

1 Timothy

Introduction.

Author: “Paul, an apostle” (1:1)

- 1 Paul affirms his apostleship was “according to the commandment of God our Savior, and of Christ Jesus, who is our hope.”
2. **His apostleship was not by his own choice**, though he was not forced to serve as an apostle or forced to serve with such zeal and dedication.
3. Paul wrote this epistle with the full and complete authority Jesus had given him - not as an uninspired letter to Timothy and the church. See Matt. 28:18; Jn. 17:2.
 - a. This letter is not a mere friendship letter or a mere list of suggestions to Timothy and the church.
 - b. It comes from one who is speaking for Christ.
 - c. Paul, like the other apostles, was guided by the Holy Spirit into “all truth.” (Jn. 16:13).
4. What he spoke or wrote was the commandment of the Lord. (1 Cor. 14:37).
5. He was “a true apostle.” (2 Cor. 12:12).
6. Paul may have dictated these epistles to Luke. (2 Tim. 4:11). See Rom. 16:22; 1 Cor. 16:21; 2 Thess. 3:17; Col. 4:18; Phile. 1:19).

Internal evidence of Pauline authorship:

1. There is similarity between the style and vocabulary of 1 Timothy and Paul’s other writings, but there is also new vocabulary and subject matter.
 - a. Paul is the author of 13 books of the New Testament. See Rom., Gal., 1 & 2 Cor., Eph, Phil., Col., 2 Tim., Tit., Phile., 1 & 2 Thess.
 - b. He is not the author of Hebrews since the author was not an apostle.

HEB 2:3 how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed **to us by those who heard** (the apostles),

HEB 2:4 God also bearing witness with them [the apostles], both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

- c. The words “to us by those who heard” are separating the author from the apostles.
 - d. We do not know who wrote Hebrews, and it is unlikely that we will ever know.
2. **Some have challenged the Pauline authorship based on some differences in style and vocabulary.**

- a. There are about 175 words unique to these books - 1 & 2 Timothy, Titus.
 - 1) These words do not occur elsewhere in the New Testament.
 - 2) They do not appear in the other writings of Paul.
- b. There are also some 131 words in these epistles, apart from the 175, that do not appear in the other writings of Paul.
- c. This means that 306 of 848 words of these three epistles are do not occur in his other writings. The 848 words do not include proper names.
- d. Based on Paul's other writings some believe Paul had a vocabulary of 2,177 words that is a rather ridiculous argument based on Paul's experience and education.
- e. Paul deals with subject matters not discussed in other epistles, and this would account for many of the new words and even some differences in style.
- f. Furthermore, intelligent writers and speakers do use different vocabulary words, and are not slaves to only old words.
 - 1) This can be arbitrary or deliberate. .
 - 2) This can be based on the readers - their needs, education, maturity, etc.
 - 3) This can be based on subject matter or for emphasis.
 - 4) This can be even be due to evolution of style due to age or changes in the church.
3. Some have argued because used "Christ Jesus our Lord" too much in this epistle. (1 Tim. 1:1, 2,12, 14,15; 3:13; 4:6; 5:21; 6:13).
 - a. His more common expression was "our Lord Jesus Christ" in his other writings.
 - b. That he used too frequently "Christ Jesus our Lord" in this epistle is taken as evidence he did not really write it, but was a slip up of a forger.
4. Others deny his authorship because he did not use certain words.
 - a. Some reject to these writings because Paul did not use the words "cross" or "crucify" as he had done 27 times in his other writings.
 - b. The words "son" (in a redemptive sense) and "adoption" are not used in the Pastorals, but are used 46 times elsewhere by Paul
 - c. Paul did not use the words "reconciled" or "reconciliation" as he had in the other epistles. (Rom. 5:10,11; 11:15; 1 Cor. 7:11; 2 Cor. 5:18, 19, 20; Col. 1:22
5. Arguments, such as these, have often been used as an excuse not to except the writings found in 1 and 2 Timothy and Titus.
 - a. Some liberals simply want to deny the genuineness of these epistles and all the writings of the Old and New

Testaments.

