

# 1<sup>st</sup> Timothy

## Fall 2024

### Week 2 - Timothy 1:1-4

#### “What “Right” looks like in a Church according to Paul

- **Sound Doctrine**
  - A place of Grace
  - Prayer (for everyone especially leaders)
  - Godly Elders and Deacons
  - Teaching the Bible
  - Caring for People
  - Pursuing Godliness

#### Background

- ❖ The Pastoral Epistles (Timothy and Titus) stress the importance of pure doctrine
- ❖ During the time Timothy was in Ephesus, there were those in the community preaching and teaching that there was a “better way to salvation”
- ❖ Paul recognized that by implementing impure doctrine, these false teachers were trying to rob Christians of their faith (Acts 20:29-30)
  - *“I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them.” (NIV)*
- ❖ The false teachers were using the Bible, but their teachings were contrary to the teachings of Paul and the scripture:
  - Focused on salvation only thru keeping the law
  - Impure doctrine causes members to waste their time on “worthless disputes.”
  - Attached great importance to genealogies
    - *“Even as genealogy enables those who have been historically denied access to ancestral legitimacy to claim status, inclusion and belonging, it can simultaneously empower those who seek to divide, deny and disenfranchise.”*
  - Invented myths and legendary stories about Old Testament Saints and read into scripture things that were not there
- ❖ **Therefore, in order that we may not lose our faith, it is of greatest importance that we know and cling to the true doctrines of the Bible.**

#### 1 Timothy 1:1-4

*“Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God’s work—which is by faith.”*

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#### Points to Ponder – 1<sup>st</sup> Timothy 1: 1-4

1. How does Paul characterize Christ and why are the descriptions significant?
2. What are Paul's major concerns for Timothy?
3. What are your 1<sup>st</sup> impressions of Timothy?
4. Why are God's instructions to pastors of importance to all believers?
5. What are some ways today that people are asked to believe many things that are contrary to God's Word?
6. Can you think of any examples when people hear from pulpits where God's Word is not taught or embellished in all its truth and purity?
7. What are some ways that some preachers reveal that they do not understand the Law of God?
8. Why is it important for people to be followed and to follow you?

**Culmination of 1<sup>st</sup> Tim 1: 1 - 4 is to edify one another, seek the Lord and follow His commandments**

#### •Pseudepigrapha

- [Life of Adam and Eve](#) -- translation of the Greek version (aka. The Apocalypse of Moses)
- [The Second Treatise of the Great Seth](#)
- [1 Enoch](#) (Ethiopic Apocalypse of Enoch)
- [Melchizedek](#)
- [The Apocalypse of Abraham](#)
- [The Story of Asenath](#)
- [The Assumption of Moses](#) (aka: The Testament of Moses)
- [The Martyrdom of Isaiah](#)
- [The Revelation of Esdras](#)
- [The Book of Jubilees](#)
- [Tales of the Patriarchs](#)
- [The Greek Apocalypse of Baruch](#) (aka: 3 Baruch)
- [The Testament of Solomon](#)

#### Other New Testament Pseudepigrapha

- [Letters of Pontius Pilate](#)
- [The Gospel of the Holy Twelve](#)

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#### Spotting False Teachers

- ❖ **False Teaching Preys on spiritually Immature.** *“[Faithful are] no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes”* (Eph. 4:13–14)
- ❖ **False teaching can be the product of distorted interpretations of Scripture by those not firmly established in the truth.** *Some pervert the meaning of Scriptures that are “hard to understand,” doing so “to their own destruction”* (2 Pet. 3:16)
- ❖ **False teaching grows out of ungodly ambition, ignorance, and conceit.** The ambition for power can be an impetus for false teaching as well. John challenged a false teacher who *“put himself first”* and denied the apostolic authority of John’s teaching, speaking *“wicked nonsense”* against him (3 John 9–10).
- ❖ **False teaching sometimes stems from a desire for material gain.** As Paul defended his apostleship from this charge, *“We are not, like so many, peddlers of God’s word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ”* (2 Cor. 2:17)
- ❖ **False teaching can result from and lead to inappropriate sensuality and sexual immorality.** The idolatrous fixation on immoral behavior can yield false teaching. These false teachers *“do not serve our Lord Christ, but their own appetites [or “belly”; koilia]”* (Rom. 16:18). Sensual urges and lust still motivate many to deny biblical truth about God’s design for sex and marriage and to justify atrocities like human abortion on demand.
- ❖ **False teaching is sometimes attributed to demonic deception.** Paul forewarns Galatian Christians not to believe any other gospel even if *“an angel from heaven should preach to you a gospel contrary to the one we preached to you”* (Gal. 1:8).
- ❖ **False teachers seek to divide the body of Christ.** *“As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, knowing that such a person is warped and sinful; he is self-condemned”* (Titus 3:10–11). Those who cause division are worldly, “devoid of the Spirit,” and are relentlessly pursuing their own ungodly passions (Jude 18–19).
- ❖ **False teaching can come from apostates and deviant teachers within the church.** Jesus warned about false prophets from among the people who outwardly come in *“sheep’s clothing but inwardly are ravenous wolves”* (Matt. 7:15). Paul blames the Galatian conflict on false teachers who had covertly entered their ranks: *“This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus in order to enslave us”* (Gal. 2:4).

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#### **The 5 Solas of the Reformation** (“solus,” meaning, “alones”)

Five principles foundational to the doctrine of salvation that many branches of Protestantism, including the Lutheran and Reformed branches, still teach today.

**Sola Scriptura** - “God’s Word alone,” maintains that the Bible is the highest source of authority in a Christian’s life, the final court of appeal (though not the only authority: the Bible itself mentions governmental and other authorities).

**Sola Fide** - “faith alone,” affirms that justification—being made right with God—comes only through faith in Jesus.

**Sola Gratia** - “grace alone,” says sinners are saved as an unearned gift of God’s grace, “not as a result of works, so that no one may boast”

**Sola Christo** - “Christ alone,” emphasizes the exclusivity of Jesus’ role in salvation: “No one comes to the Father except through me” (John 14:6)

**Soli Deo gloria** - “to the glory of God alone,” says that the purpose of creation, salvation, and everything—including our goal as Christians—is the glory of God, “that God may be all in all” (1 Cor 15:28)

#### **Outline of 1<sup>st</sup> Timothy**

- I. Salutation (1:1–2)
- II. The charge concerning false teachers (1:3–4)
  - a. The charge to preserve the purity of the Gospel (1:5–11)
  - b. Two examples (1:12–20)
- III. Instructions concerning pastoral ministry (2:1–3:16)
  - a. Public worship (2:1–15)
    - i. The duty of prayer (2:1–7)
    - ii. The position of men in public worship (2:8–10)
    - iii. The position of women in public worship (2:11–15)
  - b. The qualifications for public ministry (3:1–13)
    - i. Overseers (or pastors) (3:1–7)
    - ii. Deacons (3:8–13)
    - iii. The center and substance of public ministry (3:14–16)
- IV. Opposing false teachers (4:1–16)
  - a. False teachers described (4:1–5)
  - b. The pastor’s work against false teachers (4:6–16)
- V. Pastoral ministry with various groups (5–6:2)
  - a. Older and younger, widows, elders, and slaves (5:1–25)
  - b. Concluding exhortations (6:3–19)
  - c. Reiteration of Charge (6:20–21)

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