

Christians on Campus
SPRING 2014 BIBLE STUDY
1 TIMOTHY

Timothy 1:1-17

1 Introduction

A. Paul, an Apostle of Christ Jesus

1. The command of God is a definite expression, a further direction, of the will of God
2. Paul became an apostle according to the command of God and of Christ
3. God our Saviour and our Saviour God – Titles particularly ascribed to which take God's salvation as a strong base for the teachings
4. Not according to the command of the law-giving God, a demanding God

B. To Timothy, Genuine Child in Faith

1. Timothy – to honor God
2. He became a genuine child of Paul, not by natural birth, but in faith, that is, in the sphere and element of faith; not naturally, but spiritually.

2 God's Dispensation Versus Different Teachings

A. Differing Teachings – terminating the differing teachings of the dissenters, which distract the saints from the central line and ultimate goal of God's New Testament administration; The differing teachings and the heresies in 4:1-3, are the seed, the source, of the church's decline, degradation, and deterioration dealt with in the second book.

1. Myths – "Muthos", The same word is translated tales in 4:7 and fables in 2 Timothy 4:4. It refers to words, speeches, and conversations concerning such things as rumors, reports, stories (true or false), and fictions.
2. Unending genealogies – probably refers to Old Testament genealogies adorned with fables (Titus 3:9)
3. Giving Occasion for Questions – The myths and unending genealogies give occasion for questionings and vain talking rather than God's dispensation
4. Vain Talking
 - a) The myths and the unending genealogies give rise to vain talking and cause people to misaim from the goal of the charge of love
 - b) (vv. 5 and 6) The charge in verse 5 refers to the charge mentioned in verse 3 to the differing teachings of the dissenting ones which caused envy and discord among believers
 - c) Such envy and discord were contrary of love, the goal of the apostle's charge

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1 TIMOTHY

- d) To carry out the apostle's charge, love, which is out of a pure heart, a good conscience, and unfeigned faith is needed
 - (1) A pure heart is a single heart without mixture, seeking the Lord only and taking the Lord as the unique goal
 - (2) A good conscience is a conscience without offenses (Acts 24:16)
 - (3) Unfeigned faith, connected with faith in verse 4, is faith without pretense or hypocrisy, that purifies the heart (Acts 15:9), and works through love (Gal 5:6)
 - e) In order to deal with the differing teachings when the trend of the church is toward decline, all these attributes are required
5. The Law (v. 7-10)
- a) Law teachers, teaching people what to do and what not to do, are different from the minister of Christ (4:6), who ministers His riches to others
 - b) Those who desire to be law teachers confidently affirm certain things (v. 7)
 - c) The law is good if used lawfully (v. 8)
 - d) The word "healthy teaching" in verse 10 imply the matter of life
 - (1) Anything that is healthy refers to the health of life
 - (2) The sound teaching of the apostles, which is according to the gospel of the glory of God, ministers healthy teaching as the supply of life to people, either nourishing them or healing them
 - (3) In contrast, the differing teachings of the dissenting ones in verse 3 sow the seeds of death and poison into others; any teaching that distracts people from the center and goal of God's New Testament economy is not healthy
6. A Pattern under God's Dispensation (1:13-17)
- a) The Foremost Sinner: Paul was a blasphemer of God, a persecutor of man, and an insulting, destructive person with respect to the church
 - (1) A blasphemer is one who blasphemes God – Saul of Tarsus, a strict Pharisee (Acts 22:3; Phil 3:4-5), could never have never blasphemed God, but he had spoken evil of the Lord Jesus.
 - (a) Now he confesses that his was blaspheming
 - (b) This indicates that he believed in the deity of Christ
 - (2) A persecutor is one who persecutes man
 - (3) Saul of Tarsus persecuted the church in an insulting destructive way (Acts 22:4; Gal 1:13, 23), just as the insulting Jews persecuted the Lord Jesus

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1 TIMOTHY

- (4) To be ignorant means to be in darkness, and unbelief comes from blindness – Saul of Tarsus was in darkness and acted in blindness when he opposed God’s New Testament economy.
- b) Having Obtained Mercy (v.13) –
 - (1) Saul, a blasphemer and a persecutor, first obtained mercy and then received Grace (v. 14)
 - (2) Mercy reaches father to the unworthy one than grace.
- c) Favored with the Lord’s Grace (v. 14)
 - (1) Faith and love are the product of God’s grace
 - (2) Mercy and grace come to us from the Lord; faith and love return to the Lord from us.
 - (3) Faith is for us to receive the Lord (John 1:12), and love is for us to enjoy the Lord whom we have received (John 14:21, 23; 21:15-17)
 - (4) This is a spiritual traffic between the Lord and us
- d) Saved by Christ Jesus (v.15)– Christ, God incarnated, came into the world to be our Savior through His death and resurrection in His human body. This should be constantly announced as the gospel, the glad tidings, in a local church
- e) Believing on Christ unto Eternal life (v.16) – The uncreated life of God is the ultimate gift and topmost blessing given by God to those who believe on Christ
- f) To Display All the Longsuffering of Christ and to Be a Pattern to All the Believers (v.16) – Saul of Tarsus as the foremost among sinners became a pattern to sinners who can be visited by God’s mercy and saved by the Lord’s grace
- g) Honor and Glory to the King of the Ages (v. 17)
 - (1) God in whom we believe is the King of the ages.
 - (2) No earthly king can be called the King of the ages: they are temporary rulers
 - (3) He is King of eternity – He never changes; He always remains the same
 - (a) Everything except God is corruptible
 - (b) The church may decline, deteriorate, and become degraded, but God is incorruptible
 - (4) Paul also says that God is invisible