- b. Some liberals deny the Pastoral writings of Paul because they do not like many of the strong teachings found in these letters.
 - c. Some deny them because they are convinced Paul was dead at the time these epistles were written. They do not believe Paul was ever released from his 1st Roman imprisonment. See Acts 28:30, 31.
 - d. They look for any excuse to reject Paul's insistence that "sound (healthy) doctrine" be proclaimed.
 - e. They do not believe in absolutes and in absolute truth, and "sound" (healthy) doctrine is always subjective in their minds.
 - f. They must reject whatever does not agree with their theology.
 - 1) Adam and Eve are set forth as real characters. (1 Tim. 2:13).
 - 2) There are designated leaders, and these leaders have qualifications. (1 Tim. 3:1-11; Tit. 1:5-10).
 - 3) Paul insists on prayers for the authorities and modesty of women. (1 Tim. 2:1-9)
 - 4) He warned against apostasy that caused early apostate members to deny it. (1 Tim. 4:1-3).
6. Skeptics reject God, that Christ is God's Son, and that God has communicated His will to man through the writings of the Old and New Testaments.

7. Here are some ways men seek to deny 1 Timothy and other books of the Old and New Testaments.

1. There is no God, and if there is a God the Bible is not His revelation to man. (Many liberals believe in neither God or the Bible.	4. Paul did not write 1 Timothy, but someone (a forger) pretending to be him wrote the book perhaps in the 2 nd century.
2. Christ did not really exist and if He did He was not God's Son. He was not Deity in the flesh. He was mostly fictitious.	5. Some concede Paul may have written the book, but he was a mere uninspired man with no real authority from God.
3. Neither Christ or the apostles, assuming they existed, had authority from God.	6. The book is strictly cultural and is not binding on men today except for a few attitudes like love and subjective faith.

8. Some denounced the Pastorals as uninspired, but others simply ignore them and treat as not applying to them.

Genuineness of Epistle

- 1. Clement of Rome, about 96 A.D.
- 2. The Syriac translation has it - about 150 A.D.
- 3. It is found in the Old Latin and Coptic Versions.
- 4. All the major Greek manuscripts contain it - Vaticanus, Alexandrian, Sinaitic.

5. Many scholars today believe these epistles are genuine productions of Paul, but there are always those who deny the authenticity of scriptures, miracles, etc.
6. This should not surprise or shock us.

To Whom Written: Timothy. **See notes** 1 Tim.1:2.

1. “Timothy” means “venerating God.” Gr. “timotheous” [tee moth’ eh os]
2. Timothy was a man of great character and a great help to Paul. (Phil. 2:19-22).

19 But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. 20 For I have no one else of kindred spirit who will genuinely be concerned for your welfare. 21 For they all seek after their own interests, not those of Christ Jesus. 22 But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving his father.

3. Here are more facts about Timothy.

- a. He was trained in the scriptures from an early age. (2 Tim. 3:15). “Brephos” [bref’ os] - “babe, infancy, child”
- b. He was probably Paul’s convert on Paul’s 1st missionary journey. (Acts 14:6).

ACT 14:6 they (Paul and Barnabas) became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region;

- 1) Assuming Timothy was converted about 48 A.D. and assuming he was 18 when he was converted, he would have been between 32 and 37 at the time Paul wrote these epistles based on a date of 62-67 A.D.
- 2) Acts 13 & 14 - 1st missionary trip. 45-49 A.D.
- 3) He may have received some training and some directives from the elders of the church. (Acts 14:23).
- 4) No mention is made of Timothy until the time of Paul’s second visit. (Acts 16:1-3).
- c. Paul had circumcised Timothy (Acts 16:3), but not as a matter of salvation. (Gal. 2:3,4).
 - 1) Paul circumcised Timothy in compliance with Jewish custom since Timothy had a Jewish mother.
 - 2). He refused to circumcise Titus who was a Greek because it was being regarded as a matter of salvation. (Gal. 2:3, 4).
- d. There were **prophetic utterances leading to the appointment of Timothy.** (1 Tim. 1:18; 4:14).

