

Notes on 1 Timothy 1:1-11INTRODUCTION

1. The three letters, First and Second Timothy, and Titus are called pastoral letters because they are addressed to preachers, Timothy and Titus, who had special work to do among the churches.
2. We will consider these three letter during this quarter beginning this morning. I hope you will study them carefully...EACH LESSON and EACH LETTER.
3. TIMOTHY'S BACK GROUND (1 Tim. 1:2; 2 Tim. 2:2)
 1. Timothy may have been converted by Paul on his first missionary trip when because of persecution and threatened stoning he and Barnabas fled from Iconium to Lystra and Derbe. Timothy was about fifteen years old at this time. Acts 14:1-6
 2. Seven years later Paul and Silas came to Lystra and Derbe and Timothy was still there. He was reported of by the brethren at Lystra and Iconium. Acts 16:1,2
 3. Timothy had been carefully instructed in "the sacred writings" by his pious mother, Eunice, and his grandmother Lois. They had trained him in the knowledge and the observance of the same. 2 Tim. 1:5; 3:13-15
 4. If Timothy was about fifteen years old when Paul first came to Lystra, he is now twenty-two. He has grown and developed in the seven years that Paul would have him go forth with him in the work. Acts 16:3
 5. Timothy is mentioned many times in the New Testament in connection with the work of the church and as a helper to Paul.
 1. "I have no man like minded." Phil. 2:19-23. He may have been in prison at Rome. 13:23 Heb.

4. TIMOTHY'S CHARACTER

1. The character of Timothy as set forth in the Scriptures is one of rare beauty.
2. There is not a single intimation in the divine record that there was ever a failure of his faith.
3. There is no indication that Timothy ever drew back from the post of duty and suffering.
4. There was never a failing of the trust committed to him or in love and loyalty to Paul.

IN OUR LESSON TEXT FOR TODAY. We have;

1. The apostolic address and greeting. 1 Tim. 1:1, 2
 1. Paul writes as an apostle and by "commandment of God our Saviour, and Lord Jesus Christ, which is our hope." Verse 1
 2. "Unto Timothy, my own son in the faith." Verse 2. Consider as mentioned in this verse:
 1. GRACE:
 - (1) God's favor to us revealing itself on the cross
 2. MERCY:
 - (1) Mercy is the outward manifestation of pity. Mercy assumes need on the part of him who receives it. Luke 10:36, 37
 - (2) Mercy describes God's attitude toward those who are in distress.
 3. PEACE:
 - (1) The gospel of Christ obeyed means true peace. Peace with God! Peace with our brethren! Peace within ourselves! So we realize the words of Jesus when he said, "Peace I leave with you. my peace I give unto you: not as the world giveth peace, give I unto you. Let not your heart be trouble, neither let it be afraid." Jno. 14:27
3. GRACE, MERCY, AND PEACE a wonderful motto.
 1. The Athenian motto was: "Pleasure, Beauty, Philosophy."
 2. The Roman motto was: "Courage, skill, force."
2. Why Timothy was left at Ephesus. 1 Tim. 1:3,4. That he might charge some:
 1. That they teach no other doctrine. Verse 3
 1. They were to teach the same gospel which they had been taught. Gal. 1:6-9
 2. That they should not give heed to fables. Verse 4
 1. In Titus 1:14 they are called "Jewish fables."
 - (1) Very likely imaginary occurrences, a part of the traditions of the elders which had been handed down from generation to generation.
 3. Endless genealogies. The Jews laid much stress upon this so that: (1) The possessions of each tribe might be kept in the family. (2) That the Levites might be kept separate who alone were to minister to sacred things. (3) The lineage of Christ might be kept clear.

DEARBORN VALLEY

Church of Christ

17200 WEST OUTER DRIVE DEARBORN, MICH. 48127

Timothy has been converted by Paul on his first missionary trip when he was about 17 years old. Timothy was about 17 years old at this time. Acts 16:1-6

Timothy was born to a Greek father and a Jewish mother. He was brought up in the faith of his mother. He was a Jew by birth and a Greek by education. He was a Jew by birth and a Greek by education. He was a Jew by birth and a Greek by education.

Timothy was about 17 years old when Paul first came to Lystra. He is now Timothy's mentioned early in the New Testament in connection with the work of the church and as a helper to Paul. He may have been in prison at Rome.

The character of Timothy is set forth in the Scriptures in one of two ways. There is not a single statement in the divine record that there was ever a failure of his faith.

There is no indication that Timothy ever drew back from the post of duty and suffering. There was never a falling of the trust committed to him or in love and loyalty to Paul.

Paul writes as an apostle and by "commandment of God our Saviour, and Lord Jesus Christ" which is our hope. Verse 1

Timothy, my own son in the faith. Verse 2. Consider as mentioned in this verse:

1. Grace: (1) God's favor to us revealing itself on the cross.
2. Mercy: (1) Mercy is the outward manifestation of pity. Mercy assumes need on the part of the one who receives it. Luke 10:35, 37
3. Faith: (1) The gospel of Christ obeyed means true peace. Peace with God! Peace with our brethren! Peace within ourselves! So we realize the words of Jesus when he said, "Peace I leave with you, my peace I give unto you: not as the world giveth peace, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27
4. The Roman motto was: "Courage, skill, force."
5. The Asserian motto was: "Peace, beauty, philosophy."
6. Grace, mercy, and peace a wonderful motto.

Timothy was left at Berea. I Tim. 1:3-4. That he might change none: that they teach no other doctrine. Verse 3

They were to teach the same gospel which they had been taught. Verse 4

That they should not give heed to fables. Verse 4

In Titus 1:11 they are called "Lascivious tales."

