

Encouragement for a Young Pastor
1 Timothy 1:1-2

Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, 2 To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Intro/Review: Timothy is a young pastor in Ephesus. He is also a protégé of the Apostle Paul. Paul has sent Timothy to Ephesus to pastor a fledgling congregation that needs oversight and organization. Ministry at Ephesus has proven challenging and Timothy wants to relocate. Paul wants him to stay and writes this letter to encourage him in his pastoral charge. Certain things must be done to establish the church and Timothy must be pastorally present to accomplish these tasks.

V 3 - *As I urged you when I was going to Macedonia, remain at Ephesus ...*

This means it is the 2nd time Paul has reminded Timothy of his responsibility.

- I. Salutation 1:1-2
- II. II. Timothy's mission in Ephesus 1:3-20
 - A. The task Timothy faced 1:3-11
 - B. Exhortations to be faithful 1:12-20
 - 1. positive encouragement 1:12-17
 - 2. A negative warning 1:18-20

V 1

*Paul, an apostle of Christ Jesus by the will of
God our Savior and of Christ Jesus our hope,*

an apostle

– Paul opens the letter in a customary reminder of his apostleship. (He did not do so in 1&2 Thessalonians, Philippians or Philemon). This is important for Timothy and the church.

An apostle is someone whom God has *sent* on an errand or with a message.

The word *apostle* means “one who is sent out.” In the New Testament, there are two primary usages of the word *apostle*.

- a) The first is in specifically referring to the twelve apostles of Jesus Christ.
- b) The second is in generically referring to other individuals who are sent out to be messengers/ambassadors of Jesus Christ.

The twelve apostles held a unique position. In referring to the New Jerusalem, Revelation 21:14 states, “The wall of the city had twelve foundations, and on them were the names of the

twelve apostles of the Lamb.” The twelve apostles are also referred to in the Gospels. It was these twelve apostles who were the first messengers of the gospel after the death and resurrection of Jesus Christ. They also served as the first elders in the church at Jerusalem. It was these twelve apostles who were the foundation of the church—with Jesus being the cornerstone (Ephesians 2:20).

This specific type of apostle is not present in the church today. The qualifications of this type of apostle were:

- (1) to have been a witness of the resurrected Christ (1 Corinthians 9:1),
- (2) to have been explicitly chosen by the Holy Spirit (Acts 9:15), and
- (3) to have the ability to perform signs and wonders (Acts 2:43; 2 Corinthians 12:12).

Beyond the unique twelve apostles of Jesus Christ, there were also apostles in a generic sense.

- a) Barnabas is referred to as an “apostle” in Acts 13:2 and 14:4. .
- b) The same Greek word usually translated “apostle” is used to refer to Titus in 2 Corinthians 8:23 and Epaphroditus in Philippians 2:25.

There definitely seems to be room for the term *apostle* being used to refer to someone besides the twelve apostles of Jesus Christ. Anyone who was “sent” could be called an apostle.

There are some today who are seeking to restore the position of apostle but modern apostles cannot claim the same apostleship as the original twelve. This would fit with the New Testament’s warning against false apostles.

2 Corinthians 11:13 - *For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ.*

In a sense, all followers of Jesus Christ are called to be apostles. We are all to be His ambassadors (Matthew 28:18-20; 2 Corinthians 5:18-20). We are all to be “ones who are sent out” (Acts 1:8). We are all to be preachers of the good news (Romans 10:15).

But there were only 12 original apostles in the sense of witnessing Jesus’s resurrection, being chosen by the Holy Spirit and having the ability to work signs and wonders

Question: Judas lost his apostleship, and the apostles chose Matthias to replace him. Matthias is never mentioned again in the Bible. Paul didn’t fit the apostles’ criterion for replacing Judas as

Acts 1:21-22 – *So*

- a) *one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us,*
- b) *beginning from the baptism of John until the day when he was taken up from us— one of these men must become with us a witness to his resurrection.*

Whose name will be on the 12th foundation in heaven?

Revelation 21:14 - *And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.*

Paul wrote 9 epistles to churches and 4 to individuals. What does Paul's apostleship mean for Timothy? It means the letter was

- a) personal
- b) official

– Paul is an apostle, “*by the will of God*”

In writing the letter, Paul is fulfilling his role in Christ's kingdom. He expects Timothy to do the same.

will = *epitage* = general word for an injunction or mandate.

our Savior and of Christ Jesus

“*Our Savior*” = “*our hope*” = Timothy should not look to Paul or the church for his hope.