1TI 1:18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight,

1TI 4:14 Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery [elders].

- e. He was set apart as an “evangelist” by the laying on of hands. (1 Tim. 4:14; 2 Tim. 4:5).

1TI 4:14 Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery.

2TI 4:5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

f. The letter is addressed to Timothy, but not exclusively. (1 Tim. 6:21). “Grace be with you.”

1) Greek “humon” [hoo mone’] (you) is plural.. “spiritual blessing be with you all.” Wms.

2) The plural pronoun indicates the whole church is considered.

3) Timothy was at Ephesus. (1 Tim. 1:3).

Purpose of Book

1. It affirms Paul was saved by God’s unmerited favor as an example that all sinners can be saved. (1 Tim. 1:15, 16).

2. It teaches elders, evangelists and all Christians are to stand for “sound doctrine.” (1 Tim. 1:10; 4:6; 6:3; 2 Tim. 1:13; 2 Tim. 4:3; Tit. 1:9, 13; 2:1, 2, 8).

a. “ugiaino” [hoo gi ai’ no] - “I am in good health, healthy, sound, correct.”

b. The church needs “sound” (healthy) doctrine - not diseased doctrine.

3. It teaches who is to conduct worship services. (1 Tim. 2:1-10).

4. It gives instructions about the appointment of elders and deacons, and warns against an apostasy. (1 Tim. 3:1-12; 1 Tim. 4:1-3).

5. It was written that Timothy might know how to behave in “the house (family) of God. (1 Tim. 3:14, 15).

6 It contains instructions for evangelists. (1 Tim. 4:6-16).

7. It contains many miscellaneous teachings about how Christians are to conduct their lives. (1 Tim. 5, 6).

8. There are many other lessons found in this marvelous book.

Date: 62-67 A.D. Eusebius, 4th century, dates the book about 67 A.D.

1. It was written after Paul’s first Roman imprisonment. (Acts 28:30). A.D. 60-62.

a. There is no evidence he was executed at the end of the two years.

b. Luke points to the innocence of Paul a favorable outcome. (Acts 23:29; 26:32; 28:21, 30, 31).

2. Many believe Timothy went to Asia after Paul’s release from his first Roman imprisonment. See Phile. 22; Phil. 1:23-25.

PHM 1:22 And at the same time also prepare me a lodging; for I hope that through your prayers I shall be given to you.

PHI 1:23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

PHI 1:12 Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel,

PHI 1:13 so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else,

PHI 1:14 and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.

PHI 1:19 For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ,

PHI 1:20 according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death.

PHI 1:24 yet to remain on in the flesh is more necessary for your sake.

PHI 1:25 And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith,

PHI 1:26 so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

3. He was with Paul in Rome when the epistles to the Ephesians, Philippians, the Colossians, and to Philemon were written. (Phil. 1:1; 2:19; Col. 1:1; Phile. 1:1).

Note: 1st missionary trip of Paul - 45-49 A.D. 2nd missionary trip of Paul - 50-52 A.D. 3rd missionary trip of Paul - 53-57 A.D.

Pastoral Epistles: 1 & 2 Timothy, Titus

1. Timothy was not a “pastor.”

a. The Greek “word” “poimen” [poy mane’] means “shepherd, pastor.”

b. Timothy nor Titus are never called a “pastor.” (shepherd), but Timothy is called an “evangelist.” (2 Tim. 4:5).

2. These epistles are called “pastoral epistles” because they include materials about pastors. (1 Tim. 3, 5 ; Tit. 1).

a. Acts 20:28; 1 Pet. 5:2.

b. It is proper to call them “Pastoral epistles” if used to mean these books had materials about “pastors.”

c. It is not proper if one means “Timothy” and “Titus” were pastors.

