

The End of Faith  
1 Timothy 1

Paul is writing to a young protégé who is pastoring in Ephesus. Timothy has requested a transfer and Paul in this epistle is the second time the apostle has denied Timothy's request. It is not only for the good of the church but Timothy's good that he remains in Ephesus. In this epistle, Paul explains to Timothy why he wants him to remain in Ephesus.

1 – Paul exercises his apostolic authority to charge Timothy - 1  
2 – Paul employs his personal relationship to charge Timothy – 2  
3 – Paul extends grace, mercy and peace as Timothy's supernatural endowment to perform his ministry in Ephesus – 3

- I. Salutation 1:1-2
- II. Timothy's mission in Ephesus 1:3-20
  - A. The task Timothy faced 1:3-11

**3**

*As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine*

The book of Acts concludes with Paul in his 1<sup>st</sup> Roman imprisonment. These details occur after his first imprisonment and the writing of this epistle.

Paul places his charge in writing so that:

- a) Timothy might have it in print
- b) The elders of the church at Ephesus might see it

*Urged = parakaleo = called alongside – to admonish or strengthen – used of the ministry of the Holy Spirit as helper, comforter and advocate*

*John 14:26 - But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you*

*1 John 2:1 - My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.*

*Remain = prosmeno = to continue, cleave or abide*

*Matthew 15:32 - Then Jesus called his disciples to him and said, "I have compassion on the crowd because they have been with me now three days and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way."*

Acts 11:23 - *When he [Barnabas] came [to Antioch] and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose,*

Acts 13:43 - *And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.*

*Charge = paragello = to transmit, declare, command, order – 33t in 30 verses in NT*

The “certain persons” were undoubtedly people whom Paul wanted to see his letter to Timothy so that they would know Timothy had apostolic authority to correct their errors.

*different doctrine = deviate from the truth*

- 1 – There was an established doctrine
- 2 – The error seems to be more of emphasis than content

1 Timothy 6:3 - *If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,*

*“That’s nice, but is it sound, is it Christ-like and does it lead to godliness?”*

Where do we get this idea? From the words, *“myths and endless genealogies...”*

#### 4

nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith

In particular, these teachers seem to have been emphasizing extra-biblical stories that had become part of the traditions of Judaism that grew out of the genealogies of the Old Testament (cf. 4:7; 2 Tim. 4:4; Titus 1:14; 3:9).

*...genealogiai* [genealogies] may ... refer to the genealogical matter in the O.T. which is usually skipped by the modern reader.

Certain myths about what Jesus did are also an example of this ear tickling entertainment. For instance, one of these was that when Jesus was a child, He formed a bird out of clay, then blew on it, whereupon it came to life and flew away. This myth appears in the Koran, which was written several centuries after this epistle.

The lists of bare names in Old Testament genealogies were easily expanded into fictitious histories, supposed to illustrate God's dealings with His people and an example is still preserved to us in the apocalyptic Book of Jubilees. The practice, indeed, was so common that the word

'genealogy' was often used in the sense of mythical history, and this would seem to be its meaning in the present verse.

*Speculation = a subject of subtle inquiry and dispute*

This kind of emphasis, Paul warned, simply generated questions ("speculation[s]") for which there are no real answers, rather than contributing to the spiritual maturation of believers.

*Some love the meat; some love to pick the bones*

- John Bunyan

*Stewardship = oikonomia = law of the house = management or administration of a household*

Luke 16 – The parable of the wasteful manager of a master's resources

Ephesians 3:2 - *you have heard of the stewardship of God's grace that was given to me for you,*

The ultimate aim of a Bible teacher should not be to generate debate and controversy. It should be to cultivate the lives of his or her students, so that they manifest "love" in their daily living.

## 5

The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

a) Love

*Aim = teleos = end, finish*

When everything is said and done, the question should be asked, "*Has this motivated us to love? Do we love?*"

The greatest commandment is to love God and people (Matt 22:36-40).

The motivation of the teacher should be love. This speaks to the teacher.  
The intent of the teacher should be love. This speaks to the congregation.

We are aiming for love!

b) Pure heart

*Pure = katharos = cleansed, clean, free from corruption, unstained*

c) Good conscience

Conscience = syneidesis = the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other

Romans 2:15 - *They [Gentiles] show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them*

## 6

*Certain persons, by swerving from these, have wandered away into vain discussion*

*Swerving = to miss the mark, to deviate*

*Wandered = to turn or twist / dislocated limbs*

*Vain discussion = matailogia = empty talk (OH)*

## 7

*desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.*

Understanding here is both:

- a) Not understanding what they are talking about – what they are saying*
- b) Not understanding the point of what God is saying – the things about which they make confident assertions*

What is the point? It is *“love that issues from a pure heart and a good conscience and a sincere faith.”*