(1) Very likely Timothy's missionary occurrence, a part of the traditions of the church which had been handed down from generation to generation.

Timothy's genealogies. The Jews laid much stress upon this as that: (1) The possession of each tribe might be kept in the family. (2) That the Levites might be kept separate who were to minister in sacred things. (3) The lineage of Christ might be kept clear.

IN OUR LESSON TEXT FOR TODAY, Continued. We have; 1 Timothy 1:5, 6

3. LIFE'S INNER SPRINGS

1. Charity (love) out of a pure heart. 1 Tim. 1:5

1. The heart is the testing place of what we like. Christianity is a truth, that it may be a life. Christianity is not mere doctrine. Doctrine involved though.

Prov. 4:23

2. One man said, "Tell me what you like, and I will tell you what you are." That must be right for the Bible says, "For out of it (the heart) are the issues of life.

3. You must watch your life in its temper and spirit at all times and in all places.

2. A good conscience.

1; Notice the connection of "good" with conscience. Could there be another conscience that is not good.

2. There is the worldly conscience. This makes custom into a god.

(1) Conscience is ruled and regulated by what is expedient, or what society expects of men.

(2) The spirit of the age condones certain fashionable vices and respectable sins. While these are heinous in the sight of God, the conscience is at ease.

3. The Christian must not only have the Bible in his head, he must have Christ enthroned in the tribunal of a good conscience within.

3. And Faith unfeigned.

1. There must be the absence of hypocrisy. No one likes shams, feigned learning, feigned skill, feigned culture, or feigned superiority.

(1) No doubter can be a good preacher...a good Christian

2. An unfeigned faith is one that is correct basically and one that we practice ourselves.

4. THE LAW...ITS USE AND ABUSE...TRUSTEES OF THE TRUTH. 1 Tim. 1:6-11

1. TEACHERS OF THE LAW

1. Men who had once been in the right way but had turned aside from the INNER SPRINGS of life. It seems that these men were still members of the Ephesian church.

2. They had turned to disputations that brought no good to any one. VAIN JANGLINGS.

2. THE LAWFUL USE OF THE LAW

1. Its design in plain language: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after

Gal. 3:24,25 that faith is come we are no longer under a schoolmaster.

2. But we know that the law is good, if a man use it lawfully. Verse 8.

(1) The object of the law is not to teach fables, endless genealogies, and foolish fancies, but rather, that it might bring us to Christ.

3. THE UNLAWFUL USE OF THE LAW

1. It is impossible to bring the law into harmony with the law of Christ and his gospel.

2. Confusion the only result of such teaching: You must keep the law of Moses as well as the law of Christ.

3. We use the law unlawfully when we make it the occasion of endless logomachies, that is; a war of words, of "strivings about the Law," seeking justification by obedience to its precepts which is not possible.

4. THE LAW IS GOOD, IS A MAN USE IT LAWFULLY.

1. As a schoolmaster to bring him to Christ. It could serve that purpose today.

5. A TRUSTEESHIP

1. The gospel had been committed to Paul's trust. There are responsibilities that come with possessions, in the instance the gospel of Christ.

JESS HALL, MINISTER
6234 PARKWAY CIRCLE
DEARBORN, MICH. 48127

CHURCH: CR. 8-8120
RESIDENCE: 563-4729

DEARBORN VALLEY

Church of Christ

17200 WEST OUTER DRIVE DEARBORN, MICH. 48127

The heart is the testing place of what we like. Christianity is a truth, that it may be a life. Christianity is not mere doctrine. Doctrine involves thought. One may say, "Tell me what you like, and I will tell you what you are." That may be right for the little eyes, "for out of it (the heart) are the issues of life." You must watch your life in the temple and spiritual all things and in all places.

THE CONNECTION OF "GOOD" WITH CONSCIENCE. Could there be another conscience that is not good. There is the worldly conscience. This makes custom into a god. (1) Conscience is ruled and regulated by what is expedient, or what society expects of man. (2) The spirit of the eye condones certain fashionable vices and respectable sins. While these are before in the sight of God, the conscience is at ease. The Christian must not only have the Bible in his hand, he must have Christ engraven in the animal of a good conscience within.

THE FAITH UNFOLDING. There must be the absence of hypocrisy, no one likes sinners, false teachers, false skill, false culture, or false spirituality. (1) We believe can be a good preacher.... a good Christian. An unfolded faith is one that is correct basically and one that we practice ourselves.

THE LAW... ITS USE AND ABUSE... TRUSTEES OF THE TRUTH. I Tim. 1:1-11

THE ABUSE OF THE LAW
1. Men who had once been in the right way but had turned aside from the inner witness of life. It seems that these men were still members of the Christian church. They had turned to distractions that brought no good to any one. YALP JARGON.

THE LAWFUL USE OF THE LAW
1. Its design in plain language: therefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after we know that the law is good, if a man use it lawfully. Verse 8.
(1) The object of the law is not to teach lawless, endless generalities, and foolish fancies, but rather, what it might bring us to Christ.

THE LAWFUL USE OF THE LAW
1. It is impossible to bring the law into harmony with the law of Christ and the gospel. Distortion is the only result of such teaching: you must keep the law of Moses as well as the law of Christ.
2. We use the law unlawfully when we make it the occasion of endless lawlessness, but in a way of words, of "arriving about the law," seeking justification by obedience to its precepts which is not possible.

THE LAW IS GOOD, IS A MAN USE IT LAWFULLY.
1. As a schoolmaster to bring him to Christ. It could serve that purpose today.

A TESTIMONY
1. The gospel has been committed to Paul's trust. There are responsibilities that come with possessions, in the instance the gospel of Christ.