Evangelistic Epistles - The Greek “euangelistes” [you ang ghel is tace’] (evangelist) means “one who announced glad tidings.”

1. The work of an evangelist is discussed in 2 Timothy 4:5.

2. “Evangelists” - See Eph. 4:11; Acts 21:8.

Chapter 1

Apostolic Salutation

1:1-2

1TI 1:1 Paul, an apostle [messenger] of Christ Jesus according to the commandment [orders] of God our Savior, and of Christ Jesus, who is our hope; Gr. “epitage”[e pee ta gay’] - command, order, injunction.

1. God is called our “Savior” as well as Jesus.

- a. God - Lk. 1:47; Jude 1:25; 1 Tim. 2:3; 4:10; Tit. 1:3; 2:10; 3:4).
 - b. Christ - Lk. 19:10; Matt. 1:21; Phil. 3:20; Eph. 5:23; 2 Tim. 1:10.
 - 1) See 2 Pet. 1:1 - “by the righteousness of our God and Savior, Jesus Christ”
 - 2) Tit. 2:13 - “the appearing of the glory of our great God and Savior, Christ Jesus.”
 - c. It is obvious that the contents of this epistle was to be imparted to the church that already had big problems.
 - d. **The devil will never leave good churches alone.**
 - e. This information was not for Timothy only, but was intended for Christians then and throughout the age.
2. Paul did not choose to be an apostle. (Acts 9:1-6).
- a. He was called by Christ. (Acts 26:16-18 ; Gal. 1:1), and he received his instruction by revelation of Jesus Christ. (Gal. 1:12).
 - b. See 1 Cor. 9:1-18 and Gal. 1:11-2:21 for Paul’s defense of his apostleship.
 - c. Paul’s emphasis on his apostleship is evidence of the semipublic nature of the epistle. See also 1 Tim. 1:2; 6:21.
 - 1) Timothy knew full well Paul was an apostle and did not need a reminder.
 - 2) There were always those who challenged or denied the apostleship of Paul. See Introduction.
3. He wrote “according to the commandment of God our Savior, an of Christ Jesus.” See Introduction
- a. This refers back to Paul’s call on the road to Damascus.
 - b. This, more than likely, refers back to the mandate given by the Holy Spirit in Acts 13:2.

ACT 13:2 And while they were ministering to the Lord and fasting, **the Holy Spirit said**, "Set apart for Me Barnabas and Saul for the work to which I have called them."

- 1) This refers to Paul and Barnabas being sent out on the first missionary journey to do the work God had appointed them to do - establish Gentiles churches and preach and teach what Christ had taught them to teach.
 - 2) The Holy Spirit was re-emphasizing what Paul had been commissioned to do by Jesus.
4. “who is our hope” - Lit. “our hope” - Col. 1:27; Col. 1:24.
- a. Jesus “is our hope.”
 - b. He is our only hope. (Jn. 14:6; Acts 4:12).

1TI 1:2 to Timothy, my true [genuine] child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

- 1. Timothy mentioned in other salutations. (2 Cor. 1:1; Phil. 1:1; Col. 1:1; Phile. 1:1).

2. Lit. “Timothy a true child in the faith” - See Tit. 1:4

TIT 1:4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

- “Faith” [pis’tis] is objective - not subjective faith based on feelings.
- The article is omitted, but understood as “the faith.”
- See 1 Cor. 4:15 for similar idea.
- Paul did not wear the title of “Father.” (Matt. 23:7, 8).

3. Timothy was not his actual child, but a convert of Paul. See 1 Cor. 4:17; 1 Tim. 1:2; 2 Tim. 1:2.

a. Timothy is first mentioned in Acts 16:1-3.

1) He is described as “a believer” from either Derbe or Lystra. (Acts 14:6; 16:3).

