

it is a waste of energy for they do not edify in the faith (body of truth).

So Timothy is involved in getting hearts to the place where what they teach really is acknowledged as a trust from God and in connection with the faith!

Conclusion

The AV adds "so do" at the end of v. 4. This is not found in the Greek text, but probably should remain with the added "I now." It's as if Paul says to Timothy: I do this sort of ministry also, so take courage and perform it. May all of our hearts be taken up with Him and His Word unto godly edification in the faith. Amen.

Notes

BOOK OF I TIMOTHY

"ADVICE TO A SON"

I Timothy 1:1-4

Introduction

1. What transpires between a father and son over a period of years should make exciting reading. God has preserved for us in the Bible, just such information between a spiritual father and his spiritual son.

2. Paul was the man called of the Spirit to preach the Word as a pioneer evangelist (Acts 13). On his second stint overseas, he met Timothy and was instrumental in his salvation (Acts 16:1-3). Young Timothy got involved in the Lord's work.

3. As a spiritual leader, Paul was concerned that the work of God, under Timothy's direction, should be maintained properly. The Spirit of God inspired him to write to Timothy. What he said is of timeless value to all believers. Check out Paul's expression of initial concern for Timothy. It is recorded in 3 blessed thoughts:-

1. COMMUNICATION vv. 1-2

Two persons are involved. As in most Biblical salutations, these are mentioned in order.

a. From Paul v. 1

Paul designates himself an "apostle". This is a high office which was sovereignly laid upon him by the Lord from heaven (cf. Acts 9:1-8 with Acts 1:15-26). The dignity of this office is enhanced by Paul's reference to it as the result of a "command" (cf. 1 Cor. 7:6; 2 Cor. 8:8; Rom. 16:26; Titus 1:3). This idea is similar to "according to the will of God", although it adds the expressed thought that Paul was under orders!

The exalted character of the One from Whom he was given commandment enlarges Paul's dignity. Who is this? It is "God our Saviour and the Lord Jesus Christ, our hope." God is worthy of the Name "Saviour" because He sent His Son Jesus Christ. Christ is "our hope" because He is the very substance and foundation of all our future. Hallelujah!

b. To Timothy v. 2.

The spiritual relationship between Paul and Timothy is immediately noted: "my own son in the faith." The Greek points out that this means "a genuine child." There was a real begetting. It is a spiritual relationship "in faith." Oh, to have a household of those begotten by us in the Lord our Christ!

The apostle cannot restrain himself from issuing strong feelings of spiritual concern for Timothy. Hence, he writes: "grace, mercy, and peace." In most of Paul's epistles, he mentions "grace and peace," but here he adds "mercy." Undoubtedly this is because Timothy as a servant of God needed this personal touch from God in his ministry. The source of these three blessings are the eternal Godhead--Father and Son specifically mentioned. With only one preposition governing the phrase, their co-equality is forever settled!

2. CONSIDERATION v. 3.

a. Of Timothy's position

It is stated that Paul exhorted (a mild injunction) Timothy to "stay on" (intensive form of the verb) at Ephesus. He was to be, in truth, the apostolic vicar at Ephesus! For the benefit of the work of God, Timothy's place was where Paul asked him to stay. How pleasureable it would have been to have Timothy along on his journeys but Paul's concern was for the saints at Ephesus!

b. Of Paul's decision

Whilst Timothy remained in Ephesus, Paul journeyed to Macedonia. Sometimes for the sake of the furtherance of the Gospel, there must be a separating of those who labour together in the Gospel.

3. CONFRONTATION vv. 3-4

That God expects Pastors to be strong overseers is seen in the language which the Spirit of God employs in these verses. Let's not tame down the awesome responsibility of a man of God in a local assembly who serves as Pastor! If he is true, he realizes it. If you are true, you will realize it! What did it involve for Timothy? Look:-

a. With false teachers

The reason Paul left Timothy at Ephesus was to charge (give a command) certain ones not to teach false doctrine. Paul does not name the offenders; they remain anonymous. However, he is insistent that they learn from Timothy that they are in error. To rebuke persons is part of the ministry (cf. 2 Tim. 4:2). This is a delicate operation, but it is to be done in fulfillment of one's responsibility before God.

b. With false teaching

The second phase of the confrontation concerns "heterodoxy" (no other doctrine). By the use of the Greek adjective in the verb form, Paul strikes out against doctrine which is different than the pure Gospel (cf. Gal. 1:6).

Two specifics of heterodoxy are mentioned: 1) fables (stories or narratives) 2) genealogies (investigations into backgrounds of O.T. characters). The reason why these are of no value is that they are "endless" and result in questions which have no answers. The whole thing is a massive waste of time. But further,