

# 1 TIMOTHY

## Section 1 – 10 weeks

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This was originally an expository series of sermons given in the church where I was serving as Pastor. A few years later, they were edited to be used as a Bible Study. There are a few things I feel I should share with you before using this material:

First: I had no intent of sharing or publishing this material until encouraged to do so by some friends. While I did consult several commentaries as I was preparing the original sermon series, I did not make notes of the references used in the messages. There was not in the beginning, nor is there now, any intent to plagiarize. Should you see anything you feel is the original thought of another, I ask for your grace and mercy.

Second: In my notes for teaching (or preaching), I tend to spell certain words phonetically for the purpose of emphasis. When transforming these notes from sermon notes to teaching notes, I felt inclined to leave a number of these phonetic spellings. They help me to make emphasis in the lesson at particular points.

Third: In my notes for teaching (or preaching), I make little effort to conform to rules of grammar. One example is that I often use a hyphen ( - ) to indicate a point where I may want to pause slightly and to keep certain thoughts connected as I speak. Another example is that I will use local colloquialisms to make points in the message.

Please accept that these notes are not an academic work. But I do hope they will help the preacher or teacher to be able to more quickly prepare their own sermon or teaching.

There are some insights and instructions in this First Letter to Timothy that will be helpful to us to be the kind of Believers that can receive and retain the revival God wants to give us. This book is one of those in the N.T. Called “Pastoral Letters.” Most Bible scholars use the term “Pastoral Letters” to describe these letters – because they are widely accepted as advice from a mature Pastor to younger Pastors – or those who are in training to be a Pastor.

Timothy's father was a Greek – his mother was Jewish. It is generally believed that Timothy accepted Jesus as his Savior when he was in his mid to early teens. When Timothy was in his early 20's – he became Paul's missionary companion – and they developed a strong personal relationship.

Read 1 Timothy 1:1 and make notes:

It is not the intent to get us bogged down in a bunch of technical points – but it is worth our time to slow down and evaluate this greeting. The greeting does more than simply open the letter. The greeting establishes the overall context and the general level of the communication to be found in the letter.

The way a person introduces himself - or herself - when speaking – sets the tone as to whether this is going to be formal communication or informal communication. The way a person introduces himself can let us know whether this is going to be a discussion between us - and them, or a lecture where they do most of the talking - and we do most of the listening.

We all do this to some degree. When I call to talk with my grandchildren – I tell them who is on the phone by saying something like this is “Poppa Self” – and our discussion is on the intimacy level of grandchildren having a conversation with their grandfather. When I introduce myself as “Bob Self” – the conversation is on the intimacy level of friends. When I identify myself in a legal setting – I will say I am “Robert Self” – and the conversation stays on the intimacy level - of a legal conversation.

During the years I served as a Pastor - When I introduced myself to new people who visit our church - or when I would go to another church to teach – I introduced myself as “Pastor Bob” – and the conversation was on an intimacy level - of a Pastor and the congregation. When I introduced myself as “Dr. Self” – the communication was more likely going to be on a professional or academic level.

I know you already know this – but it is important to bring it to the forefront of our consciousness for a few minutes – the opening greeting – lets us know something about the intimacy level of the communication that is about to take place – and something of the level of importance.

As children - we learn this very early in life – don’t we? When Mom calls us by our common name or nick-name – we think she might have something for us – maybe its meal time – maybe she has a treat. When Mom calls us using our first, middle, and last names - we arrive before her presence as quickly as we can and we are in a serious mood.

When the wife calls her husband by saying something like “sweetheart” – or “honey” – we think this is going to be pleasant. When the wife calls her husband by his legal name – we know there is going to be NO Intimacy in this communication – and it can even cause some of us to have something akin to a flashback.

It's not only oral communication. It really is very much the same in a letter. I was in the military - I was overseas for a while – and everyone there looked eagerly for mail call. When you opened a letter – and it started out with something like “darling” or “sweetheart” - or “honey” – you just couldn’t wait to read the rest of it. When you opened a letter that had a return address of the one you love – and that letter started out with something like “to whom it may concern” – well, that sorely dampened a soldiers desire to read any further.

Since the greeting can tell us some things about the communications that is about to follow - it is a good thing to consider the greeting itself before diving into the letter. So instead of hurrying past these opening verses in First Timothy – let’s consider them carefully. Verses 1 & 2 comprise the part of the letter called the “greeting”.

Read again 1 Timothy 1:1 and make notes:

Verse 1 identifies this letter as being “from Paul”. It further identifies this “Paul” as “an apostle of Christ Jesus.” We know the name of the person who wrote the letter - and we know the title of the office this person held within the church.

From this greeting – we can tell that the writer of this letter intends for the message of this letter to be received under apostolic authority. Another thing we find in this greeting – Paul is an apostle “by the command of God.” Paul did not decide one day to give himself the title of apostle – Paul did not receive the title of apostle by the vote of a bunch of church people.

Most of the people of that day had probably heard the story of what happened to Saul on the road to Damascus – and how he was transformed into the Paul. It was fairly common knowledge within the church circles that Paul was an apostle because that is what God had called him to be – “apostle” is what God had appointed him to be. Paul’s apostolic authority was given to him directly from God.

I think it should still be that way today. Without me going into depth on the matter – while I do believe God has apostles today - I will say that I am not in favor of people voting and appointing someone as “an apostle” - and even less in favor of someone deciding to give themselves the title of “apostle.” But let’s leave that for another time.

Paul acknowledged that he was an apostle “by the command of God our Savior **AND** of Christ Jesus our hope.” Paul doesn’t set in to explain the technicalities of it at this time – but Paul makes sure we understand that his appointment as an apostle is from “God our Savior - **AND** Jesus Christ our hope.”

## 1 Timothy – 01 Title / Relationship

Why is this worth commenting about? In this simple greeting – Paul has made a striking theological implication. Paul calls God “Savior.” This term “Savior” - had already become well-known as being applied to Yahweh in the Greek O.T. In the N.T. usage – God IS Savior - in the sense that God saved the world through the gift of His Son.

So, we find that Paul doesn't hesitate at all from using the title Savior - in relation to God - as well as in relation to Jesus.

For Paul – God is Savior - and Jesus is Savior. God is both the architect - and the initiator of our salvation. God is Our Savior - Jesus is the means by which we can have salvation – and as such – Jesus is our “Hope.”

God came up with the plan - for us to be saved. God set the plan in motion - that allows us to be saved. Jesus carried out and fulfilled the plan - so that salvation is available to us. Because of God – Salvation is made possible. Because of Jesus – Salvation is made available – we have hope.

Jesus was the “hope” of all those in the O.T. who believed a Messiah would come. Jesus is the “hope” of all those of us in the New Covenant who accept that Him as the Messiah and that he has come

As stated at the beginning – most Bible scholars are convinced that Paul and Timothy had a strong relationship. Why do you think it was important for Paul to remind Timothy of his authority as an Apostle? Perhaps it was to remind Timothy of his spiritual authority over him.