2) He was well reported of the brethren Lystra and Derby, cities where Paul had preached on his first missionary journey. (Acts 16:2).

a) Lystra - Acts 14:6, 8, 21.

b) Derbe - Acts 14:6, 20.

b. He had a Jewish mother, and a Greek father. (Acts 16:1-3).

1) His mother, though married to an unbeliever, remained faithful.

2) **This is not always easy, but it can be done.**

3) What a great son Eunice raised with the help of Lois Nothing is said about the husband of Lois who may have been dead.

c. Eunice (his mother) and Lois (his grandmother) were remembered by Paul for their “sincere faith.” (2 Tim. 1:5).

d. He was likely converted on Paul’s 1st missionary journey - 45-49 A.D..

e. Much of the credit goes to Lois and Eunice who prepared the soil.

f. **He may have seen Paul stoned at Lystra and dragged out of Lystra for dead.**

ACT 14:19 But Jews came from Antioch and Iconium, and having won over the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead.

g. He likely joined Paul on the 2nd missionary journey because of the prophetic utterances. (1 Tim. 1:18).

h. He was appointed by the elders to be a helper of Paul. (1 Tim. 4:14).

1TI 4:14 Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with **the laying on of hands by the presbytery**. RSV has “elders” Greek is “presbuterion” denoting a body of elders.

1) Elders could not impart miraculous gifts.

2) Apostles only could impart miraculous power. (Acts 6:1-6; 8:17-20; 19:6).

i. Paul also laid his hands on Timothy.

2TI 1:6 And for this reason I remind you to kindle afresh the gift of God which is in you **through the laying on of my hands.**

1) This was likely a miraculous gift (1 Cor. 12:7-10), but the words “gift of God” are not defined.

2) We have no record of Timothy doing miracles, but since such gifts were often bestowed on Christians it is very probable that Timothy also had some miraculous, spiritual gift..

3) Paul could impart miraculous gifts. (Acts 19:6).

Timothy witnessed the persecution and suffering of Paul at Iconium and Lystra.

2TI 3:10 But you followed my teaching, conduct, purpose, faith, patience, love, perseverance,

2TI 3:11 persecutions, and sufferings, such as happened to me at **Antioch, at Iconium and at Lystra**; what persecutions I endured, and out of them all the Lord delivered me!

2TI 3:12 And indeed, all who desire to live godly in Christ Jesus will be persecuted.

Paul Was Run Out of Iconium

ACT 13:50 But the Jews aroused the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

Stoned At Lystra

ACT 14:19 But Jews came from Antioch and Iconium, and having won over the multitudes, **they stoned Paul and dragged him out of the city**, supposing him to be dead.

Paul's Charge

1:3-11

Nature of Charge

1:3-4

1TI 1:3 As I urged [begged] you upon my departure for Macedonia, remain on at Ephesus [metropolis in Asia], in order that you may instruct certain men not to teach strange [false] doctrines,

- “certain men” are not named by Paul and the words do not imply that the number of false teachers was great.
- These may or may not have been the false teachers Paul later named. (1 Tim. 1:20; 2 Tim. 2:17, 18). Hymeneus, Alexander, Philetus.

1. “upon my departure for Macedonia” -

- a. Paul may have written this letter from Macedonia, but this is not certain.
 - b. Some think he wrote it from Corinth or some other place.
2. “remain on at Ephesus” - Ephesus was in danger of false teachers. (Acts 20:28-30).
- a. **Timothy was expected to combat them** - “to fight the good fight.” (1 Tim. 1:18; 6:12). See Paul 2 Tim. 1:7.
 - b. The battle for “sound doctrine” must be fought by young and old.
 - c. We must not let our young grow up without “the full armor of God.” (Eph. 6:11-18).
 - d. It is a battle that must be fought in every age.
 - e. **False doctrine never dies, but sooner or later always re-emerges.**
3. “strange doctrines” (heterodidaskaleo, he te ro dee das kah leh’ o), to teach differently) - Matt. 15:9; Gal. 1:6-9; Tit. 1:11; Acts 20:28-30; 1 Jn. 4:1; 1 Cor. 4:6; 2 Cor. 11:4; Gal. 1:8-10; Rom. 16:17.
- a. They were not to teach new doctrines or corrupt old doctrines.
 - b. They were to teach only what God taught.
4. Only the pure gospel of Christ will save. (Rom. 1:16).