What is the difference between “Jesus Christ” and “Christ Jesus”?

- a) Jesus Christ is “Jesus is the Christ” = theological
- b) Christ Jesus = “Christ is Jesus” = historical

Jesus was a real person who also endured his own trials.

2:5-6 - *the man Christ Jesus, who gave himself as a ransom for all,*

- a) Jesus placed his hope in God
- b) Paul has obeyed Jesus's command in his apostleship
- c) Timothy should likewise, as Jesus and Paul, place his hope in God/Jesus while serving in Ephesus

V 2a

To Timothy, my beloved child in the faith

Timothy

The name "Timothy" comes from two Greek words: *timan* ("honor") and *theos* ("God") and means "He Who Honors God."

This was the report Paul heard from the church in Lystra

Acts 16:2 - *He was well spoken of by the brothers at Lystra and Iconium.*

Remember that Timothy and his God-fearing family may have come to faith in Paul's ministry during his first missionary journey to Asia Minor (Acts 14:6; 16:1).

my beloved

beloved = *gnesios* = legitimately born, true, sincere

2 Corinthians 8:8 - *I say this not as a command, but to prove by the earnestness of others that your love also is genuine.*

(The relationship to *gennaos* is unmistakable)

Acts 13:33 – “*You are my son, today I have begotten you.*”)

child

child = *teknos* = (neuter) = an affectionate address. It is more than a teacher and pupil or apostle and disciple. It is used over 100 times in the NT

1 John 2:1 – “*My little children....*”

APP: We should all strive for these discipling relationships

Paul says Timothy had a “*sincere faith*,” the same as that which lived in his mother and grandmother (2 Timothy 1:1–5). Eunice and Lois prepared Timothy's heart to accept Christ by teaching Timothy the Old Testament Scriptures and preparing him “from infancy” to recognize the Messiah when He appeared (2 Timothy 3:15). When Paul came preaching Christ, all three accepted his teaching and committed their lives to the Savior.

2 Timothy 3:15 - *...from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.*

childhood = *brephos* = an unborn child, embryo or newborn child, infant, babe

It may very well be that Timothy's mother and grandmother read him the Bible even while he was in Eunice's womb.

(This teaches us how important it is to teach our children the Bible.)

in the faith (not in the ESV)

faith = *pistis* = traditional word for ‘conviction or belief’ particularly in spiritual/divine things.

This is the first of 19 references to faith in 1 Timothy. It is a key word in this epistle.

Paul does not want Timothy to shipwreck his faith by abandoning his pastoral post –

1:18-20 - *This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, 19 holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, 20 among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.*

This is a serious, though negative, charge to Timothy.

2b

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

How is Timothy to maintain his pastorate?

Grace, mercy, and peace

- a) *Jesus is his hope v 1*
- b) *Grace = charis – to enable him in ministry*
- c) *Mercy = eleos – to maintain his fellowship with Jesus*
- d) *Peace = eirene – to possess a heart and mind of repose*

Paul doesn't normally include 'mercy' in his benedictions of 'grace and peace.' Mercy may have been appropriate for Timothy who is half Jewish/Gentile

From God the Father and Christ Jesus our Lord

A relationship with the Trinity is essential for the Christian life and pastoral ministry

The demands of ministry have moved Timothy to request a reassignment. His lack of grace, mercy and peace personally and in ministry have led to physical ailments and the idea of God as Father (in place of the absent Paul) is essential

2 Timothy 1:5-8 - *I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. 6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, 7 for God gave us a spirit not of fear but of power and love and self-control. Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,*

5:23 - *No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.*

God is referred to as 'Father' only 15 times in the OT. In those instances, it refers to God as the Father of the nation of Israel or its king. God was never called the Father of a specific individual or of humans in general.

Note: This is why Jesus's statement to Mary is so incredibly important –

John 20:17 - Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my [ego- first person – I, me, my] Father and your Father, to my God and your [su – personal pronoun of the second person – you] God.'"

Conclusion:

The apostle Paul writes to his spiritual son, Timothy, the pastor at Ephesus, admonishing him to remain faithful as its pastor. To do so requires that he understand his commission is through Paul but from God and that God will provide the grace, mercy and peace that emanates from Jesus's own human experience but is divinely bestowed.