If the instructions of this letter was intended for a young Pastor – what relevance might it have to those who are not called to be a Pastor?

**1 Timothy – 01 Title / Relationship**

Does anything in particular strike you – from Verse 1?

Write your thoughts and questions regarding this study to share with the group:

Paul started his communication to Timothy by introducing himself as “an apostle of Christ Jesus.” So we begin by understanding this isn't a simple “love letter” - or a “hey, how are you doing” letter. This is an official communication from God – through the appointed Apostle - to Timothy – a servant of God.

I feel confident that Timothy did not take this letter lightly so neither should we! The first 2 verses make up the Introduction of the letter. We looked at verse 1 in the last lesson – now we will examine verse 2.

Read 1 Timothy 1:2 and make notes:

“To Timothy my true son in the faith” – this Does Not indicate that the contents are for Timothy alone (we will expand on this later) . But it does let the people know that this “Timothy” is accountable to Paul – as a son is accountable to his father. This also let's us know that this letter is a message that is to be received as worthy of being heard – as are the words of a father - spoken to their children.

We don't know if anyone else thought there might be anything to the relationship between Paul and Timothy – or if anyone doubted if there was any relationship between these two people. Paul let's them know – and he let's us know - he felt the relationship between himself and Timothy was of an intimacy level that is found between parents and children.

It is not a “blood” thing – it is not genetics – adopted children – and step children – often find a level of intimacy with this new parent that is deep and strongly connected. Timothy was not a “true son” biologically – there was no blood connection between them - but - Timothy was a “true son in the faith.



It is not un-common to find someone who shares our faith in Jesus – and we develop a parent-child relationship that is as strong - and even stronger at times – than the biological parent-child relationship. I have been blessed to experience a spiritual father - and a spiritual mother. I have been blessed to experience spiritual sons - and spiritual daughters. If you have found a spiritual parent or child - you know what a blessing that can be. And you know how very close and intimate it becomes.

There is something else worth pointing out – biological parents and children often look differently and act differently from one another. The genetic makeup of the child does not always mimic the parent. The child sometimes receives a genetic map that was passed along - through the parent but is different from the parent. Biological children may in fact have different taste from their parents - they may approach life in general in very different ways.

This is not the case in the spiritual parent-child relationships. The spiritual child almost always takes on the look, - the feel, - the attitude, the approach to life and situations – that is found in the spiritual parent. It seems that the spiritual child usually looks and acts like the spiritual parent. No, not in the physical sense – but in their attitude, response to life – to others – and the way they handle things.

While we don't know for sure - it seems a safe conclusion – that Timothy's faith and faithfulness – looked a lot like Paul's. This kind of helps us understand how Jesus recognized - as such - some of the people he encountered and called them “children of the devil.”

To you Timothy, “grace, mercy, and peace.” What a prayer - for a parent to pray for a child! That my child would receive “Grace, mercy, and peace.”

Grace - is when we get what we do not deserve.

Mercy - is when we do not get what we do deserve.

Peace – is the absence of conflict or strife – in our physical world – in our emotional world – and in our spiritual world.

“My child, I am praying that you get the good things that you do not deserve” -  
“And I am praying that you do not get the bad things you do deserve” - “And I  
am praying that you have peace in every area of your life.”

That is the heart’s desire of all Real Pastors for every person in their church.  
How many of us would like for our fleshly parents to want this for us ?

Timothy, my prayer for you is “from God the Father - and Christ Jesus our  
Lord.” Paul wasn’t praying for Timothy to have - just any Grace, mercy, and  
peace. Paul wanted Timothy to have the Grace, mercy, and peace that comes  
FROM God the father - AND Christ Jesus our Lord.

Paul just isn't going to be very popular among the “Jesus Only” believers - if he  
keeps this kind of teaching going on – is he?

When we consider the “introduction” of this letter - verses 1 & 2 - we discover a  
couple of things we should write down and take with us as we walk out our  
Christian life:

### **.1. Set A Right Attitude In Our Heart.**

What is it that we are praying for others to receive?

What are we hoping that others will receive?

Do we desire in our heart to see someone “get what they deserve”?

Do we get upset when someone receives “grace” from God ?

Does it upset us when someone appears to be at peace, when we know they have  
upset us so ?

It is time for our spirit man to control our lives instead of our flesh man  
controlling our lives.

## **.2. Acknowledge Our Call and Gift.**

Please remember that Paul does not give himself a title nor does he attribute to himself an office. But neither does Paul shrink back and deny his calling and gifting from God. Sure there are those who are claiming to have a gift that they do not have. And there are those who are claiming to have an office in the Body of Christ that God did not call them to.

These are not the most serious problem for the church today. Too many Believers today are either shrinking back from their call and gift - Or - they are denying their calling and their gifts altogether.

Believers who are denying their calling and gifts - and - those shrinking back from their calling and gifts - are hurting the church so much more than are those who are claim to have a call or gift that they do not have.

One of the things that is holding back revival in the communities - is that there are So Many Believers who are NOT acknowledging their calling. And So Many that are DENYING their gift of the Holy Spirit. Romans 11:29 tells us the “gifts and call of God” are Irrevocable (NIV). Since God doesn’t take them back - we can be sure that we are going to be held accountable as to how we have used our gift and our call.

What is the Attitude of our Heart toward others? This Attitude of the Heart – has a lot to do with how faithful we are to our call and to the using of our gift.

How are we doing?

Are we being faithful to the call of God on our life?

Are we being faithful to use the Gift God has given us?

**1 Timothy – 02 Grace / Mercy / Peace**

Write your thoughts and questions regarding this study to share with the group:

Paul, and his ministry, are distinguished from the false teachers in a very basic way. He points out the usefulness of the law and the false teacher's misunderstanding of the law. As we leave the greeting of the letter in verses 1&2 – we move into the main body of the letter beginning with verse 3.

As we read this portion of the letter, we see that there was an earlier instruction given to Timothy – we learn the location of Timothy. Perhaps it can be said that we find the primary focus of Timothy being sent to this particular ministry area . Since we are about to begin feasting on the main body of the letter we call First Timothy, let me encourage you to notice how Paul uses the power of contrast in these instructions.

Read 1 Timothy 1:3 and make notes:

There are those who want to find a problem at this point – and would have us discount this letter. These people point out the somewhat roughly formed incomplete sentence. The “As” indicates a dependent clause that would have to be either preceded or followed by an independent clause to anchor it. It is pointed out that there is neither. The greeting of the letter precedes this sentence – and it is followed by an identifying of the purpose of the earlier command.