Characteristics Of Jewish False Teachers

1:4, 7-11

1TI 1:4 nor to pay attention to myths [fables, imaginary stories] **and endless genealogies** [endless records of ancestors], **which give rise to mere speculation** [controversies, arguments] **rather than furthering the administration** [stewardship] **of God which is by faith.**

1. These “myths” and “endless genealogies” had nothing to do with salvation and did not further “God’s work” that as stewards they had been commissioned to do.
 - a. They were arguments over tribal distinctions, property rights, and imaginary stories.
 - b. Jews were very concerned about genealogies and from the verses that follow later in the chapter the false teachers were evidently Jews.
2. The meaning is that they were given to speculation and hairsplitting.
3. The Gr. “oikonomia” [oy ko no mee’ ah] means “stewardship.”
 - a. It has reference to the fact Paul had been entrusted with the responsibility of being an apostle of Jesus Christ.
 - b. We too are to be faithful stewards.
4. The above wrangling did not fulfill the stewardship of gospel teachers or Christians in general.

Note:

- Jesus and the apostles knew the difference between “myths” (fables) and factual stories.
- The Old Testament contains factual stories and were accepted as authentic by Christ and the apostles.
- Most scholars believe the verse should end with “so do” (KJV) rather than “so do I now” as the ASV has. The words are not in the original but are supplied. The particular type of grammatical structure here is called an anacoluthon. It denote an unfinished sentence. The ending is here supplied by translators and many regard “so do” as an imperative to Timothy rather than a statement of what Paul was doing.

Purpose of Charge

1:5

1TI 1:5 But the goal [aim, end, result] of **our instruction is love** [for God and man] **from a pure** [clean] **heart and a good conscience and a sincere** [genuine] **faith.**

- “goal” is from “telos” [tel’ os] (end).
1. The goal of gospel preaching is love for God and man.
 - a. Love is seeking the good of others. (1 Cor. 13:4).
 - b. It involves goodwill, charity, willingness of sacrifice, returning good for evil.
 2. There are 3 sources of love. The preposition “out of” modifies each source.
 - a. “a pure (clean) heart” - sincere heart seeking to please God.
 - b. “a good conscience” - A conscience attuned to God’s will.
 - c. “sincere faith” - genuine, un-hypocritical, not a pretended faith.
 - 1) Faith is here Christianity, not a subjective faith.
 - 2) It is not a feeling or a hunch or an opinion.
 - 3) Faith is used in the sense of the faith, sound doctrine (teaching), the gospel, the law of liberty, etc.

Note: Love was the summary of the Old Testament. (Matt. 22:37-39).

1TI 1:6 For some men, straying [swerving] **from these things** [true, faithful teaching promoting God’s work], **have turned aside to fruitless** [empty, vain, purposeless] **discussion** [talking],

1. Christianity has the great mission of glorifying God and preaching the saving message of God’s word.
2. It is sad when men swerve from these objectives and dwell on things that have no meaning.

1TI 1:7 wanting [wishing, desiring] **to be teachers of the** [Mosaic] **Law, even though they do not understand either what** [meaning of words] **they are saying or the matters about which they make confident** [emphatic] **assertions.**

1. Paul is critical of these men who wanted to be teachers of the Law, but were ignorant of it.

2. They may have known some about the Law, but **they were ignorant of its true purpose and meaning**
3. Their ignorance promoted fruitless discussion and sin, but not the Law.
4. Their ignorance led men to sin rather than a Christ enriched life.

