monon**

- a. This does not mean there is only one member of the Godhead.
God is three persons in one Godhead. They are all the same God.

2. **wise**- Gr. **sophos**

- a. [Rom 16:27](#); [Jud 1:25](#)

E. **be honor and glory forever and ever**

- 1. **honor**- Gr. **time**- *weight, value*
- 2. **glory**- Gr. **doxa**- *splendor*
- 3. **forever and ever**- Gr. **aion aion**

- a. Believers will live with God forever and ever to give him glory and honor! [Rev 19:1](#) However, this starts now!

F. **Amen**- Gr. **amen**- *so be it, it is so*

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,**

A. **This charge I commit to you,**

- 1. **charge**- Gr. **paraggelia**- *a proclaiming or giving a message to a charge, a command, a mandate*

- a. This was the charge he gave Timothy when he sent him to Ephesus.

- 2. **commit**- Gr. **paratithemi**- *to place over into the keeping of another*

B. **son Timothy,**

- 1. **son**- Gr. **teknon**

- a. Timothy was a son in the faith. He was a convert and disciple of Paul.
- b. Our job as a ministry leader has not been completed until we have raised up sons and daughters in the house of God.

- 2. **Timothy**- *means one who honors God*

- a. Timothy is an example of one who is now giving God honor and glory. His name means one who honors God.

C. **according to the prophecies previously made concerning you,**

- 1. **prophecies**- Gr. **propheteia**

- a. In part this speaks of the prophecy that was given over Timothy at his ordination service. [1 Tim. 4:14](#) A gift from God was given to him through prophecy at that point.

- 2. **previously made**- Gr. **proago**- *to go before*

- a. Prophecies from God go before us and prepare for us our future.
- b. God prophesied about Jesus for millennia before Jesus came. The

prophecies when before Him and brought Him into the fullness of the plan of God. It is the same with us!

D. that by them you may wage the good warfare

1. **wage-** Gr. **strateuomai-** *to do military duty, be on active service, be a soldier*
2. **good-** Gr. **kalos-** *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, good, excellent in its nature and characteristics, and therefore well adapted to its ends, honorable*
 - a. A good fight is one you win! [2 Tim. 4:7](#)
3. **warfare-** Gr. **strateia-** *to do military duty, be on active service, be a soldier*
 - a. Satan and his emissaries will try to stop us from fulfilling our call of duty. We win over him by believing, standing upon, and acting upon the prophecies God has sent forth about us.
 - b. Joseph of the OT stood the rigors of prison standing upon the prophecies God had shown him as a young boy. [Ps. 105:19](#)
 - c. Satan will tell you that you will die now and not live. Just speak out the future prophecies that has not come yet and you will make it through!

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

A. having faith and a good conscience,

1. **having-** Gr. **echo**
 - a. To have and utilize
 - b. You cannot go shipwreck using your faith in the Word of God.
2. **faith-** Gr. **pistis-** *firm persuasion*
3. **good-** Gr. **agathos-** *intrinsic good, divine good*
4. **conscience-** Gr. **suneidesis-** *to know together*
 - a. Earlier in the chapter Paul told Timothy that the goal of his charge from Jesus was to promote a sincere faith and a good conscience. [1 Tim. 1:5](#) Timothy was to carry on that charge. No matter how well or how faithfully you execute your ministry there will be some that go wrong that have sat under you. Even Jesus experienced this with Judas! Here we see two men that did not submit to the ministry of Timothy and suffered the consequences.

- b. A seared or evil conscience will end up producing false teaching or the openness to false teaching.
- c. A way to keep from false teaching is to stay in the Word which stimulates faith, keep a good conscience, and focus on loving others.

B. which some having rejected,

- 1. **having rejected-** Gr. *apothomai*- *to put off and away from you*

C. concerning the faith have suffered shipwreck

- 1. **the faith-** Gr. *pistis*

- a. "The faith" is the fundamentals of the Christian faith. These are anchors and guides to you that will lead you safely home. Once these are given up you will stray into danger and find yourself shipwreck.

- 2. **suffered shipwreck-** Gr. *nauageo*- *to go floating*

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

A. of whom are Hymenaeus and Alexander,

- 1. **Hymenaeus-** means *belonging to marriage*
 - a. He ceased drawing from his union with God.
- 2. **Alexander-** means *helper or defender of men*
 - a. He went against his call from God which was to help and defend men to harming them!

B. whom I delivered to Satan that they may learn not to blaspheme

- 1. **delivered-** Gr. *paradidomi*- *to hand over into the power of another*
- 2. **Satan-** means *adversary*
 - a. Paul commanded this in another instance with the man who was having relations with his step-mother in Corinth. [1Co 5:4-5](#). This man eventually repented and was restored. [2 Cor. 2:7](#)
- 3. **learn-** Gr. *paideuo*- *child training*
 - a. This is only for children of God. We see in [2 Tim. 3:16](#) that God's primary way to child train his children is by the Word of God. There the word "instruction" is *paideia*-*child training*. If they fail to heed the Word, then the consequences of their own actions and the attack of the enemy will child train them. This is never God's desire, but a last resort.
 - b. No record is given if these men repented and were restored. It

does not appear that Hymenaeus did because Paul mentions him again in [2 Timothy](#) as a false teacher. [2 Tim. 2:17](#)

4. **blaspheme**- Gr. **blasphemeo**

- a. When we speak contrary to the Word we are blaspheming God!