We don't do ourselves any benefit when we try to make the Bible conform to our modern contemporary rules of grammar. We must remember that these people were speaking and writing a different language at that time. The rules of grammar, speaking, and writing were different in that era. And even if we think we know what the rules were then – why would we expect every letter written in that era to conform to the rules of grammar?

I do understand that there are people for whom the rules of grammar are of the utmost importance. Perhaps they make their living using the rules of grammar, and or journalism – but the great majority of us don't worry about the rules of grammar when we are writing a letter to a friend.

## 1 Timothy – 03 Look Out

We probably put forth a little effort to go back over a letter and edit it before sending a letter concerning a business matter. We probably don't go back over a letter we are sending to a friend. We might correct some spelling as we go – leaving behind a crossed through word here and there – but we don't re-write the letter. And when it comes to emails or text messages – we don't even bother to correct the misspelled words.

There are probably some who want to believe Paul – and the other writers of the Bible – just divinely knew that what they were writing was going to become part of a Holy Collection of writings. But I find no reason to think beyond the simple fact that Paul was inspired and directed of the Holy Spirit to write a letter to Timothy.

While Paul probably did sense that he was being directed by the Holy Spirit – I do not believe he even for a moment thought it might be kept and put together with other writings as some Divine Collection.

Paul knew Timothy – they shared a close and intimate relationship. Paul was not concerned about grammar and rules of journalism. Paul wasn't writing a Research Paper he was going to turn in to professors at a graduate school. Paul was writing a letter to his spiritual son.

Paul knew that Timothy knew what he had been instructed to do. Timothy did not need to be told again – maybe he did need to be reminded – or maybe he needed to be encouraged – but he didn't need to be told what!

The phrase “I urged you” – lets us know that what Timothy had been told before was more than a “suggestion”. “Urged” indicates some level of insistence. And when we re-consider the greeting of this letter – where it lets us know that this letter is meant to be received with apostolic authority – then this earlier instruction is to be considered as having some degree of “binding instructions” for Timothy.

This would mean that the part of the instruction that says “stay in Ephesus” is still in effect.

## 1 Timothy – 03 Look Out

If there are invitations or temptations from others for Timothy to go to another place. If a pulpit committee shows up from another church – even though the pay and benefits sound real good – a Pastor's instruction is to stay at this church – until God says differently. If a lot of people in town treat you disrespectfully – and most of the congregation attends just every now and then – and you are thinking no one wants you here – a Pastor's instruction is to stay at this church – until God says to do differently.

We aren't told what Paul had in mind – maybe it was concern that Timothy might try to follow Paul's example and just travel from place to place – preaching, teaching, and establishing churches. Maybe it was that Paul was concerned that Timothy would get hurt, discouraged, or unappreciated.

Whatever the reason – the point is to be obedient to the last instruction given to you. We aren't always given a reason why – when we are told to do a certain thing – or to go to a certain place. But Timothy was given a reason as to “why” he should stay in Ephesus. The reason is “so that you may command certain men not to teach false doctrines any longer”.

The phrase “certain men” indicates Paul had some SPECIFIC persons in mind. In that culture when people were spoken of in this indirect way – it was a method of demeaning them. Instead of using a person's name or title – to refer to someone as “that guy” or “that woman” – to refer to someone as “somebody we know” or “certain people” – is saying you don't believe they deserve any respect and you aren't going to give them any respect.

And the term “command” indicates Timothy had authority to tell others “what to do” and “what not to do” concerning spiritual matters. This is of some importance. Timothy was not first instructed to teach the people “why” they should not teach false doctrines. Timothy was told to first “command” these people to “not teach false doctrines.”

Because False doctrines were being taught among the Believers in Ephesus. Every Believer doesn't have the authority to tell another Believer what they can and cannot teach. But some Believers do have that authority. And they must be prepared to and to be bold enough to do so.

Read 1 Timothy 1:4 and make notes:

There is a second part to the “prohibition.” In addition to “stop teaching false doctrines” – they are also to stop “devoting” themselves to myths and endless genealogies.”

This phrase “to devote themselves” indicates two things; the first is that they give considerable time to this – and the second is that they have absorbed extraneous materials into the gospel message – or at least brought in outside materials and added to the gospel.

If you are thinking that this is just too small of an issue – and they were - and we are - wasting time talking about it – please consider: This text gives us a glimpse of the substance from which false doctrines come.

In that culture, “myths” were mainly about the divine interaction with humans. In the largest majority of cases, when a myth was discussed, it had to do with some divine impartation to human – or with some divine partnering with a human – in other words, it was about some human having divine strength, wisdom, or ability.

Plato, an early Greek philosopher, said that “myths” were excuses for someone to use in an attempt to justify their otherwise unacceptable behavior. He said myths were more than just false stories, but they were stories with the intent to deceive. Paul, the apostle of Jesus Christ had about the same attitude toward myths as Plato, the secular philosopher!



## 1 Timothy – 03 Look Out

We have a religious group that is very active in our country today. They place great importance upon genealogy. They have given great effort, time, and finances to make it possible to trace one's genealogy. They have made one's ancestry a significant part of their religious life – and you don't have to investigate too deeply to discover that when compared to the gospel of Jesus Christ – this religious group is filled with false doctrines.

It was in Paul's day – and so it is today – too much time spent on genealogy and on myths – inevitably leads to false doctrines – which ultimately leads us away from salvation in Jesus Christ.

The spiritual leadership of every local church must be willing to do so. Different churches have different titles for those in leadership, but this instruction to the leadership will apply regardless of the title. If a member of a local congregation discovers that the leadership of the local church just won't or can't stop false teachings – then they need to leave - because the inevitable end of false teachings is harm and destruction.

How Concerned should we be – regarding False Teachers?

How important is it that the Leaders of a Local Church remain alert and on the “look out” for False Teachers?

## 1 Timothy – 03 Look Out

Write your thoughts and questions regarding this study to share with the group:

In the previous lesson – we were told to “Keep Doing the Last Instruction” - and not to allow the circumstances – or the response of others – to keep us from it. It was also pointed out that is the responsibility of “Christian Leadership to Command false teachings stop.”

Also – in the previous lesson – Timothy was not “instructed” but was **“Commanded.”** To **“Command”** the false teachers who focused on genealogies and myths – to stop doing so. At least within the Church.

Read 1 Timothy 1:5 and make notes:

Contrast the goal – or “the intent” - of myths and endless genealogies - which is to deceive and to lead astray – with the goal of the True Gospel.

“This command” -

To command them to no longer teach false doctrines – the goal of the command is “love.” It isn't simply that these false teachers are wrong - so you go over and “whack” them on the head -

for being wrong. It's not about “punishment” for being wrong. And it isn't just a goal to get these people to “LOVE” – but a “love” that comes forth from a “pure heart – comes from a good conscience – and a sincere faith.”