Purpose Of Law

1:8-11

1TI 1:8 But we know that the Law is good, if one uses it lawfully [correctly],

- “lawfully” (nomimos, no mee’ moce) - NIV “properly.”
 - “Law” (nom’os) can refer to Mosaic law or the law of Christ.
 - All of God’s laws are “good” if used correctly and not corrupted.
1. “the Law is good” and “spiritual” - This language was used of the Law of Moses. (Rom. 7:12, 14, 16).
 - a. It was intended to lead men to Christ. (Gal. 3:24, 25).
 - b. It was intended to hold down sin. (Gal. 3:19).
 - c. It was intended to make men aware of sin. (Rom 7:13).
 - d. “Through the law is the knowledge of sin (that certain actions are wrong). (Rom. 3:20; 7:13).
 - e. It was not intended to support fables and vain talk. (1 Tim. 1:4).
 - f. It was not intended to be binding on Christians. (Gal. 5:4).
 - g. The prophecies of the Old Testament show us that Jesus was really the Christ.
 - h. We learn of creation and the history of God dealing with His people from the Old Testament.
 - i. There is much devotional material in the Psalms.
 - j. The Old Testament was written for our learning. (Rom. 15:4).
 2. **The law condemned the lawless, but the law could not save a man.** (Gal. 3:11; 5:4), but the law only condemned sin and restrained them from sin.
 3. Salvation by law demands perfect obedience (Gal. 3:10; Jas. 2:10; Heb. 9:9), but no one can live sinlessly. (1 Jo. 1:8, 10).
 4. We are under grace - not the Mosaic Law. (Rom 6:14; 7:4).

ROM 6:14 For sin shall not be master over you, for you are not under law, but under grace.

nomos (law) does not have the definite article in Gr.

ROM 7:4 Therefore, my brethren, you also were made to **die to the Law** through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.

The article "the" is used here before "nomos."

- a. Jewish Christians were dead to the Law of Moses, and Gentile Christians were never bound to it unless they had been first proselytes to Judaism.
 - b. It does not mean Christians have no law at all. (Rom. 6:4; Gal. 6:2; 1 Cor. 9:19-21; Heb. 8:10).
 - 1) The fact Christ has commandments means there is law. (Lk. 6:46; Jo. 15:14; 14:15; Heb. 5:9).
 - 2) Christians must obey God and His commandments. (Matt. 7:21; 12:46-50; 1 Jo. 2:3-5).
5. The fact we are saved by grace does not mean we are to do nothing. (Eph. 2:10; Acts 2:40; Rom. 1:5; 16:26; Gal. 5:6; Phil. 2:12; Jas. 2:14-26).
- a. We can never earn our salvation. (Eph. 2:5, 9-10). See Rom. 11:6.
 - b. But God will not save those who do not have an obedient, active, working faith.

Observations

- Religious people today who base their religion on human testimonials, dreams, sensational experiences, popular opinion, it feels good, etc. need to recognize that true religion is based on God's revelation, not subjective feelings.
- **Christianity is not a subjective religion** (based on feelings), but is based on faith in God's revealed word.
- Christians do not live by their own opinions or the opinions of others, but by the revelation of God given through His Son Jesus Christ.

1TI 1:9 realizing the fact that law is not made [intended, appointed] **for a righteous man** [did not discourage or condemn good thoughts and actions], **but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers**

- See Eph. 5:3-5; Gal. 5:19-21; 1 Cor. 6:9, 10; Rom. 1:18-31.
 - God wants His people to be holy, and to avoid immorality in all its forms. See 1 Pet. 1:16; Rom. 12:9; 1 Thess. 5:22.
1. "law is not made for a righteous man"
 - a. The law could not save. **See Notes 1 Tim. 1:8.**
 - b. It did not condemn or restrain good actions, but encouraged them.
 - c. It did condemn the unrighteous deeds of the wicked.
 2. The law was made for - It was intended to curb (hold down) all sin and those he is about to enumerate. See Ten

Commandments. (Exod. 20; Deut. 5).