I'm willing to admit - that I have seen some people who have a “sincere faith” - who are following after false doctrines. But can you imagine someone having a “pure heart” and a “good conscience” - when they are purposefully deceiving people?

In order to have a “pure heart” - our motives will have to be pure. In order to have a “pure heart” - our purpose will have to be to help rather than harm. In order to have a “good conscience” - we will have to go about things for the purpose of building up rather than tearing down.

## 1 Timothy – 04 Our Goal

The Holy Spirit knew - these people were never going to have a “pure heart” - if they followed false teachings. The Holy Spirit knew - these people were never going to have a “good conscience” - if they followed false teachings. The Holy Spirit knew - if these people ever had any kind of love following false teachings – it would be a selfish love, - it would be a lustful love.

God wants us to experience Love - God wants us to have Love - but God wants us to experience the very best kind of Love - and we are never going to find that kind of love following false teachings.

Here it is a nutshell – to have these three things at the same time in our life – “pure heart” – “good conscience” – and “sincere faith.” It is only possible - through a personal relationship with - and a commitment to obey - Jesus Christ.

Read 1 Timothy 1:6-7 and make notes:

The word “Some” - tells us this does not apply to “All” false teachers. But it does apply to “some”. This is a very loving way to look at these false teachers. It says they “wandered away” from the truth. They are not being accused of purposefully and intentionally leaving the truth – they are not even being accused of being rebellious – they are seen as – simply having “wandered” away.

This leaves open the possibility that they did not mean to get away from the truth. It is just that in their wandering – they went too far from the truth. And the further away from truth we are, - the less likely we are to recognize the false - as being false.

## 1 Timothy – 04 Our Goal

If you hired someone to build you a house – you wouldn't want them to do so without having a ruler – or a square – or even a level. You wouldn't be happy if they said something like - “oh, I've got a ruler, square, and level back home – but I didn't bring them because I know what I'm doing.” Wouldn't you want them to have these standards with them?

I would want them to have these standards close enough - that they would reach out and consult them all throughout the work day. The more they should build without a square and a ruler – the more out of square and the more out of proportion the house would get.

The more we go about living our lives away from the standard of God's Word – the Gospel of Jesus Christ – the more out of balance our life **IS** going to get. We need to reference the truth all along the way - in our daily journey as a Christian.

Here is what we should take home with us from this text:

**Our GOAL Must Be Love.**

Jesus said in Matthew 24:12 that love grows cold in the environment of wickedness. But - Love grows strong in the environment of Godliness. When we do not love our neighbors – it is easy to move into envy. From envy we move easily to lust for power, - to lust for control, - and greed. From any one of these - we move easily to use and abuse our neighbor.

The closer we stay to the truth of Jesus Christ - the more likely we are to protect our neighbor - the more likely we are to encourage our neighbor - the more likely we are to strengthen our neighbor.

Whatever we are commanding - Whatever we are doing - Our Goal - must be Love!

If you need a good definition of what real love is – read 1 Corinthians 13. It tells us what “love is” and what “love is not.”

## 1 Timothy – 04 Our Goal

Do you remember the analogy of the builder referring to the standard of measurement, square, and level? How often do we compare our Goals to the standard of the Gospel of Jesus Christ?

Is it only meant for us - to compare our religious goals to the standard of the Gospel of Jesus Christ – or is it meant that we should compare the goals of all areas of our life – to the standard of the Gospel of Jesus Christ?

How often do we compare our actions and words – in all the areas of our life - to the Standard of Love as given by God?

How often do we compare our actions, - words, and attitude - to the definition of Love – found in 1 Corinthians 13?

Write your thoughts and questions regarding this study to share with the group:

Authentic Christians have a life that expresses itself in love - a love that emerges from the inner being. Authentic Christians don't just "do the right thing" – but authentic Christians desire from their heart to do the right thing. Authentic Christians don't just say and do nice things to people – Authentic Christians don't just treat people kindly – Authentic Christians don't merely refrain from saying hurtful things to people. Authentic Christians speak and act out of a deep desire to help, - out of a desire to encourage, and to lift up others rather than to use, abuse, and tear down others.

In the text we are going to look at in this lesson, Paul makes one of his many contrast between authentic Christianity and false teachers. These false teachers had demonstrated a great desire to make use of the Laws of the Old Testament. At the same time Paul had been teaching the people that Believers in Christ Jesus have a freedom from the law. The false teachers had accused Paul of trying to completely dismiss the law and to do away with the law.

In this text, - we see that Paul affirms the usefulness of the law and begins to define some parameters for the law. Who is the law for? To whom does the law apply? What is the appropriate use of the law? Does the false teacher's use of the law reveal a failure to grasp the purpose of the law?

Read 1 Timothy 1:8 and make notes:

This verse reveals a "back handed" allegation of the False Teacher's misuse of the law. The phrase "We know that" - places Paul on the side of accepted tradition concerning the law. Paul states clearly that he is on the side of authoritative tradition concerning the law.

Most things in this world are NOT intrinsically good or evil. Most things are good or evil based entirely upon how we make use of these things.

Get into your mind – the image of something many people consider “evil” and hold onto that thought for the next few minutes:

Consider the “ink pen:”

When it is used to write “love letters” - or notes of encouragement to someone - we think of the “ink pen” as a “Good Thing.” But the very same “ink pen” that was just used to write a love letter is picked up by a person who stabs another person in the heart - or in the carotid artery - doesn't look much like a “good thing.”

The “ink pen” is neither “good or evil.” However - the manner in which it is used - is either “good” or it is “evil.”

It is easy to find people who declare “guns are evil.” They usually are the ones who know someone who was hurt or killed by a gun. But the gun isn't evil – it is the way in which one uses a gun that is evil – or it is good. People were killing other people long before the gun was invented.

There is a number of people today who feel strongly - that the “internet” is an evil thing. Often this is because someone they know used the internet for evil purposes and probably someone they know was hurt by that evil use of the internet. But the same internet allows us to share the gospel to people and places that we are not able to physically go. There are so many wonderful gospel sermons and teachings on the internet.

Today, we have a number of people who say TV is evil. And they loudly - and sometimes forcefully – speak out to try and get everyone to stop watching TV. It isn't the TV that is evil – but the program or the video that one chooses to watch that is evil – or it is good.

If we choose wisely, we can find some spiritually edifying things to watch. We can find some wholesome educational things to watch. And of course we can find some mindless and empty things to watch that simply divert us away from everyday stress.



This is the case with most things in this world. It is how we use it - that makes it good or evil.

You might want to jot this down somewhere to refer back to at certain places in your life's journey. Most people look for good and evil in the WRONG places. "Good" and "Evil" are often times - found in the hands of man.

Let's get back to the text. Paul declares "the law is good." He says the law - in and of itself is good - But he throws in a qualifier - "if one uses it properly." The "law" is a good thing - ONLY- if it is USED properly. The "law" is NOT a good thing When it is used by wicked or evil people.

Most of us as adults – have witnessed – or at least heard about situations – where someone uses the technicality of a law to take advantage of another person. Most of us will agree that the law is a good thing when it punishes a guilty person. And it's hard to see the law as good, when someone is using the law to cause an innocent person to suffer.

Ask those who are in law enforcement – they will tell you that they see it frequently - a law was put into place to help protect people from some kind of harm. And then someone will come along and find a way to use that very law to take advantage of another. I have listened to those in law enforcement express the personal pain they experience when someone misuses the law they are trying to uphold.

Paul is merely saying what most of us have come to realize through life experience – the law is good when one uses it properly.

Read 1 Timothy 1:9-10 and make notes:

Since “We also know that law is made NOT - for the righteous” - what is the appropriate use of the law?

Consider this for a moment – people who are living a truly righteous life have no need for a law – no need for any law – because, from their heart, - they are doing the right thing in all things – toward others. Righteous living people - do not need a law to set limits for use and abuse. Righteous living people do not need a law to declare appropriate punishment for having hurt another person. Righteous living people do not need a law to declare appropriate compensation for having taken the property of another person.

The person who has determined to always drive within the posted speed limit doesn't care what the fine is for speeding – it doesn't matter to them. The person who has determined to never kill another person isn't concerned about what the penalty is for murder. The person who has determined to never take property that belongs to another doesn't care what the penalty is for theft.

Perhaps you can remember how your concerns changed after starting to do the right thing from a heart with right motives. If so, consider sharing in hopes that it might encourage someone.

Write your thoughts and questions regarding this study to share with the group:

So, who WAS the law for – and who IS the law for? Read again the list of those for whom the law is provided as recorded in 1 Timothy 1:9-10.

Since there are so many teachers today – who are trying to get Christians to move back under “the Law” - this is a very important section of God's Word! There are 6 pairs of those identified or whom the law was given :

- .1. lawbreakers and REBELS
- .2. ungodly and SINFUL
- .3. unholy and IRRELIGIOUS
- .4. those who kill fathers or mothers – MURDERS
- .5. adulterers and PERVERTS
- .6. slave traders and LIARS / perjurers

Anyone who falls into any of these 6 pairs - this is the person for whom the law was given. The Law WAS NOT given for those who are living in a right relationship with God.

Please refer to the last line of v10 before we read v11; “and for whatever else is contrary to the sound doctrine.”

Read 1 Timothy 1:11 and make notes:

“Sound doctrine” is the “that” mentioned in v11. The original Greek translated “sound doctrine” - more specifically refers to “healthy” doctrine. The law is for anything that is “contrary” to healthy doctrine.

To help us grasp the concept here – consider the difference in the application of a very simple law. Contrast the application of this law between the righteous of heart and those led by the flesh. A law given in the Old Testament simply stated “an eye for an eye and a tooth for a tooth.” Now, isn't that simple? And yet this very simple law becomes an entangled mess - in the hands of people.

How can something so simple be misinterpreted - and misunderstood? Those led by the flesh use this simple law as the REQUIRED punishment for an offense. Those led by the flesh demand that Bob have his eye put out - if he causes Ron to lose his eye. Those led by the flesh demand that Gerald have his tooth broken out - if he should break one of Jerry's teeth. It's The Law – they will say.

Those led by the flesh frequently see this simple law as setting the minimum punishment for an offense. They will likely feel - more needs to be done to adequately punish this “law breaker”.

How does the person led by the Spirit of God see this same simple law?

The person led by the Spirit of God will see this simple law as setting “a maximum limit” for the punishment for an offense. The person led by the flesh will want to see the offender “suffer” in a manner similar to the suffering they have caused. The person led by the Spirit will want see the offender redeemed – rehabilitated – restored, if possible - instead of destroyed.

The main desire for the person led by the flesh is to see the offender SUFFER – to make sure the offender is punished. The main desire for the person led by the Spirit is to see the offender REDEEMED – even if the offender doesn't receive punishment or suffering.

Look at v11 again. The law was given for anything that brings unhealthy thinking - or unhealthy concepts to “... the glorious gospel of the blessed God.” The law was given to be a help – but the false teachers were in those days – and they do today – use the law to make the gospel unhealthy.

The gospel of Jesus Christ brings us freedom from the stringent confinements of the law. The false teachers bring people not only back into strict boundaries of the law – but usually even more narrowly defined restrictions.

So how do we recognize a false teacher – or false teachings when we are confronted by them? The gospel of Jesus Christ brings GREATER freedom - False teachings bring LESS freedom.

Consider the results – or the fruit – of the teaching you are hearing. Inspecting the expected fruit is one of the best ways to identify false teachers and false teachings.

What is it that we should to take home with us?

### **.1. How To Identify A False Teacher Or A False Teaching.**

Does this teaching bring more freedom or less freedom?

### **.2. How We Use Christianity.**

How do I use the Christianity that I profess to have?

How do I use the Christianity that I profess to live by?

It is always interesting to me when I hear someone trying to control another person – and they do so by trying to define what a “real Christian” is like. They frequently will say things like - “you call yourself a Christian”? - “you want to do the Christian thing now don’t you”? - “you can’t be a member here because you have done \_\_\_\_\_.....”

Some of us were saddled with a teaching sometime in the past and this teaching kept us shackled for a long time. If we have not done so already - let’s bring that false teaching and place it on the altar – and leave it on the altar.

Some of us have unfortunately used Christianity as a means of trying to control another person. If we haven't already – let's bring that to the altar today and ask God to forgive us of misusing His glorious gospel.

Let's ask ourselves:

Is the way that I am using Christianity bringing redemption or condemnation?

Is the way I am using Christianity bringing freedom or slavery?

Is the way I am using Christianity Causing others to feel more burden or guilt -  
Or is it causing others to become free of their burdens and guilt?

Write your thoughts and questions regarding this study to share with the group:

Earlier, - Paul has asserted his somewhat unique connection to the gospel. Now, in this next section - Paul gives us a short summary of his coming to the faith. Please remember, - Paul is sending this letter to a group of Believers that have been bombarded with false teachers.

Read 1 Timothy 1:12 and make notes:

If we were going to summarize this verse with just one word, it would have to be “\_GRATITUDE ”. And there is no place left open for anyone to question “to whom” Paul is thankful: “I thank Christ Jesus our Lord.”

This is especially important in light of the false teachers that have flooded the area. Many of whom are trying to drag these new believers into Jewish legalism.

In the majority of Paul’s writings, he typically says something like “thanks be to God”, but in this letter he specifically says his thanks to “Christ Jesus”. And Paul also tells these Believers, who are reeling under the persuasive pressure of the false teachers – there are two reasons why he is thankful to Jesus.