- “lawless” (anomos, ä'-no-mos) - lawless, without law, not subject to law, violating law, impious.
- “rebellious” (anupotaktos, ä-nü-po'-täk-tos) - unruly, insubordinate, disorderly
- “ungodly” (asebes, ä-se-bay's) - irreligious, impious, ungodly, wicked, sinful, godless
- “sinners” (hamartolos, hä-mär-to-lo's) - a sinner
- “unholy” (anosios, ä-no'-se-os) - impious, unholy
- “profane” (bebelos, be'-bay-los) - worldly, insult holy things, unholy, a despiser, a scorner, irreligious
- “for those who kill their fathers” - (patroloas) - a striker of his father, a parricide.
- “or mothers” (metroloas, may-tro-lo'-äs) - a striker of his mother, marricide.
- “murderers” (androphonos, än-dro-fo'-nos) - a man-slayer, murderer

1TI 1:10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary [opposed] to sound [healthy] teaching,

- “immoral men” (pornos, por' nos) - fornicators. See Matt. 15:9; Gal. 5:19.
- “homosexuals” (arsenokoites, är-se-no-koi'-tas) - one who lies with a male, a Sodomite (1 Cor. 6:9). See Rom. 1:26, 27.
- “kidnappers” (andrapodistes, än-drä-po-dis tace') - a man-stealer, a slave dealer, kidnapper. Strikes a blow at slave-trade.
- “liars” (pseustes, psos tace) - liar. See Col. 3:9; Eph. 4:25; Rev. 21:27.
- “perjurers” - (epiorkos, e-pe'-or-kos) - false swearers, one who violates his oath.

“and whatever else is contrary to sound [healthy] teaching” - Tit. 1:9; 2 Tim. 4:3.

TIT 1:9 holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.	2TI 4:3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires;
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1. **Note:** “Sound teaching” includes right instruction on morality.
2. It is not limited to what we call doctrine.
3. “whatever else” shows this is not an exhaustive list of sins. See Gal. 5:19-21; Rom. 1:18-31; Prov. 6:16-19; Rev. 21:8, 27).

1TI 1:11 according to the glorious gospel [good news] of the blessed God, with which I have been entrusted. ‘the glorious gospel of the blessed God’ can have the idea “the gospel which tells of the glory of God.”

1. “glorious Lord Jesus Christ” - Jas. 2:1

2. Some designations for the gospel.

“glorious gospel” - 1 Tim. 1:11	“gospel of God” - Rom. 1:1; 15:16; 2 Cor. 11:7.	“gospel of His Son” - Rom. 1:9
“gospel of Christ” - Rom. 1:16; 15:19; 1 Cor. 9:12; 2 Cor. 9:13; 10:14; Gal. 1:7; Phil. 1:27	“gospel of the grace of God” - Acts 20:24.	“gospel of peace.” - Eph. 6:15.
“the faith” - Acts 6:7; 2 Pet. 1:3	“teaching of Christ” - (2 Jo. 1:9).	“the word of Christ” - (Col. 3:16).

3. “glorious gospel” - “sound (healthy) doctrine” - “truth”

4. It is “glorious” due to the Giver and to the message of salvation.

5. “blessed God” - See 1 Tim. 6:15

1TI 6:15 which He will bring about at the proper time-- He who is the blessed and only Sovereign, the King of kings and Lord of lords;

6. “With which I have been entrusted”

- a. Paul had been entrusted with the glorious gospel message.
- b. “Entrusted” is from “pisteuo.” [pis too’ o] It is usually translated “believe.”
- c. He was to preach nothing more or nothing less the gospel.
- d. Paul felt obligated to honor that trust for his sake and the sake of others.

1CO 9:16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.

1CO 9:17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me.

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