First, that it was “Christ Jesus” who has “given me strength.” The false teachers were stressing God and playing down Jesus. The false teachers were stressing the importance of making God the focus and pushing Jesus down to the level of “just another rabbi.” There are some groups today who say, “Jesus was just another prophet or teacher.” These Believers knew Paul - was a Jew among Jews. And here is Paul - openly declaring that it is Jesus who has given him his strength.

Paul is saying that the things they have witnessed in his ministry - the divine empowerment – the Spirit filled ministry – the episodes of revelation - have all come through Jesus Christ. Please don't miss this. If it was you or I who was making this statement they might respond with “so what”? But when PAUL says it was Jesus Christ who has empowered him - this has IMPACT upon those believers. The “Jew among Jews” is giving the credit to JESUS!

The second reason Paul is thankful to Christ Jesus is that Jesus appointed him to his service. Paul has not forgotten what he was like before he met Jesus on the road to Damascus. Paul has no question about what he deserved to receive from Jesus – severe punishment, - annihilation even. But what Paul received from Jesus was Grace and a call to ministry instead.

The phrase “that he considered me faithful” – has caused a number of people problems. They look at what Paul was faithful in doing before he met Jesus on the Damascus road. Their complaint is that it just doesn't seem right that Jesus would reward Paul for being faithful in killing Believers.

It is an error - to think Jesus rewards people for being faithful in doing wrong. But it is not an error - to understand that Jesus recognized a valuable characteristic in Paul, even though he was doing wrong. Jesus recognized Paul's faithfulness to do what he Believed was the right thing to do. Jesus was able to look into the future and see that when Paul converted to Christianity, Paul would apply that same faithfulness to the ministry.

“Faithfulness” is a very good trait. Unfortunately, sometimes people use a Good trait for a Bad purpose – but the trait is still a good trait.

Read 1 Timothy 1:13 and make notes:



Paul gives more reason for his thankfulness. I was a blasphemer - I was a persecutor - I was a violent man - and yet, - I was shown mercy.

It has been questioned, - “how was Paul a blasphemer?” - and “when did Paul blaspheme?” - and “who did Paul blaspheme?” In Jewish thought, the “blasphemer” was one who denied God, or one who carelessly or disrespectfully spoke the name of God. Paul recognizes now, that when he previously scorned the messianic claims about Jesus, - he was Blaspheming. Paul recognizes now, that when he persecuted those who did believe, he was indeed a Violent man. Paul’s description of himself before coming to Christ, is enough to place him in the worst of categories in the Jewish culture.

What is the significance of this? If we think carefully here – the things that Paul used to do – is the very things - these false teachers are now doing. They are in fact denying the Messianic claims of Jesus! Paul has just made a very clear and concise statement about these false teachers who are putting so much pressure upon these believers.

Read 1 Timothy 1:14 and make notes:

God’s Grace was poured out in such a fashion that Paul’s sins were overwhelmed by God’s grace. And not only was Paul’s sins flooded over by God’s Grace – Faith in Jesus Christ - and Love in Jesus Christ were also poured out in abundance upon him.

If we are going about our lives - without “Love” - Love for others – as well as Love for God - we DO NOT yet have the relationship with Jesus that Paul preached we should have!

Read 1 Timothy 1:15 and make notes:

A “trustworthy saying that deserves full acceptance” - Paul didn’t just make up a “trustworthy saying” - Paul is just saying what Jesus said in Luke 19:10, Mark 2:17, and John 18:37. Paul’s own testimony of how he was before Jesus identifies himself as “one of the worst” - of the very kind of people that Jesus came to this earth for.

The gospel that Paul preached does not say that Jesus came to earth to be “worshiped” - But that Jesus came to earth to save sinners. And Paul, who according to Jewish standards was blameless – at following the law - declares himself to be the worst of sinners until he came to Jesus Christ.

Where does that leave those who are teaching the believers they need to come under Jewish law? Where does that leave those who are teaching the believers they need to start doing the things according to the Jewish way, the Jewish culture, the Jewish tradition ?

We have some today who are emphatically teaching Christians that if you want to do “it” right - we need to return to the Jewish ways of doing things. They teach - Yes, we need to believe Jesus for salvation but we must follow and obey the Jewish Law - if we want to be “right” with God and “acceptable” to Him.

What do you believe?

**1 Timothy – 07 Best According To Law**

Write your thoughts and questions regarding this study to share with the group:

In the previous lesson, we were shown how Paul's assessment of himself had changed. Before he accepted Jesus as the Messiah and his savior – Paul was confident and even boastful about faithfully living up to the standards of the Jewish Law and requirements. Now, he sees all that – as him being “the worst of sinners”.

Read 1 Timothy 1:16 and make notes:

It couldn't be any clearer. Jesus Christ displayed “unlimited patience” in waiting for Paul to come to the right place and the right time. What extraordinary patience it must have taken on the part of Jesus Christ to wait, while Paul was hurting and killing believers. And if Jesus was willing to patiently endure Paul, the worst of sinners, in order to save him – then Jesus is willing to save everyone who will believe on Him. And Jesus is willing to give eternal life to everyone who will believe on Him.

Read 1 Timothy 1:17 and make notes:

Many men have been called “king” – while they were alive! But Paul points his honor and glory to the one who is the “King Eternal.” “Immortal, invisible, the only God” – these last three terms - are deep within the Jewish doxology type expressions.

Paul has no reservations and no hesitations about recognizing Jesus Christ as the very God that the Jews have worshiped for centuries. It is to Jesus – the King Eternal. It is to Jesus – who is immortal, - who is invisible, who is the only God - that I wish honor and glory for ever and ever.

We need to ask ourselves 2 questions before we look at the points we should take home:

- .1. How Do We View Our Past ?
- .2. How Do We View The Past Of Others?

Do we see ourselves before we came to Christ as having been okay?  
If so, we are blind, and we cheapen the grace and mercy of God.

Do we see ourselves before Christ as having been sinful?  
Because all of us were sinful. There is no one righteous, no not even one (Romans 3:10).

Do we see the way we were before Christ as having disqualified us from ministering?  
If we do, then that says we think our sins were worse than Paul's sins. He physically tortured people in an effort to get them to renounce their Belief in Jesus as the Messiah. Paul killed some who refused to deny Jesus. Paul ordered the death of many others because they would not deny Jesus.

We have two prominent problems among Believers today:

**First** - some Believers have lost sight of how they were before Jesus Christ. Or they fail to see their actions before Christ as being sinful. These are the people who are quick to put down others for the things they are doing. These are the people who have little, or no, patience with those who are not yet saved - And they have very little patience with the New Believer who has not yet learned God's Word and matured in their faith.

Let me put this in very clear and simple terms. If we want to call ourselves "Christians" - meaning we are people who conduct ourselves after the manner of Christ - then we will need to have patience with those who are not yet living up to the standard of righteous living that we understand the Bible to teach.

We do not show the patience of Christ Jesus when we are lightning fast to correct and to chastise those who fall short. We must never lose sight of “How” we were before we were saved! When we do - we cheapen God's Grace. When we are less patient with others - we grieve the heart of God - and we lose our Gratitude!

**Secondly** - some Believers see themselves as disqualified to minister. In the church today, we do tend to see some people as being unacceptable to minister due to the things they did before they were saved. God did say through Paul in some of the other writings of the New Testament that we should watch a Believer for a season to see if they are walking the walk – to see if they are demonstrating faithfulness - Before we place them in places of leadership. But Paul is a glaring example of the simple truth that even the worst of sinners can have a place in the ministry.

The truth is that many other local churches are being held back – being hampered – in their ability to reach this community with the Gospel message - Because so many Believers are thinking they can't do anything but attend church. There is a place of service for every Believer – regardless of our past – as long as our past IS PAST - and not part of our present.

Let's ask ourselves; Why do so many churches have people go to the altar to pray and they are there all alone - When there are so many people in the congregation? Because Believers are failing to recognize their ability to minister – in Jesus Christ. The newest – the youngest – the least experienced – the least Bible knowledge Believer - can stand with someone and pray for them. If there are people sitting in the congregation, then there is no reason any person should ever have to pray alone in the altar.

Why do Local Churches have so few come to the altar?

It's incredible how often we hear someone say "I just can't witness to someone about Jesus." And yet these very same people will admit to talking with people at work, talking to their neighbors, sometimes even talking to strangers they meet. They admit to being able to talk about sports, about family, about hunting or fishing, about a trip they took, about politics, about a whole array of things. It takes no more talent to talk about Jesus than it does to talk about whatever else it is we like to talk about.

Look again at the verses in this lesson – Just look at what the Holy Spirit said – through Paul. Every one of us who is saved can tell someone, "I was once a sinner but now Jesus has poured out his grace on me and he allows me to minister".

Every local church needs some people to teach – some people to lead the children's programs – and some to be helpers to those who are teaching and leading. Every local church needs some people to give financially – so that basic things like lights, heat, toilet paper – are available. Every local church needs some people to give their time – so that things can be decorated, - things can be put away, - things can be cleaned. So that things can be repaired. Every local church needs some people to pray – pray for the leaders – pray for those in need – pray for a great many things. Every local church needs everyone to be inviting people to church!

Every local church has need for Every Believer to minister in some way.

If we do not have a clear sense that we have a place in ministry – then we don't have the connection with Jesus - That Paul had, and that genuine Believers do have. There is no better time than right now to get these two problems out of our local churches.

Let's have no one who loses sight of our own past sinfulness - and our own unworthiness before we came to Christ.

Let's have no one whom we declare as being disqualified for ministry service – if they are Saved by Grace through Faith in Jesus Christ.

**1 Timothy – 08 View of Past**

Write your thoughts and questions regarding this study to share with the group:



In the closing words of this first chapter – Paul returns to the charge he gave to Timothy in V3. Let's review a couple of verses concerning this “charge”: In 1:3, Paul began by urging Timothy to “stay in Ephesus.” And he was to stay in Ephesus for the express purpose of commanding “certain men” to stop teaching false doctrines. In the earlier section of chapter 1, Paul told Timothy of an action he was to take

Now in this last section of chapter 1, Paul tells Timothy of the personal stakes involved. But before we look at this last section - let's review one other Scripture from the first section – read again at 1:5.

It wasn't just that Timothy was to be in charge and to boss people around. Timothy, - the “goal” or the purpose - of the command to stop teaching false doctrines. This is coming from a “pure heart and a good conscience” – and when it flows out from you to these persons - it is to come from your “pure heart and a good conscience.”

As Paul follows the leading of the Holy Spirit in writing this last part of chapter 1 – He first reminds Timothy of the divine acknowledgment of Timothy's calling to the ministry. And then points to the contrast between his being faithful - and those who are not faithful.

Read 1 Timothy 1:18 and make notes:

Paul returns to a very personal instruction as he says to Timothy “my son.” If you remember from that earlier section, Paul is referring to Timothy as his spiritual son - and not his biological son. When he says, “I give you this instruction” – he is talking about the instruction to tell people - to stop teaching false doctrines. And this command is “in keeping” or it is in line with the “prophecies” that have been given about you.

While there are some people who just seem to want to tell everyone what to do - By and large – it does appear that there are a larger number of people who would rather not go around “commanding” people - Or trying to “make people” - do - or not to do – things. I know of a number of people in leadership positions – both secular and religious – who do not like to “command” people to do things – they prefer to “ask” people to do things. They want people to do the things because they want to do them – not because they have been commanded to do so.

If you happen to be working for a manager or boss – who seems to keep asking you if you will do something instead of barking out some order - Don’t make the mistake of thinking – “well, they asked – they didn’t command – so, I’m not going to do it.” I also know for a fact that many of these people who prefer to “ask” rather than “command” - would rather not let you go – but if you are not a cooperative worker – that is what they “will” do.

We don’t know one way or the other – but when I read this section – I can’t help but wonder if Timothy might have been one of those who just doesn’t like going around and “commanding” people to do things. It could also be that Timothy was a young minister – and the persons doing this false teaching might have been older. Whatever the reason, Timothy is nudged along at this point.

The first instruction in this letter was for Timothy to oppose the teaching of false doctrines. Now, Timothy is being given some personal motivation to carry out this instruction. We don’t know exactly what the prophecies were that had been given concerning Timothy. But it is very likely - that Timothy remembered them.

“Timothy, - don’t you remember the prophecies that have been given concerning you?” - “Well Timothy, if you will follow the prophecies concerning you – then it will be said that you fought a good fight.”

Paul doesn’t encourage Timothy to work toward having it said that “Timothy sure was a nice guy.” Paul doesn’t encourage Timothy to work toward having it said that “Timothy sure did help a lot of people in need.” Paul encourages Timothy to work toward having it said - when it is all over – “Timothy sure did fight a Good Fight.”

## 1 Timothy – 09 Good Conscience

I do understand that for many of us the only “good fight” - is one which we win. If we didn’t win, - then it wasn’t a good fight. “A good fight” is not necessarily - one in which we win. “A good fight” is when we have done the best we could do - “a good fight” is when we have done all that we know to do - “a good fight” is when we didn’t give up just because it became difficult or painful.

“Timothy, - when it is all said and done – let this be the testimony others give about you.” Timothy fought a good a fight – and Timothy kept the Faith.

Read 1 Timothy 1:19 and make notes:

We can’t help but be reminded of the “pure heart and good conscience” mentioned back in Verse 5. The “pure heart and the good conscience” are certainly important ingredients of being able to “hold onto the faith. Paul, at the leading of the Holy Spirit, instructs and encourages Timothy to “hold onto the faith” and to have a “good conscience.”

The first part of Timothy’s encouragement was in reminding Timothy of the prophecies that he had received. The second part of Timothy’s encouragement is in pointing out what happens to those who fail to hold onto the faith and to keep a good conscience. “Timothy, look at those who have rejected the faith and have rejected a good conscience” - “these people have shipwrecked their faith.”

“Faith” is that posture of trust in God. Faith is when a believer recognizes that things do in deed look bad, but I trust God to make it work out. I trust God to get me through this – as dark as it may appear right now - I trust God to be my protection – as threatening and uncertain as it appears right now - I trust God to be my provision – even though I don’t have the means to provide for myself at this time - I trust God to be my guide as to my next step – even though I can't see what to do. That’s keeping the “faith”!

## 1 Timothy – 09 Good Conscience

“A good conscience” - is that organ of decision that a Believer uses to move about. “A good conscience” is the result of being led by the Spirit of God. “A good conscience” is the result of being obedient. “A good conscience” is the result not holding back from all we know to do.

There is an interesting relationship between these two. Holding to the “faith” leads to having a “good conscience.” Living our life with a “good conscience” helps us “keep the faith.” The more we hold onto the faith – the more of a good conscience we have. The more we live, speak, and act with a good conscience – the easier it is to hold onto the faith.

When we recognize this relationship - it helps us understand “why” Timothy was commanded to “keep the faith” and to have a “good conscience.” It was NEVER an instruction JUST to make Timothy look spiritual. It WAS an instruction to help Timothy be successful and to help Timothy receive God's blessing.

What about us?

Are we expected to “keep the faith” and to have a “good conscience” - or was that only for Timothy? It isn't about us looking spiritual or religious - it IS about us being able to receive God's blessings!

Write your thoughts and questions regarding this study to share with the group:

I have observed that it is much harder to “hold onto the faith” when a person does not have a “good conscience.” Our guilt is a major reason for the absence of a “good conscience.” We begin to think since God isn’t going to come through for us – we walk away from our faith. We then - get even further away from having “a good conscience.”

The further away from “a good conscience” - the further away from the faith we get. It may be that Satan is able to convince us that we have no reason to expect God to come through for us in light of our guilt.

It is important that we stop at this point and remind ourselves the people Paul is referring to - are not people who have moved into disgusting sinful actions. Paul is referring to people who are teaching a false doctrine. And the false doctrine is not one of those - where they were teaching the people to do immoral acts in the temple. They were not teaching the people - to offer their children upon the altar. Some would even say that their teaching – while misguided – just isn’t all that bad – at least it is not vile and disgusting. They were only teaching the people - to come back under the legalism of the Jewish religious system.

At first glance, this may not sound so bad. But they were telling the Believers - to leave the “Salvation by Grace” gospel of Jesus Christ and to replace it with - the materialistic approach – the works based approach - to righteousness - offered by the Jewish system. This root of erroneous teaching - eventually leads to a disastrous fruit and to a deadly result for those - who allow it to come into their lives.

Just look at how these people were described: “Some have rejected these - and so have shipwrecked their faith.” “Shipwreck” describes destruction. When one talks about “shipwreck” – they are not talking about finding themselves off course and going in a wrong direction. “Shipwreck” speaks of the vessel being severely damaged. “Shipwreck” speaks of possessions being lost. “Shipwreck” is the way Paul described the result of those who have not held to the faith and have not kept a good conscience.

Read 1 Timothy 1:20 and make notes:

Just in case there might be some - who would suggest Paul was just being overly dramatic - or Paul is just trying to scare us: Paul names two of the people who have rejected the faith. These are people who have “shipwrecked” their faith. Paul didn’t speak in generalities – he is saying: “here, just look at the results of Hymenaeus and Alexander.”

These two people were known to Timothy and they were known to the people in the Ephesus. These two were known by Paul as well Paul states that he has “handed them over to Satan.” Before you listen to those who will try to destroy Paul’s reputation - by saying things like “what kind of a real Christian could ever turn someone over to Satan?” - “a real Christian would be interceding for them and would never give up on them” - before you buy into that line of false teaching - remember what was said in V5 and what is said in the last part of this Verse 20.

This instruction is from “a pure heart and a good conscience and a sincere faith.” The purpose of “handing over” a person to Satan is so that they will learn.

This Is Important! The purpose of “handing them over” - is NOT so that they will be destroyed for what they have done. The purpose of “handing them over” - is NOT so that they will have to suffer for what they have done. The purpose of “handing them over” - IS so that they will learn.

The goal is not punishment – the goal is NOT retribution. The goal of handing someone over to Satan – IS Restoration!

Regardless of how things look around us - regardless of what we are being told - let us Hold Onto The Faith - and let us Keep A Good Conscience.

It might be a good thing to say - the more we feel threatened – the more we need to keep the faith. The more we feel threatened – the more we need to keep a Good Conscience.

If they haven't learned from all of our teaching - if they haven't learned from all of our encouraging - if they haven't learned from all of our begging - Maybe they will learn - if they have to deal with the enemy - without our interfering - without our picking up the slack for them. And we should be expecting them to come back - and we should be ready to receive them - and ready to restore them to fellowship when they do!

Are we ready to release someone today?

I realize some of us just can't bring ourselves to “release someone to Satan.” But are we concerned enough about their well being - or do we love them enough to want the best for their future?

Will we hand that person over to God and allow God to decide whether to hand them over to Satan or not? And then – not interfere - until they come to God? And all the while – be expecting them to come back!

Let's re-cap some of the things that have been highlighted in this First Chapter:

( 1 )

In verse 1- Paul makes sure we understand that his appointment as an apostle is from “God our Savior - **AND** Jesus Christ our hope.”

Why is it important that he said “God our Savior” **AND** “Jesus Christ our hope”

( 2 )

We are to Set A Right ATTITUDE In Our Heart. What is it that we are praying for others to receive ?

What are we hoping that others will receive ?

( 3 )

We are to Acknowledge Our CALL and GIFT .

Paul did not give himself a title nor did he attribute to himself an office But neither did Paul shrink back and deny his calling and gifting from God.

( 4 )

Our GOAL Must Be Love.

The “law” is a good thing – ONLY- if it is USED properly. Righteous living people - do not \_NEED a law to set limits for use and abuse.

( 5 )

The main desire for the person led by the flesh is to see the offender SUFFER – to make sure the offender is punished.

The main desire for the person led by the Spirit is to see the offender REDEEMED – even if the offender doesn’t receive punishment or suffering.

( 6 )

God’s Grace was poured out in such a fashion that Paul’s SINS were overwhelmed by God’s \_GRACE .

( 7 )

There is a place of service for every Believer – regardless of our past – As long as our past IS PAST and not part of our present.



## **1 Timothy – 10 Handing Over To Satan**

Write your thoughts and questions regarding this study to share with the group: