

Paul's Letters to Timothy and Titus

INTRODUCTION:

An introduction is designed to make the book easier to understand. If we can find when the book was written we might glean important information by comparing it with other books that were written about the same time. Most of Paul's books fit into the book of Acts and the information contained is very helpful to understand what was happening in Paul's life when the letter was written. That is also the case with this book, but in an unusual way. The events in Timothy and Titus cannot be found in Acts. There is no time or set of circumstances where Timothy was left in Ephesus and Titus in Crete. So although Acts ends with Paul in a Roman prison for two years and does not reveal what happened next, the letters to Timothy and Titus do.

Paul's Journeys & Letters

After Conversion (Acts 9-12)

Jerusalem	Acts 9:1-2
Damascus	Acts 9:1-2
Arabia	Gal 1:15-17
Damascus	Gal 1:15-17
Jerusalem	Gal 1:15-17; Acts 9:26
Caesarea	Acts 9:30
Tarsus	Acts 9:30
Antioch	Acts 11:25-26
Judea	Acts 11:29-30
Jerusalem	Acts 12:25
Antioch	Acts 12:25-13:1

First Missionary Journey (Acts 13-14)

Antioch	Acts 13:1-2
Cyprus	Acts 13:4-6
Salamis	Acts 13:5
Paphos	Acts 13:6
Perga	Acts 13:13
Antioch(Pisidia)	Acts 13:14
Iconium	Acts 14:1
Lystra	Acts 14:6,8
Derbe	Acts 14:6,20
Lystra	Acts 14:21
Iconium	Acts 14:21
Antioch	Acts 14:21
Perga	Acts 14:25
Attalia	Acts 14:25
Antioch	Acts 14:26-27

Second Missionary Journey (Acts 15:40-18:22)

<u>Cities/Provinces</u>	<u>Preachers</u>	<u>Passage</u>	<u>Letters Written</u>
Syria/Cilicia	Paul & Silas	15:40-41	Delivered Decrees
Derbe/Lystra	Timothy	16:1	
Phrygian/Galatian		16:6	
Forbidden in Asia		16:6	
Mysia		16:7	
Not permitted in Bithynia		16:7	
Troas	Luke(We)	16:6-8	
Samothrace, Neapolis		16:11	
Philippi	Luke Stays	16:12	
Amphipolis/Appolonia		17:1-2	
Thessalonica	Timothy & Silas left	17:1-2	
Berea	Silas and Timothy	17:10	
Athens	rejoin Paul	17:14-15	
Corinth		18:1-3, 5	I & II Thessalonians <i>Galatians???</i>
out to sea for Syria	Priscilla & Aquila	18:18	
Cenchrea		18:18	
Ephesus	Priscilla & Aquila left	18:19	
Casearea		18:22	
Greeted the church		18:22	
Antioch		18:22	

Third Missionary Journey (Acts 18-21:17)

Cities/Provinces	Passage	Letters
Antioch	18:22	
Galatia/Phrygia	18:22	
Ephesus	19:1,21	1 Corinthians
Macedonia	20:1	2 Corinthians
Greece	20:2	Romans
Macedonia	20:3	
Philippi	20:6	Luke with Paul (we)
Troas	20:6	
Assos	20:13	
Mitylene	20:14	
Chios	20:14	
Miletus	20:15	Taught elders - Ephesus
Cos	21:1	
Rhodes	21:1	
Patara	21:1	
Phoenicia	21:2	
Tyre	21:3	
Ptolemais	21:7	
Caesarea	21:8	
Jerusalem	21:17	

Imprisonment in Caesarea & Rome (Acts 21:17-28)

Cities/Provinces		Passage	Letters/
Jerusalem		21:17	
Caesarea		23:23-24	
Caesarea	2 years fulfilled	24:27	
Caesarea	Luke with Paul (we)	27:1	
Caesarea	Aristarchus with Paul	27:2	
Sidon		27:3	
Myra of Lycia	slowly many days	27:5,7	
Fair Havens	much time was spent	27:8-9	
Melita	many days(14 days)	27:20,27; 28:1	
	three months	27:11	
Syracuse		27:12	
Rhegium		27:13	
Puteoli	7 days	27:14	
Rome	2 whole years	27:16	Ephesians Philippians Colossians Philemon

Journeys in Timothy/Titus(no chronology or order)

Ephesus to Macedonia a hope of a swift return	Timothy left	1 Tim 1:3 1 Tim 3:14	1 Timothy
Crete winter in Nicopolus	Titus left	Titus 1:5 Titus 3:12	Titus
Rome	Onesiphorus Luke	2 Tim 1:16-17 2 Tim 1:15; 4:11	2 Timothy

Hence by using Acts along with these books, we can see that Paul was cleared of the charges made against him by the Jews at Caesarea. Luke finished Acts before Paul was released but these

letters show the years of his first imprisonment came to an end and he was released from Roman prison. His plans to go to Spain (Rom 15:24,28) are not mentioned in these letters and there is no proof he ever accomplished this goal. Ephesus and Crete are the two locations that take center stage after his release. Timothy was left in Ephesus(1Tim 1:3) and either earlier or later Paul left Titus in Crete(Titus 1:5). Paul himself spoke of Nicopolis in Titus and Macedonia in Timothy.

The work of Timothy at Ephesus and Titus at Crete were clearly a concern to Paul and he wrote these letters to help them in that work. The letters give personal advice to younger evangelists and to the congregations who work with them. Paul had long and close relationships with both Timothy and Titus. He greets them both with the expression "a true son." (I Tim 1:2; Titus 1:4). His advice to them as evangelists in their assessment of their own character as well as the needs of the church, make these letters especially valuable as a pattern for evangelists today.

The church at Ephesus is unusual in one important respect. It is one of the few churches we can assess from its initial conversion to the verge of apostasy. Paul had initially sought to enter into Asia early in his second missionary journey, but was forbidden by the Holy Spirit(Acts 16:6).

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. Acts 16:6

So the entire second missionary journey was given to Philippi, Thessalonica, Berea, and Corinth. It was not until he was returning to Jerusalem that he stopped a short time in Ephesus, leaving Priscilla and Aquilla there. .

Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow. 19 And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. 20 When they asked him to stay a longer time with them, he did not consent, 21 but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing." And he sailed from Ephesus. Acts 18:18-21

Most of the third missionary journey was spent with Paul working Ephesus at least two years and three months.

And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. ... 8 And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. 9 But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. 10 And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Acts 19:1, 8-10

During this time elders were appointed(Acts 20:17) and all Asia heard the word. The work was progressing well when Paul wrote the first letter to the Corinthians.

But I will tarry in Ephesus until Pentecost. 9 For a great and effective door has opened to me, and there are many adversaries. 1Cor. 16:8-11

The adversaries in Ephesus took the upper hand soon after this letter left Paul's hands. The riot over Diana of the Ephesians forced Paul to leave Ephesus at that time.

22 So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time. 23 And about that time there arose a great commotion about the Way. 1 After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia. 2 Now when he had gone over that region and encouraged them with many words, he came to Greece 3 and stayed three months. Acts 19:22-23, 20:1-3

After going into Macedonia and Achaia to finish the collection for the needy saints, he began the trip to Jerusalem and stopped to speak to the elders there. At that time he told them they would see his face no more(Acts 20:25). These words to the Elders offer our second glimpse into the working of the church there.

The **first** picture painted of the church in Ephesus is found in Acts 19-20. Although Paul taught daily in the school of Tyrannus and thus never left Ephesus, all Asia heard the word through the

work of the zealous disciples he was teaching. Clearly the church was strong, active and faithful as is clearly summed up in his address to the Elders. Yet Paul was uneasy and deeply concerned for the future of the church there. He warned the elders that men from among themselves(elders) would arise as wolves to draw the disciples away from the Lord.

I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. Acts 20:29-31

Soon after Paul arrived at Jerusalem he was arrested and spent the next two years in prison in Caesarea.

But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds. Acts 24:27

The trip to Rome took at least 5 months and possibly close to a year.

sailed slowly many days Acts 27:7; when much time was spent 27:9; When the fourteenth night was come 27:27 And after three months 28:11; tarried there three days 28:12; one day, the second day 28:13; tarried with them seven days 28:14.

Even without adding in the many days and the much time of (27:7,9) it adds up to four months, and then Paul was in Rome for two years:

And he abode two whole years in his own hired dwelling, and received all that went in unto him Acts 20:30

Thus it is was close to five years from the time that Paul spoke to the elders at Ephesus until the time he left Timothy there. During that period, he wrote Ephesians, again hoping to help them with the dangers he saw on the horizon.

The **second** opportunity we have for assessing the work at Ephesus is revealed in the letter Paul wrote to Ephesus while in Roman prison(61-63 A.D.). There are clearly no problems in the church at that time for there are no warnings or rebukes. The letter is a great explanation of the role and position of the church in God's plan.

The first book of Timothy offers the **third** view of the church(64-66A.D.). Clearly at that time there were some in the church who were teaching error. Timothy was told to charge certain unnamed men to stop teaching a different doctrine. Yet still the rest of the letter deals primarily with the inner workings of the church and does not imply any truly serious problems in the church there.

The **final** picture in the Scriptures of the spiritual growth and development of the church at Ephesus is seen in the words Jesus had for them in Rev 2:1-7. (69 or 90 A.D.). At this time the church still had peace and refused to tolerate error. Their problem had to do with "leaving their first love." It appears they are moving into a ritualistic service. Still doing all the right things but forgetting the reasons for doing so, which is always the first step into apostasy.

The **last** glimpse we gain of Ephesus are found in the writings of the antinice church fathers. Irenaeus speaks of one of the elders above the others which signifies the beginning of the changes that ultimately resulted in Catholicism.

One of the recurring themes in Timothy and Titus are his warnings to these younger men about the need to keep doctrinal purity.

1 Tim. 1:3-7	Charge certain men not to teach different doctrines
1 Tim. 1:18-20	Some made shipwreck of the faith
1 Tim. 4:1-7	Some will fall away by heeding false teaching.
1 Tim. 6:3-5	If any teach different doctrines they know nothing
1 Tim. 6:20-21	Guard what is committed to you and turn from fables.
2 Tim. 1:13-14	Hold the pattern of sound words.

2 Tim. 2:1-2	What you have heard commit to faithful men.
2 Tim. 2:14-18	Charge them not to strive about words to no profit.
2 Tim. 2:23-26	Foolish and ignorant questions refuse.
2 Tim. 3:1-8	In the last days grievous times will come.
2 Tim. 3:13-14	Evil men and impostors shall wax worse and worse.
2 Tim. 4:1-5	Preach the word, be urgent in season and out.
Titus 1:9-14	There are many unruly men, vain talkers and deceivers.
Titus 1:15-16	Profess that they know God but deny him by their works.
Titus 3:8-11;	Shun foolish questioning,

Outline of Timothy

One: The Charge(commandment) given to Timothy

1:1-5	The charge and its purpose.
1:6-7	Description of those who have strayed from this charge.
1:8-11	An exhortation about the lawful use of the law.
1:12-17	How he became an apostle and his loyalty to Jesus Christ as king.
1:18-20	Exhortation to keep the charge and not making shipwreck of the faith as Hymenaeus and Alexander.

Two-Three: How men ought to behave themselves in the house of God which is the church of the living God.

2:1-2	Prayers to be made for all.
2:3-7	God wants all to be saved and come to the knowledge of the truth.
2:8-15	The conduct of men and women in the assembly.
3:1-7	Qualifications for elders.
3:8-10,13	Qualifications for deacons.
3:11	Qualifications for the wives of elders and deacons.
3:14-16	How men ought to behave themselves in the house of God.

Four: Dangers of a falling away and the specific duties Timothy is to shoulder:

4:1-5	The Falling Away
4:6-16	Specific Instructions to Timothy about his life, conduct, and teaching

Five: How to treat brethren in the church

5:1-2	General treatment of men and women, old and young.
5:3-16	Widows
5:17-19	Elders
5:20-25	Personal comments to Timothy

Six: General Exhortations

6:1-2	Servants and Masters
6:3-5	False teachers
6:6-8	Godliness
6:9-10	The love of money
6:11-16	Personal Instructions to Timothy
6:17-19	Charges to the Rich
6:20	Final words to Timothy

I Timothy One

1. Paul, an apostle of Jesus Christ,

Paul calls himself an apostle in the first verse of every epistle he wrote except Philippians, Second Thessalonians and Philemon. The term apostle was used by the Romans and Greeks for their ambassadors who were sent as a delegate or messenger with orders. Jesus selected the twelve after praying all night(Lk 6:12-13) and then as a child born out of season, he appeared and appointed Paul(I Cor 15:8-9) as one also.

“apostolos, -ou 1. a delegate, messenger, one sent forth with orders... 2. Specially applied to the twelve disciples whom Christ selected, out of the multitudes of his adherents to be his constant companions and the heralds to proclaim to men the kingdom of God... 3. In a broader sense the name is transferred to other eminent Christian teachers.” (Thayer, p. 68; 652).

Jesus sent out His apostles with the authority to bind and to loose(Mt 18:18) and to teach His disciples all that He commanded them to do(Mt 28:18-20). Whenever this term is used it is giving the stamp of inspiration to the letter that follows. The apostles were the ones Jesus commissioned to go into all the world and preach the gospel and teach them what they needed to do. This letter to Timothy is one of those books. It is stamped with divine inspiration.

by the commandment of God

Paul attributes both to God and to Jesus the command that he become an apostle. The term “commandment” (*epitage ...an injunction, mandate, command*) is used to prove that this was not something Paul had sought for or put himself forward to become. Paul was an apostle because God had given him a mandate. He told the Corinthians:

For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel. 1Cor. 9:16-18

Paul often did this to establish his authority:

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 To the church of God which is at Corinth 1 Cor 1:1-2

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 38 But if anyone is ignorant, let him be ignorant. 1Cor. 14:37-38

our Savior

Although we are generally accustomed to using the term Savior to speak of Jesus, Paul here reveals that it is not exclusive to Jesus. Since God sent Jesus and it was God’s will that all men be saved, He too is our Savior and Deliverer.

“soter... savior, deliverer; preserver... The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence...” (Thayer, 612; 4990)

The Father was the one who devised the plan and whose will it was(remember Jesus in the garden “*not my will but thine*”) that all men be saved and come to a knowledge of the truth(I Tim. 2:4-5).

and the Lord Jesus Christ, our hope,

Not only did the command for Paul to be an apostle come from God, but also from Jesus Christ. Clearly there was no division between the Father and Son on this addition of the “*chief of sinners*” to the role of apostle. Paul also called Jesus our hope due to his merciful sacrifice of Himself upon the cross. He has given us hope in so many other ways also. His gentle and merciful manner as

Lord, his compassion, His devotion to us and our needs. All of this greatly adds to our hope of heaven.

2. To Timothy, my true son in the faith:

Paul calls Timothy his true son in the faith. In its most general sense this may mean no more than that Paul converted Timothy.

I do not write these things to shame you, but as my beloved children I warn you. 15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, imitate me. 1Cor. 4:14-16

Yet it is more likely from other things stated that Paul had a special relationship to Timothy because of their spiritual kinship. Paul had worked with Timothy since he was a very young man. He had seen his zeal and love for the Lord and had complimented him highly for it.

But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. 20 For I have no one like-minded, who will sincerely care for your state. 21 For all seek their own, not the things which are of Christ Jesus. 22 But you know his proven character, that as a son with his father he served with me in the gospel. Phil. 2:19-22

Paul loved Timothy as a father loved his own child. Timothy had endeared himself to Paul by his selfless service of the Lord.

Grace, mercy, and peace from God our Father and Jesus Christ our Lord.

Paul used grace and peace in nearly every letter he wrote in the New Testament. Only in Timothy and Titus does he add mercy. These are the words of greeting for those living in that age. They are much like our “good morning,” “good day” etc. The Hebrew had used the term “*shalom*” but it was replaced by the Greek “*eirene*” as they began to use that language. The Greeks used the term “*charis*” in their greetings. Though these two terms were the casual greeting for those of that day, the writers of the NT epistles always gave it a much greater emphasis. They always added that this grace, mercy and peace were from God the Father and our Lord Jesus Christ. Paul wanted Timothy to understand here, that this was not just a wish from him, it was a blessing from God and His Messiah. But we need to remember that though the letter is addressed to Timothy, it was clearly a letter to help him with the work at Ephesus. Since Paul is commanding him to do these things, Timothy (and all evangelists) can refer to Paul’s words when questioned.

These three terms form the very heart and soul of what Jesus purchased on the cross. All Christians now have the right to read these letters and savor the comfort and joy that comes from knowing that this is true. Grace is extolled and praised in many places in Scriptures. It takes in not only the wonderful nature of the gifts that are given to us by the Lord, but also His attitude and disposition in bestowing them. Grace is “that which affords joy, pleasure, delight” in the hearts of those who receive it, because it is “*good will, lovingkindness,*” and “*favor*” from God and Jesus.

“charis... grace; l. e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech... 2. good will, lovingkindness, favor: good will, lovingkindness, favor: in a broad sense... (favor(i.e. act of favoring...)) ... used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men... ...the word charis contains the idea of kindness which bestows upon one what he has not deserved... pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept eternal salvation through Christ... charis is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues... II Th. 1:12... 4. thanks(for benefits, services, favors)... to be thankful to one...” (Thayer, p 665-666; 5485)

Mercy has always been sweet to those who have committed an act that deserves punishment and the judge decides on mercy rather than judgement. Since all have sinned and fallen short of His glory the mercy of God and Jesus are so very refreshing and wonderful. Again “good will” and “kindness” are at its heart, but this time it is directed “toward the miserable and afflicted,” and is “joined with a desire to relieve them.” As we bring our sins and shortcomings to the Lord day by day, it is comforting to know that this is how both God our Father and Jesus our mediator and high

priest feel toward us.

“eleos... mercy; kindness or good will toward the miserable and afflicted, joined with a desire to relieve them; 1. of men towards men... 2. of God towards men... 3. the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life... (Thayer, p. 203-204; 1656)

The final term, “peace” is the feeling one has when all threat and danger have been completely removed to the degree where we no longer even have to think about it. We now have “harmony” and “concord” because we are “safe.”

“eirene,... 1. a state of national tranquility; exemption from the rage and havoc of war... 2. peace between individuals, i. e. harmony, concord... 3. security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) ... 4. acc. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is...” (Thayer p 182)

Jesus purchased these three things for us upon the cross, and we should savor the wonderful blessings they have brought to us. They are repeated often, and form the foundation of our faith.

3 As I urged you when I went into Macedonia-- remain in Ephesus

The word “urged” is a term that Paul used many times in his letter. It is a word with a basic meaning that translates into many different English words depending on the context.

“parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach...” (Thayer, , p. 482-483; 3870)

The literal meaning shows the closeness of the relationship or the interest of the speaker: *“to call to one’s side.”* It conveys the idea of bringing someone near, either to put one’s arm around them to console, encourage or comfort, or to make eye contact with them either to admonish and exhort or to instruct or teach.

In this way Paul both reminded Timothy and made a written record for others of the encouragement and instructions he had given Timothy. Paul wanted Timothy to remain in Ephesus. They had been traveling together, and perhaps were going to continue to travel on from Ephesus together, but Paul saw some things in Ephesus that needed to be taken care of and Paul, for whatever reason did not desire or could not stay to do it himself. Timothy was urged to stay behind.

“prosmeno... a. to remain with... to continue with one... b. to remain still..., stay, tarry...” (Thayer, p. 548; 4357)

that you may charge some

The Greek preposition translated “that” is always used to stress purpose or end result. It is often used to give the reason why a command is given, the reason why something is true, or the purpose for something that must be done.

“eis,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among. It is used II. eis after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

Paul thus revealed the specific purpose he left Timothy in Ephesus. Again, this was not only for Timothy’s benefit but for those in Ephesus and for all Christians of future generations. Timothy was left behind to He was left behind with a “charge.”

“paragello... 1. prop. to transmit a message along from one to another... to declare, announce. 2. to command, order, charge... “ (Thayer, p. 3853)

Paul, as an apostle had a great responsibility to see to it that the doctrines taught in the churches were in exact accord with those given to him by Jesus.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Mt. 28:18-20

Evidently, Paul could see some things at Ephesus that were not in harmony with what the Lord had told him to teach the disciples. He therefore left Timothy behind with the command to cause this to cease. He simply passed this responsibility on to Timothy. In his second epistle to Timothy, he passed to all other Christians.

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. II Tim. 2:2

Timothy has been encouraged, exhorted and stirred up to transmit a message from God the Father through his Son Jesus Christ, and through the inspired apostles to all to whom it must be applied.

that they teach no other doctrine,

This is a different Greek preposition than the one above. It is often used as a final conjunction again "*denoting purpose and end.*"

"hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... " (Thayer, p. 302-304; 2443)

So the purpose of Paul's passing this command to Timothy and Timothy's duty to charge to others to keep this command is so that no other doctrines than those found in the New Testament Scriptures be taught at Ephesus.

From the very beginning, even in the garden of Eden, man has revealed his tendency to loosen God's commands. First Eve, then Adam, then Cain. This rebellion passed to their descendants and by the time of Noah was absolute.

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.... 11 The earth also was corrupt before God, and the earth was filled with violence. 12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. Gen. 6:5; 11-12

Later, when God called Israel out of Egyptian bondage, He gave them the Law of Moses, but they too ignored and devised ordinances and rules to circumvent it. In their hardened state, they refused to be bound. The Jews never really sought to live by God's standards, instead they lowered those standards then considered themselves righteous. These Jewish traditions received strongest condemnation by Jesus.

Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." 3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? 4 "For God commanded, saying, "Honor your father and your mother"; and, "He who curses father or mother, let him be put to death." 5 "But you say, "Whoever says to his father or mother, "Whatever profit you might have received from me is a gift to God"-- 6 "then he need not honor his father or mother." Thus you have made the commandment of God of no effect by your tradition. 7 "Hypocrites! Well did Isaiah prophesy about you, saying: 8 "These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. 9 And in vain they worship Me, teaching as doctrines the commandments of men." Mt. 15:1-9

Jesus did not tolerate the foolish doctrines men devised that violated the commands of God. To obey God was much more important than keeping the foolish notions of the Jews. Washing hands was immaterial in the eyes of God. As He concluded His discussion with these people, His disciples were very concerned about the fact that Jesus had offended them with his words. His answer is very enlightening.

Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?" 13 But He answered and said, "Every plant which My heavenly Father has not

planted will be uprooted. 14 "Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch." Mt. 15:12-14

God knew that this would not stop when the Old Covenant was removed and the New Covenant began. The teaching of different doctrines than those revealed by Him manifests a lack of respect, and a lack of understanding of truth. All who teach error or hold to error are viewed with contempt by the Lord.

and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. 2Th. 2:10-12

God wants no part of such people, and those involved in such thing must be strongly warned of the peril they face. This is what Paul desired for Timothy to do. There are many other such passages in the New Testament. Passages stressing the great need to keep the gospel pure and simple as it came from the hands of God and his Son Jesus Christ by means of the Holy Spirit. When man begins to tamper with God's truths, then he has lost his relationship with the Lord.

Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. 2Jn. 9

no other doctrine,

The term "*teach other doctrine*" is a compound Greek word. It is made from the word "*hetero* and "*didaskaleo*" -"to teach." Hence,

"heterodidaskaleo... to teach other or different doctrine i.e. deviating from the truth..." (Thayer, p. 254; 2085)

"heteros... 1. the other; another, other; It refers 1. to number, as opp. to some former person or thing;... 2. to quality; another i.e. one not of the same nature, form, class, kind; different..." (Thayer, p. 254; 2087)

The importance of this definition is clear. These are doctrines that are different and not of the same nature. God's words are gold and silver while man's doctrines have no value, worse, they sever us from God. This is a doctrine that differs because it is not of the same nature, class, or kind as those given by the apostles through inspiration. The apostles teaching was inspired Scripture:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Tim. 2:16-17

Any teaching that deviates from Scripture are of an entirely different class. While God's word is to be revered, respected and obeyed, man's doctrines have little value and should not be respected.

The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times. 7 You shall keep them, O Lord, You shall preserve them from this generation forever. Ps. 12:6-7

Every word of God is pure; He is a shield to those who put their trust in Him. 6 Do not add to His words, Lest He rebuke you, and you be found a liar. Pr. 30:5-6

4 nor give heed to fables and endless genealogies, which cause disputes

A part of the trouble the early church faced in the first century came from Jews and the Old Law. It began when Barnabas and Paul returned from the first missionary Journey with the false teaching that Gentiles must be circumcised. It was dealt with at Jerusalem when the apostles and elders came together(Acts 15), but even with that clear teaching it soon spread to Galatia and other churches. Here in Ephesus the problem seems to be some form of human philosophy and speculation regarding fables and genealogies. This could be an early form of Gnosticism but it is difficult to recreate exactly what it was. Even with the other references Paul made we can't make anything very specific.

*But reject **profane and old wives' fables**, and exercise yourself toward godliness. 1Tim. 4:7*

If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is

obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. 1Tim. 6:3-5

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and **be turned aside to fables**. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 2Tim. 4:3-5

One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, 14 **not giving heed to Jewish fables and commandments of men who turn from the truth**. Titus. 1:12-14

But **avoid foolish disputes, genealogies, contentions, and strivings about the law**; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition 11 knowing that such a person is warped and sinning, being self-condemned. Titus 3:9-10

Some sought to create a system based upon a blending of the Law of Moses, human tradition and philosophy and the gospel. The church faced many different facets of Gnosticism in the first and second centuries. We see the same thing today in the Catholic fables of relics, Mariolatry and medallions. We still have endless genealogies in the Mormon church who go back centuries seeking family members to save by being baptized for them.

The sad side effect of these false and foolish notions was the disputes they caused.

"parecho... a. to reach forth, offer... b. to show, afford, supply ... c. to be the author of, or cause one to have; to give, bring, cause, one something--either unfavorable.... or favorable..." (Thayer, p. 488; 3930)

This term began well. People were "seeking" and "questioning," but unlike the Bereans who searched the Scriptures these went beyond them.

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Acts 17:11-12

Without the limits revealed in Scripture the answers they found, brought serious controversy and debate into the church.

"zetesis... a. a seeking... b. inquiry... c. a questioning, debate: Acts 15:2; .. d. a subject of questioning or debate, matter of controversy: I Tim. 1:4... II Tim. 2:23; Titus 3:9..." (Thayer, p. 272; 2214)

The other uses of the term in the NT show clearly why Paul condemned it here.

Therefore, when Paul and Barnabas had no small dissension and **dispute** with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. Acts. 15:2

But avoid foolish and ignorant **disputes**, knowing that they generate strife. II Tim. 2:23

But avoid foolish **disputes**, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Titus 1:9

The church was led to the brink of disaster and never really recovered from the terrible ravages of Gnosticism that hit it from all sides. The result of the debates and schisms brought some of the doctrines held through the centuries by Catholicism.

rather than godly edification which is in faith.

"Rather than" is a term used "in comparisons" to "mark the preference of one thing above another."

"mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... b. In comparison it often so stands that 'than before' must be mentally added, [A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered rather, sooner..." (Thayer, p. 387-388; 3123).

These foolish doctrines of a different class and kind were leading to disputes. What should have

been happening is that the true doctrines should have been taught and it would have led to godly edification in faith. The truth leads to edification while error leads to disputes and fighting. The “rather than” stresses this comparison by expressing what is preferable and better. What God wants to see in the church can only be produced by the proper doctrines being taught.

The term “edification” came from the building of a house or other building. It then came to have a more symbolic idea of building anything up. Since we are living stones in God’s temple (1 Pet 2:4-5), the term is often used of individual Christians or the church being built up and strengthened.

“oikodomeo... to build a house, erect a building; a. prop. (a) to build (up from the foundation)... (b) contextually l. q. to restore by building, to rebuild, repair... (bb) Since both a Christian church and individual Christians are likened to a building or a temple in which God or the Holy Spirit dwells... the erection of which temple will not be completely finished till the return of Christ from heaven, those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help them to live a correspondent life are regarded as taking part in the erection of that building, and hence are said oikodomein, i.e. (dropping the figure) to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness: absol. ... pass. to grow in wisdom, piety, etc. ... univ. to give one strength and courage, dispose to...” (Thayer, p. 439-440; 3618)

This is the difference between what God has devised His word to do and what man in his attempt to devise something similar but more to his liking managed to accomplish. When man devises we get division and strife, when God’s word is taken exactly as it is given and simply trusted and used, it leads to edification and strengthening. One can easily see by these two distinctive fruits why God is so opposed to man’s tampering with His word.

5 Now the purpose of the commandment

The term “purpose” is defined:

“telos,... 1. end, i.e. a. termination, the limit at which a thing ceases to be... b. the end i.e. the last in any succession or series... c. that by which a thing is finished, its close, issue... d... the end to which all things relate, the aim, purpose 1 Tim. 1:5...” (Thayer, p. 619-620; 5056)

It is the very last meaning which Paul uses the term for in this passage. The purpose of the charge, the aim, and the end to which it relates is now to be discussed. There is a goal to this charge which extends beyond the charge itself. The charge is a means to a greater and higher end. The charge is not the end within itself. Paul used a different form of the word used earlier.

“paraggelia... prop. announcement, a proclaiming or giving a message to; hence a charge, command, Acts 16:24; a prohibition, Acts 5:28; used of the Christian doctrine relative to right living, 1 Tim. 1:5; of particular directions relative to the same, 18; ... (of a military order... of instruction...)” (Thayer, p. 479; 3852)

Paul seeks to keep things in their proper focus and perspective for Timothy. If one emphasizes pure doctrine too much then the end is lost, if one emphasizes the end too much then the means to attain it will be lost. Both must be kept in harmony and perspective. Just as one only uses a can opener when they want to cook dinner. Just as one only uses tools when one is about to work on something, so too the commands and the warnings of the gospel serve the purpose of keeping it pure, but are not to be the end of any congregation or individual Christian. If a congregation views itself only as an agency set to fight for the purity of the gospel, and yet never fights for the very fruits the pure gospel was meant to produce then they become exactly what Ephesus did become. The most vital part was lost and the purpose of the gospel’s being given was not reached (Rev. 2:1-7)

They kept the charge, but they lost the end. They were doctrinally and morally pure, but had missed the purpose for its being given and as a result still stood condemned! Doctrinal and moral purity are absolutely essential for the purpose of the gospel to be brought to fruition, but there is more to Christianity than cold doctrinally purity.

If that is all a congregation looks upon itself is being is an institution to keep the word of God pure, and nothing else, then they are like a man opening can after can and when asked why, just explains that he likes opening cans. The gospel is to be kept pure so it will do what God intended

for it to do. It is not to be kept pure only for the sake of being kept pure. The church at Ephesus kept the word of God pure. They tested all teachers and culled out the false ones. They would not bear with evil men. They even had patience and endured tribulation in order to remain true to God. BUT THEY NO LONGER HAD THEIR FIRST LOVE! It is with this that Paul is dealing with in this passage written about 20 years before the words of Jesus to them.

The purpose of doctrinal purity is to remove the bitter harsh disputes which people get into over them and allow the gospel to produce its fruits. The fruits of the gospel are discussed by Paul.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. Gal. 5:22-23

is love

Of all the terms in the New Testament, this one captures the deepest, richest and most encompassing of all its ideals. It's definition barely catches the greatness to which other Scriptures take it to.

"agape,... a purely bibl. and eccl. word... in signification it follows the verb AGAPAO; consequently it denotes 1. affection, good-will, love, benevolence:... Of the love of men to men; esp of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed:... of the love of men towards God... of the love of God towards men... of the love of God towards Christ;... of the love of Christ towards men:..." (Thayer, p. 4-5; 26)

The definition tells us that the Greeks were accustomed to use this term to describe "good-will", "love" and "benevolence." This is the heart of the concept, but consider how much higher one esteems it after reading the following Scriptures.

"Teacher, which is the great commandment in the law?" 37 Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' 38 'This is the first and great commandment. 39 'And the second is like it: 'You shall love your neighbor as yourself.' 40 'On these two commandments hang all the Law and the Prophets.'" Mt. 22:36-40

And now abide faith, hope, love, these three; but the greatest of these is love. 1 Cor. 13:13

The idea that love captures within itself would fulfill every law God ever gave in the Old Testament. The concept behind the term "love" is greater than faith and hope. Love is the greatest and most important thing the gospel has been given to produce in man.

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. 8 He who does not love does not know God, for God is love. 9 In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 1 Jn. 4:7-11

And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. 1 Jn. 4:16

This is what the pure gospel of Jesus Christ will produce in a congregation. If this is not being produced, then the congregation must look both at the doctrines it holds to be certain they are not of men, and at the purpose for which they strive for God. If Christians are not striving with all their heart to produce love then it will not be produced.

from a pure heart,

"From" is a preposition that generally describe something or someone coming out from the midst of a building or structure, through a gate or door. When one walks out the EXIT door, they have come out of where they were.

"ek... It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the preposition EIS into and EN in: from out of, out from, forth from, from..." (Thayer, p. 189; 1537)

This is where the love must exit out of. The source of the type of love which is created by God comes "from out of," "forth from", and "out from" a pure heart, good conscience and unfeigned faith.

Without these things already being in the heart, love cannot come out.

The Greek word “heart” is much broader than its English counterpart. An English user thinks the heart as the seat of emotion and feeling. The Greek and Hebrew gave it much more.

“*kardia*,... fr a root signifying to quiver or palpitate;... prop. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life:... 2. univ. *kardia* denotes the seat and centre of all physical and spiritual life; and a. *the vigor and seat of physical life*... b. the centre and seat of spiritual life, *the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affection, purposes, endeavors* [so in Eng. *heart, inner man, etc.*]... of things done *from the heart* i.e. *cordially or sincerely, truly*(without simulation or pretense... BB spec. *of the understanding, the faculty and seat of intelligence*... GG *of the will and character*... DD *of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions*... 3. used *of the middle or central or inmost part of anything, even though inanimate*...” (Thayer, p. 325-326; 2588).

In the Scriptures, the heart describes the very center and seat of what man is. It is the place where the spiritual, emotional, and intellectual side of man resides, along with his desire and will. Thus spiritual, emotional, and intellectual seat of man must be pure. This means it has everything it is supposed to have and nothing else.

“*katharos*... *clean, pure*, (free from the admixture or adhesion of anything that soils, adulterates corrupts); a. physically... b. in a levitical sense; *clean*; i.e. the use of which is not forbidden, imparts no uncleanness... c. ethically; *free from corrupt desire, from sin and guilt*... *free from every admixture of what is false, sincere*... *genuine blameless, innocent*...” (Thayer, p. 312; 2513)

It is free from all that God condemns as wicked and base, it is free from all mixture of worldly and sinful things. It is completely devoted to God and His will. The heart is man’s tool for using all that he is. When he uses these things exactly as God demands and designed then he is pure, the further he gets from this, the more impure he becomes.

Nothing more quickly mars God’s beautiful creation than the adding of things that do not belong there. Pollution in all of its forms is ugly and destructive. This is abundantly testified when man either accidentally or on purpose pollutes his environment. When toxic substances are dumped into a clear mountain lake or stream, often catastrophic consequences follow. Purity in nature is essential for life as well as for its loveliness and wholesomeness.

The heart of every man and woman is exactly the same. A pure heart is one that still reflects the image of God. It has the wholesome beauty, happiness, and contentment that God created it for. It takes pleasure in lawful things and does not sully itself with the pleasure of sin. It does not allow the filth of the world to lodge there, and finds no pleasure or love for it.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world-- the lust of the flesh, the lust of the eyes, and the pride of life-- is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever. I Jn. 2:15-17

Hearts can be purified with the Word of God just as they can be polluted with the world. It is the duty of the Christian to study God’s word carefully, root out all that God denies to man and establish those things which God commends. Only in this way can a man or woman truly have a pure heart.

Keep your heart with all diligence, for out of it spring the issues of life. Prov. 4:23

from a good conscience,

The term “conscience” is a portion of the mind that jointly knows along with the rest of our being. It oversees and watches everything that happens in our life. “It distinguishes between what is morally good and bad.” “It prompts us to do the former and shun the latter”

“*suneidesis*... [lit. ‘joint-knowledge’]... a. *the consciousness of anything*... b. *the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience*...” (Thayer, p. 602-603; 4893)

The conscience of man, like his heart is an exceedingly complex mechanism given to him by God

to help him. It is a part of the mind that jointly participates with all that goes on in one's life. It lies dormant watching the every day occurrences of life, but springs as if it has a life of its own into action the very instant a moral decision must be made. If the mind is properly educated, it carefully scrutinizes every word, thought and activity that is engaged in and passes sentence upon it. It condemns that which one does that is evil, and it commends those things one does that are good. It makes one feel very good about themselves when they do what they know to be good, and it makes them feel very bad when they do what they know is evil.

The purpose of the preaching of the pure gospel, and the most fertile soil from which love to spring comes when one has a "good" conscience. The term "good" is a very broad term to describe things that "excel in any respect" because they are "distinguished."

"agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished... 5. upright, honorable... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. a good thing, convenience, advantage, ... 2. what is upright, honorable, and acceptable to God..." (Thayer, p. 2-3; 18)

This is a conscience that is distinguished and good, it is a conscience that is upright, honorable and acceptable to God, It is a conscience that is pleasant, agreeable, joyful and happy. In short, it is a conscience that can carefully scrutinize the activities of it's owners life and come away very satisfied that they are doing as much as is possible to fulfill their moral and spiritual obligations. The conscience is spoken of elsewhere in the Scriptures.

who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) Rom. 2:15

For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you. II Cor. 1:12

In these two instances the above discussion is verified as true. The conscience bears witness with what is done and accuses or excuses the one who possess it. Paul's testifying conscience told him that he had done well. One of the most important Scriptures was spoken by Paul to a group of men during a trial.

Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God until this day." Acts 23:1

The fact that Paul could live in all good conscience tells us that this does not demand perfection. If Paul had to be perfect to have a good conscience then it would have been forever out of his reach after persecuting the church. Since he still had one, we are allowed to draw some important conclusions about it.

Paul had a good conscience, not because he will sinless or always right, but because he always did his absolute best to please God. Even while persecuting the church he had a good conscience but he explains himself clearly.

And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief I Tim. 1:12-17

While he was ignorant, he lived in all good conscience and when he learned of his sin, he repented, changed and continued to live in all good conscience. This does not mean he felt no guilt for what he did. Whenever one sins they feel guilt, but they repent, which is all God asks them to do after they sin. If we do all this and our mind is properly educated, then we can continue to live in all good conscience. This is all that can be expected at any given moment. When our conscience plagues us, if we desire to keep it good, then we must take care of the problem immediately. This is the means to a good conscience.

Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. 16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind. 17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil. 3:15-17

and from sincere faith,

“Faith” is the heart of God’s revelation to man. It is both “conviction” and “belief” in what is right and “trust.” in God.

“pistis... faith; l. e. 1. conviction of the truth of anything, belief... in the N.T. of a conviction or belief respecting man’s relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it... a. when it relates to God, PISTIS is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ... b. in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God... c. univ. the religious belief of Christians; d. with the predominant idea of trust(or confidence) whether in God or in Christ, springing from faith in the same... 2. fidelity, faithfulness, .i.e the character of one who can be relied on...” (Thayer, p. 512-414; 4102)

From the above definition it is clear that this faith is a conviction and confidence in the existence of God, the divinity of Jesus, the inspiration of the Scriptures and the truth of everything found in the Bible. This conviction is complete and absolute, not open to doubt or to wavering. This faith is to be “sincere.” This term is defined:

“anupokritos... unfeigned, undisguised...” (Thayer, p. 552; 505)

“anupokritos... from a, negative, n, euphonic, and an adjectival form corresponding to A, signifies unfeigned; ... “without dissimulation,” ... “without hypocrisy;” ...” (Vine Vol 1 p 324)

“hupokrites... 1. an answering; an answer;... 2. the acting of a stage-player... 3. dissimulation, hypocrisy...” (Thayer, p. 643; 5272)

The genuine results of preaching the truth will lead to a faith that is never faked or put on. At no time does a real Christian have to pretend he believes something. It is hypocrisy if we do not believe everything in the Scriptures but call ourselves Christians. We must have a full trust and confidence that never wavers when we speak of all that Scripture reveals. From the Genesis account of creation, to the flood, to the talking donkey of Balaam and the sun standing still for Joshua there is unwavering and unfeigned confidence. All the miracles, all the events in Christ’s life including the resurrection are absolutely believed without wavering. All the truths revealed in God’s word are accepted without question and trusted fully.

Trust in the LORD with all your heart, and lean not on your own understanding; Pr 3:5

6 from which some, having strayed,

The term “from which” could be better and more clearly rendered “from which things” since it is in the plural. It goes back to the things mentioned in the previous passage. They had swerved from “...love from a pure heart, from a good conscience, and from sincere faith.” The purpose for which the gospel had been given had not been understood or reached after. They had swerved away from this great goal. The term “swerved” is defined:

“astocheo... (to be astochos, fr. stochos a mark), to deviate from, miss(the mark): ... to deviate from anything...” (Thayer, p. 82; 795)

They had missed the mark and deviated from the goal. They had not entered the narrow path that leads to life.

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 “Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Mt. 7:13-14

The narrow gate and difficult way leads to life. It leads to “...love from a pure heart, from a good conscience, and from sincere faith.” This is what true life is all about. All people who desire to teach different doctrines have deviated from the goal and purpose God had in mind when He gave the

gospel. Not only had they missed the true path, but had entered another.

have turned aside to idle talk,

The term “turned aside” is defined:

“ektrepo... 1. to turn or twist out; pass. in a medical sense in a fig. of the limbs... lest it be wrenched out of (its proper) place, dislocated, (R. V. Mrg. put out of joint], ... to turn aside, go astray... 2. to turn off or aside; pass. in a mid. sense... to turn one’s self aside, to be turned aside... to turn aside... to turn away from, to shun a thing, to avoid meeting or associating...” (Thayer, p. 200)

The term stresses something put out of its proper place. An arm or leg that has been dislocated and therefore out of joint is the literal meaning of the term. Just as the body is incapacitated by a limb being out of joint, so also are these false teachers. They have turned themselves aside from that which is good and wholesome, they have turned from the right path and entered into “idle talk.” This term is defined:

“mataiologia... vain talking, empty talk...” (Thayer, p. 392; 3150)

It is actually a compound Greek word made up of a term for “talking” and a term for “idle.” It is the term “idle” that gives this term its power. It speaks of things that are “devoid of force, truth success” or “result.” Things like this are completely useless.

“mataios... devoid of force, truth, success, result [A. V. uniformly vain] ... useless, to no purpose.... TA MATAIA vain things, vanities, of heathen deities and their worship...” (Thayer, p. 392-393; 3152)

They had left that which is good and wholesome, that which had power and might, and had turned aside to that which is empty of success, that which has no truth to it, that which is useless and has no purpose. The folly of this can be seen clearly when looking at this verse, it is often much more difficult to see when one is looking at the people doing it.

7 desiring to be teachers of the law,

The term “desire” is defined:

“thelo,... (derived apparently fr. helein with a fuller aspiration, so that it means prop. to seize with the mind; ...) TO WILL, (have in mind,) intend; i.e. 1. to be resolved or determined, to purpose ... 2. to desire, to wish:... 3. l. q. to love foll. by an inf., to like to do a thing, be fond of doing... 4. in imitation of the Hebr. ... to take delight, have pleasure... the will which proceed from inclination...” (Thayer p 285-286; 2309)

They have it in their minds to be teachers, they have resolved and determined to do so, and they like doing it. This type of person truly enjoys being a teacher, and has set it in their hearts to be a teacher of God’s law. “Teachers of the law” is a single term and is defined:

“nomodidaskalos... a teacher and interpreter of the law; among the Jews... Lk 5:17; Acts 5:34; of those who among Christians went about as champions and interpreters of the Mosaic law, I Tim. 1:7 ...” (Thayer, p. 427; 3547)

The term itself, as well as its use elsewhere in the Scriptures stresses that these are people who make it their business to understand the law of Moses.

Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them. Lk. 5:17

Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. Acts 5:34

The Old Testament law was still the Jewish national law at this time. Many who had been converted from Judaism had knowledge of it. Often their knowledge of this law would cause them to try to bring some Old law into the New. It was for this reason that becoming such a teacher of the Old Law was fraught with peril. The Old Law was set in place in the very shadow of the New Lawgiver who would take it all away. Anyone who taught the law without a recognition of this fact did not know the first thing about that law regardless of how expert he might be in other matters.

understanding neither what they say nor the things which they affirm.

The problem with these would be teachers is that they did not understand what they were saying. The term “understand” is defined:

“*noeo...* 1 *to perceive with the mind, to understand...* absol. with the addition TE KARDIA... w. an acc. of the thing, ... absol. i.q. *to have understanding...* 2. *to think upon, heed, ponder, consider ...*” (Thayer, p. 427; 3539)

They cannot perceive and understand it in their minds. They may grasp isolated parts of it, but the entire whole and its position in God’s overall plan continually eludes them. This is the problem that all will fall into if they come to any part of the word of God with no desire to truly become all the God would have them to be.

The other sad point that Paul makes is that though they do not understand the least thing about the Law and its purpose, they affirm very confidently the things they say. This term is defined:

“*diabebaioimai...* mid. *to affirm strongly, assert confidently...*” (Thayer, p. 135; 1226)

They come across to others as being very confident and strong in their beliefs. They exert the confidence of one who can see when actually they are blind.

“*Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.*” Mt. 15:14

8 But we know that the law is good if one uses it lawfully,

Paul reminds Timothy that they both knew that the law was good. The term “know” is defined:

“*oida...* 1. like the Lat. NOVI it has the signification of a present *to know, understand*; and in the plpf. the signif. of an impf. 1. *to know...* 2. *to know* i. e. *get knowledge of, understand, perceive*; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of *to know how*(Lat. calleo, *to be skilled in ...*Phil 4:12)...” (Thayer, p. 174).

They perceived and were skilled in the goodness of the Old Law. All Christians who have matured in their overall knowledge of the gospel of Jesus Christ become very skilled in their understanding of the position and lawful use of the Law and with that knowledge know how truly good it is. The term “good” is defined:

“*kalos...* Sept for ... beautiful, but much oftener for ... good; *beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*;... a. *beautiful to look at, shapely, magnificent*:... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*: ... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*... d. *honorable, conferring honor...*” (Thayer, p. 322).

There were things about the Old Testament Law that made it precious, useful, suitable, commendable and admirable. The overall attitude of a godly man toward the Old Law would be of something beautiful, pleasing and exceedingly precious. The great and lasting value of the Law cannot be disputed by anyone. But it is only good if it is used lawfully. These terms are defined:

“*chraomai...* 2. *to take for one’s use; to use... to make use of a thing...* (Thayer, p. 670; 5530)

“*nomimos...* *lawfully, agreeably to the law, properly...*” (Thayer, p. 427; 3545)

The law must be used agreeable to law. This may sound redundant, but truly it is not. Much of what is written in the book of Galatians is to get them to see that they were not using the law lawfully. They were perverting it to teach things it was never intended to teach.

And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. 4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. Gal. 5:3-4

When the law is used as a means of estranging people from Christ it is not being used lawfully. What is the lawful use of the Old Law?

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Rom. 15:4

Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come. I Cor. 10:11

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2 Tim 3:14-17

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven-- things which angels desire to look into. I Pet 1:10-12

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. 2 Pet 1:19-21

The law is to be used for learning, for admonition and example. It is to be used as Holy Scripture to make one wise to salvation. It is profitable for doctrine, teaching, reproof, correction, instruction in righteousness. It is the prophetic word confirmed. But it is now the shadow. It fulfilled its purpose to bring us to Christ and we are under it no longer.

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. 24 So that the law is become our tutor (to bring us) unto Christ, that we might be justified by faith. 25 But now faith that is come, we are no longer under a tutor. Gal 3:23-25

The New Testament is the reality. We look to the NT for the substance and truth. The Old Law now only confirms what the NT reveals. Any use of the OT that leads to doctrines being taken from it that are not validated by our Lawgiver Jesus will sever one from Christ.

Some common things today that show one not using the law lawfully are the priesthood, the tithe, keeping the sabbath day holy, continuing with food distinctions, instrumental music in worship. These are unlawful uses of the law.

9 knowing this: that the law is not made for a righteous person,

The term “know” in this passage is very close to the one in the previous passage with the exception of tense. It is defined:

“eido... lat. video... The tenses coming from EIDO and retained by usage form two families, of which one signifies to seed, the other to know... 1. to see 1. to perceive(with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit...” (Thayer, p. 172-174; 1492)

The same basic meaning of perception and understanding are brought out, but in this case, it stresses more the idea of know-how. The ability to know how to use the law leads one to know the various nuances of use to which it can be put. Paul here affirms that the most basic and most legitimate use of the Old law concerns its moral codes. The purpose of the Old Law was to condemn those who would not live up to it. It was to pronounce all who refused to live within it as being guilty.

The term “made” is a very unusual term. In its metaphorical use, it describes things that are “set” in the sense of “destined” or “appointed.” It also describes laws that have been made or laid down.

“keimai,... 1. Prop. of one buried... of things that quietly cover some spot, ... 2. Metaph. a. to be (by God’s intent) set, l. e. destined, appointed: ... b. ... of laws, to be made, laid down...” (Thayer, , p. 343; 2749).

Paul is affirming that the Old Law was neither destined and appointed, or made and laid down for righteous men. When God planned for and set this law into place, righteous people were not in His mind as His purpose to do so. The law had an entirely different set of people as its aim.

but for the lawless and insubordinate,

God’s law was made and appointed and laid down for the quality of people set forth in this verse and the next. I believe Paul’s point here is that the purpose for becoming law-teachers and law-experts would be to deal with this quality of individual. There is no need to become a law-teacher to deal with the righteous people in the church.

We might say something very similar today. Those who become lawyers(our term for a law-expert) generally do so to practice criminal law. Their profession by necessity leads them to deal with the seamier side of humanity. They must either defend or prosecute the type of people Paul lists in the following terms. His point is clear. The only reason to study the Law as a vital and useful purpose in today’s society is to deal with the ungodly and unrighteous people. This is real purpose of law.

The term “lawless” is defined:

“anomos... 1. destitute of (the Mosaic) law used of Gentiles, ... 2. departing from the law, a violator of the law, lawless, wicked...” (Thayer, p. 48; 459)

It refers to those who will not be bound by the Law. The law is written to deal with those who will not be bound by it. They must be punished and taught to abide by law or be removed from society.

“Insubordinate” is defined:

“anupoptaktos... (a priv. and hupotasso); 1. [passively] not made subject, unsubjected... 2. [actively] that cannot be subjected to control, disobedient, unruly, refractory...” (Thayer, p. 52; 506)

Again, Paul speaks of those who will not be bound by code or law and must be forcibly removed from society.

for the ungodly and for sinners,

The ungodly are those who have no reverence, respect and awe toward God and are therefore impious and rude.

“asebes... (sebo to reverence); destitute of reverential awe towards God, contemning God, impious...” (Thayer, p. 79; 765)

The term “sinner” is a stronger term than the one we generally think of in English. It comes from that term, but speaks of those who are “devoted to sin” “pre-eminently sinful,” “especially wicked.” They were generally viewed as the dregs of society.

“harmartolos... (fr. the form hamarto...) devoted to sin, a(masc. or fem.) sinner. In the N. t. distinctions are so drawn that one is called hamartolos who is a. not free from sin. In this sense all men are sinners. ... b. pre-eminently sinful, especially wicked; ... spec., of men stained with certain definite vices or crimes, e. g. the tax-gatherers... heathen, called by the Jews sinners...” (Thayer, p. 31; 268)

for the unholy and profane,

The unholy are those who do not respect the moral obligations of those who are created in the image of God. They are impious(in regard to God), and wicked in their dealings with their fellow man.

“anosios... (A priv. and HOSIOS, q.v.) unholy, impious, wicked...” (Thayer, p. 48; 462)

“hosios ...undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious, ...” (Thayer, , p 456)

A profane person is someone who does not respect that which is sanctified. Nothing is sacred to

such a person. They have no difficulty in setting aside custom of the most sacred and honorable to fulfill their selfish desires. The Law was written to deal with such.

“bebelos... 1. accessible, lawful to be trodden; prop. used of places; hence 2. profane, equiv. to ...[i.e. unhallowed, common], ... of men profane i.e. ungodly...” (Thayer, p. 100)

for murderers of fathers and murderers of mothers, for manslayers,

Those who would kill their own parents or other people are the most horrible of the race, but the Law descends even to this type of class and deals with them.

10 for fornicators, for sodomites,

Those who do not respect God’s boundaries in the sexual realm. God has reserved sexual activity for the one flesh relationship of a man and woman whom He has joined together. Outside this relationship, all such activities are left for the Law to deal with.

“ pornos... a man who prostitutes his body to another’s lust for hire, a male prostitute... univ. a man who indulges in unlawful sexual intercourse, a fornicator...” (Thayer, p. 532; 4205)

“ arsenokoites... (arsen a male; koite a bed), one who lies with a male as with a female, a sodomite...” (Thayer, p. 75; 733)

for kidnapers,

Those who would steal someone who is free in order to sell him into slavery or hold him for ransom is both cruel and selfish. Such people are left for the law to deal with.

“ andrapodistes... (... a slave, a man taken in war and sold into slavery), a slave-dealer, kidnapper, man-stealer, I. e. as well one who unjustly reduces free men to slavery, as one who steals the slave of others and sells them...” (Thayer, p. 43; 405)

for liars, for perjurers,

These two terms describe those who lie, either by not living up to their professed obligations, through speaking things that are false, or lying under oath.

“ pseustes... a liar ... one who breaks faith, a false or faithless man...” (Thayer, p. 677; 5583)

“ epiorkos... a false swearer, a perjurer...” (Thayer, p. 241; 1965)

and if there is any other thing that is contrary to sound doctrine,

After listing many different classes of immoral behavior, Paul concludes by broadening the list to every other thing that is contrary to the Word of God. The law is made to condemn these things and all things that are contrary to God’s will. The term “other” stresses the uniqueness of these things. It is defined:

“ heteros... 1. the other; another, other; It refers 1. to number, as opp. to some former person or thing;... 2. to quality; another i.e. one not of the same nature, form, class, kind; different...” (Thayer, p. 254; 2087)

They are different from the things the law would commend. They are of another class, of another nature and kind, they are different. Like the other doctrines above, anything and everything that is different and thus contrary to the law of God must be condemned. The term “contrary” describes things that are “opposite” “adverse” or “adversarial.”

“ antikeimai... 1. to be set over against, lie opposite to, in a local sense, ... 2. to oppose, be adverse to, withstand... an adversary...” (Thayer, p. 50; 480)

These are things that are opposed to the very things God desires set forth. As such they are condemned as unworthy. Again, this is the purpose of the Law. As Paul continues his thought, he introduces the concept of health and soundness. The terms “sound doctrine” are defined:

“ hugiaino... to be sound, to be well, to be in good health prop ... metaph. is used of one whose Christian opinions are free from any admixture of error... the sound I. e. true and incorrupt doctrine...” (Thayer, p. 634; 5198)

“didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...” (Thayer, p. 144; 1321)

The teachings of the law are healthy teachings. They should be meditated upon and their moral teachings practiced.

11 according to the glorious gospel of the blessed God

The term “*according to*” is used often to describe things that are related to each other in proportion or degree.

“kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

So all that Paul has said about the Law is in agreement with the standards of the gospel. It is the gospel and the gospel alone that can reveal what the purpose of the Law was. The truth in the gospel verifies everything Paul has said to Timothy. It gives the authority of God and of Jesus Christ to all that Paul is here asserting.

Notice that Paul is not content to simply call it the gospel. He calls it the glorious gospel. The term gospel is used defined by Mark as the message begun by John, then after John is put into prison, Jesus continues to preach it and to demand the people repent and believe in it. .

The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in the Prophets: “Behold, I send My messenger before Your face, who will prepare Your way before You.” ... 14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.” Mark 1:1-2; 14-15

The term gospel is an Old English term for good news.

*“It was coined in Old English as *gōdspel*, a compound of *gōd* ‘good’ and *spel* ‘discourse, tidings, news’ (the same word as the modern English... *spell*)...”* (John Ayto Dictionary of Word Origins, p. 260).

It translates a Greek term which means good news or glad tidings.

“euaggelion... 1. reward for good tidings... 2. good tidings... In the N.T. spec. a. the glad tidings of the kingdom of God... the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel...” (Thayer, p. 257; 2098)

Paul considered this good news that God would save the world through Christ upon obedience to the conditions contained within it to be a glorious good news. This good news has “*magnificence, excellence, and preeminence,*” which ought to cause us to have good opinion about it.

“doxa,... I. opinion, judgment, view... II ... in the sacred writings always, good opinion concerning one, and as resulting from that, praise, honor, glory... to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one’s gratitude to God for a benefit received,... so as to honor God, to promote his glory... III As a translation of the Hebrew in a use foreign to Greek writings... splendor, brightness; 1. ...of the sun, moon, stars,... used of the heavenly brightness, by which God was conceived of as surrounded,... 2. magnificence, excellence, preeminence, dignity, grace... 3. majesty; a. that which belongs to God; and b. the kingly majesty which belongs to him as the supreme ruler; ...” (Thayer p 155-156; 1391)

Paul concludes the passage by expressing that this came from the “blessed” God. This term is the same one used in the beatitudes. It is joined to names of God to describe how wonderful He is.

“makarios... blessed, happy: joined to names of God...In congratulations, the reason why one is to be pronounced blessed...” (Thayer, p. 386; 3107)

which was committed to my trust.

Paul is again establishing his authority as he did in verse one. He is an apostle because this glorious good news of salvation was committed to his trust. It was up to him, and the rest of the apostles to fulfill Jesus expectations that the gospel would be preached to the whole creation, and

that they would teach the disciples all that he commanded (Mt 28:18-20; Mk 16:15-16). In this respect Paul was a steward who needed to be faithful (I Cor 4:1-2; 9:17). He will explain in a moment how much this stewardship meant to him, and why he was so zealous about keeping that trust.

“pisteuo... 2. transitively... to intrust a thing to one, i.e. to his fidelity... to be intrusted with a thing... “
(Thayer, p. 511-512; 4100)

It is an amazing thing to contemplate how much trust God placed in the men in the first century. The apostles and prophets of that age were entrusted with the setting forth of the gospel to all future generations. Although God helped them with the inspiration of the Spirit, it is evident from the fate of Judas that there was still a great deal of personal responsibility involved.

God had taken Paul and given him this great and wonderful opportunity to manifest his fidelity. Paul took this opportunity very seriously, considering it a stewardship that he must fulfill.

But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void. 16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel. 1 Cor 9:15-18

In the final section of Chapter One, Paul spoke of his own use of the Law and the gospel. He reminded Timothy and all his readers of that time in his life when he too was using the Law in an unlawful manner. Before he was put into the ministry, Paul believed the end of all was the Law and it must be kept and protected at all costs. Because of this “*unlawful*” use of the Law, he felt no need for the gospel. After having become a minister of the gospel and looking back, he could only feel gratitude to Jesus for revealing his error and putting him into the right path. This is exactly what the charge he had given to Timothy was designed to do for others.

12 And I thank Christ Jesus our Lord who has enabled me,

Paul then thanked Jesus Christ for “*putting him into the ministry.*” This is a construction that is not easily translated literally into English. What Paul said in the original language began with the verb (*echo* “I am having”) and the noun (*charis* “gracious thanksgiving/gratitude”). This noun “thanks” is a word most often translated “grace” in the New Testament. Thayer defined its use in this context as “*thanks(for benefits, services, favors)... to be thankful to one...*” Paul was so grateful to the Lord for what He had given him. He had appeared to Paul and “*enabled*” him to do all that he was presently doing. He considered it a great favor! This enabling is a little more than just making it possible as the English term indicates. Not only did Jesus make it possible, but He also endued Paul with strength.

“endunamoo... to make strong, endue with strength, strengthen... passively, to receive strength, be strengthened, increase in strength...” (Thayer, p. 214; 1743)

This strength was also described by Paul as “*the grace of God given to me by the effective working of His power.* Jesus took Paul in his weakened and ignorant state and appeared to him for the purpose of making him a witness. At the same time He sent the Holy Spirit to him as He had the other apostles.

And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.” Acts 9:17

‘But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17 I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’ Acts 26:16-18

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: ... 7 of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. 8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph 3:3-5; 7-8

because He counted me faithful,

The Greek term “because” is translated from a term used to explain the *reason* or *ground* for what had previously been done. Hence it is the reason Paul was thankful and the reason Jesus had enabled him.

“hoti... I. the substance or contents (of a statement), that; 1. joined to verbs of saying and declaring... II the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunction...)... a. it is added to a speaker’s words to show what ground he gives for his opinion;...” (Thayer p 458-460; 3754)

This was the reason why Jesus Christ enabled him in the manner described above. It was because Jesus “counted” Paul to be a faithful man.

“hegeomai... 1. to lead, ... 2. i.q. to consider, deem, account, think... esteem...” (Thayer, p. 276; 2233)

Jesus looked Paul over carefully and considered and accounted him to be a faithful and honorable

man who would be capable of fulfilling all He desired from him. The term “faithful” is defined:

“pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on...” (Thayer, p. 514)

This must have meant a great deal to Paul. In spite of the things he is about to say concerning himself. Jesus considered him to be worthy of His trust and someone He could rely upon. This gives us great insight into the way God and Jesus focus on the hearts of men and women in this life and find those with good and honest ones.

1 *And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. Deut 8:2*

“The heart is deceitful above all things, And desperately wicked; Who can know it? 10 I, the Lord, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings. Jer 17:9-10

But, O Lord of hosts, You who test the righteous, And see the mind and heart, Jer 20:12

1 Now it came to pass after these things that God tested Abraham, ... And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.” Gen 22:1, 12

I know also, my God, that You test the heart and have pleasure in uprightness. 1 Chron 29:17

For the righteous God tests the hearts and minds. Ps 7:9

The refining pot is for silver and the furnace for gold, But the Lord tests the hearts. Prov 17:3

Jesus had sized Paul up and knew what he was before He appeared to him. His selection was based on what He already knew was in his heart. We see this also in the case of the Ethiopian Eunuch, Cornelius, the call to Macedonia, and Jesus knowledge of those in Corinth (Acts 18:10).

putting me into the ministry,

It was because Jesus counted him faithful that He “put” Paul into the ministry. This was not something Paul had decided upon or was working toward. It was a decision or a decree that Jesus had determined. Jesus took Paul and “set” him into the ministry, He “appointed” him and made him His own.

“tithemi... 1. to set, put, place, ... hence a. to place or lay... of the dead laid to rest somewhere, ... Middle to have one put or placed... b. to put down, lay down... c. to set on (serve) something to eat or drink... d. to set forth, something to be explained by discourse... 2. to make... Middle to make (or set) for one’s self or for one’s use... to make one one’s own... to make one a friend... to appoint one to (destine one to be) anything, ... Middle to appoint for one’s use... to appoint one to one’s service... to appoint with one’s self or in one’s mind... 3. to set, fix, establish, ... a. to set forth... b. to establish, ordain...” (Thayer, p. 622-623; 5087).

From that time on, Paul was “appointed for the use” of Jesus Christ.

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), Gal 1:1-2

Then Ananias answered, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. 14 And here he has authority from the chief priests to bind all who call on Your name.” 15 But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name’s sake.” Acts 9:13-16

But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. ... But when it pleased God, who separated me from my mother’s womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not

immediately confer with flesh and blood, Gal Gal. 1:11-12, 15-17

This service to which he had been appointed Paul called the ministry, because from that moment on, Paul became one of “*those who execute the commands of others.*” In this case, Paul had been appointed as Jesus’ servant to do His will.

“*diakonia... service, ministering, esp. of those who execute the commands of others. 1. univ. ... 2. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses... b. of the office of the apostles and its administration... c. of the ministrations or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc. ... 3. the ministrations of those who render to others the offices of Christian affection... 4. the office of deacon in the primitive church... 5 the service of those who prepare and present food. ...*” (Thayer, p. 137-138; 1248)

For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 1 Cor 9:16-18

13 although I was formerly a blasphemer, a persecutor, and an insolent man;

The term “formerly” is used when “*contrasting the past with the present.*” In the present Paul was an enabled minister, but in the past, just prior to becoming a minister, he had been something entirely different.

“*proteros... before, prior; of time, former... Neut. adverbially, before (something else is or was done)... before i.e. aforesaid, in time past... to proteron (contrasting the past with the present...)*” (Thayer, p. 552; 4386-4387)

Paul had some serious character flaws, before he was enabled, but the Lord saw through them to his heart. Before he was selected, Paul had been a blasphemer, a persecutor, and an insolent man. These are terrible sins. The first was generally used when speaking evil of God or of men. Those who “*speak evil, slander, reproach*” or are “*abusive*” in the use of their tongue.

“*blasphemos... speaking evil, slanderous, reproachful, railing, abusive... a blasphemer...*” (Thayer, p. 103; 989)

The things that Paul had said about Jesus and about those in His church were evil, slanderous and reproachful. There are no records of what Paul actually said, but Luke made it very clear that he must have said a lot.

Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. Acts 9:1-2

It was shameful to Paul that he had said these things and a wonder to him that the Lord could be so merciful and loving, after he had said such terrible things about Him. This fulfilled something Jesus had said in His ministry.

“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. 32 Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. Matt 12:31-32

Along with his blasphemy Paul had also been a great persecutor. This is a terrible word for one who makes others “*to run, put to flight,*” They were fleeing because as a persecutor Paul had “*run swiftly in order to catch.*” It is the classic term for those who “*harass, trouble and molest others,*” since what they are doing emotionally is the same thing as what they others were doing physically.

“*dioktes... (dioko) a persecutor...*” (Thayer, p. 153; 1376)

“*dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after,*

follow after... 5. metaph. with acc. of thing, to pursue l. e. to seek after eagerly, earnestly endeavor to acquire... " (Thayer, p. 153; 1377).

Paul harassed, troubled and molested those in the church.

1 Now Saul was consenting to his death. **At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.** ... 3 As for Saul, **he made havoc of the church, entering every house, and dragging off men and women, committing them to prison.** Acts 8:1, 3

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4 Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, **why are you persecuting Me?**" 5 And he said, "Who are You, Lord?" Then the Lord said, "**I am Jesus, whom you are persecuting.** It is hard for you to kick against the goads." Acts 9:3-5

I persecuted this Way to the death, binding and delivering into prisons both men and women, 5 as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and **went to Damascus to bring in chains even those who were there to Jerusalem to be punished.** Acts 22:4-5

"Indeed, I myself thought **I must do many things contrary to the name of Jesus of Nazareth.** 10 "This I also did in Jerusalem, and **many of the saints I shut up in prison,** having received authority from the chief priests; and **when they were put to death, I cast my vote against them.** 11 "**And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.** Acts 26:9-11

For you have heard of my former conduct in Judaism, **how I persecuted the church of God beyond measure and tried to destroy it.** 14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. Gal 1:13-14

But they were hearing only, "**He who formerly persecuted us now preaches the faith which he once tried to destroy.**" 24 And they glorified God in me. Gal 1:23-24

though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; 6 **concerning zeal, persecuting the church;** concerning the righteousness which is in the law, blameless. Phil 3:4-6

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. 11 Therefore, whether it was I or they, so we preach and so you believed. 1Cor. 15:9-11

The translators had a little difficulty with the term translated in the NKJ with "insolent." It was translated "injurious" in the KJV and ASV, "a violent aggressor" in the NAS, and "a violent man" in the NIV and "an insolent aggressor" in the ESV. This term comes from a Greek word whose primary meaning is "insolence" and "pride."

"hubristes...(hubrizo) an insolent man, 'one who, uplifted with pride, either heaps insulting language upon others, or does some shameful act of wrong'..." (Thayer, p. 633-634; 5197)

"hubrizo... 1. intrans. to be insolent; to behave insolently, wantonly outrageously. 2. trans to act insolently and shamefully towards one... to treat shamefully..." (Thayer, p. 633; 5195)

It is difficult to translate because of its breadth of meaning. Some would take it here to only mean that Paul treated others shamefully. Yet the verses from Acts quoted above stress more than just treating them shamefully. He "*breathed threatening and slaughter against them.*" He "*made havoc of the church.*" He "*entered every house*" and dragged "*off men and women committing them to prison.*" He also "*thought I must do many things contrary to the name of Jesus*" and was "*exceedingly enraged against them compelled them to blaspheme.*" Paul was "*exceedingly enraged against them,*" and "*when they were put to death, I cast my vote against them*" From these statements, it appears that Paul could have been all that the term *hubrizo* contains within it.

“hubris, hubrizo, enubrizo, hubristes... With both noun and verb the range of meaning is very large. The noun means originally an act which invades the sphere of another to his hurt, a “trespass,” a “transgression” of the true norm in violation of divine and human right. Arrogance of disposition is often implied... The ref. is to a wicked act, also insult, scorn, contempt, often accompanied by violence, rape, and mistreatment of all kinds. hubristes derived from the verb, denotes a man who, sinfully overestimating his own powers and exaggerating his own claims, is insolent in word and deed in relation to gods and men. (Kittel, TDWNT Vol 8, p. 295-307)

It is doubtful that Paul was as bad as the greatest extent of this word implies, but one should not minimize it too much either or the main thought will be lost. Paul was an arrogant man whose attitude toward Christians was such that he had no pity and no concern for them. Jesus accused him of kicking against the goad, so there was something about what he was doing that did not sit well with him, but though living in all good conscience at the time, he had grown to learn what an evil and wicked man he had been prior to his conversion. The more he grew as a Christian, and the worse he looked prior to his conversion, the greater the act of mercy and grace on the part of the Lord Jesus Christ became.

but I obtained mercy because I did it ignorantly in unbelief.

This is the strongest term for contrast. It is *“an adversative particle”* which is *“so related to the preceding words that it serves to introduce an opposition...”*

“alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover...” (Thayer, p. 27-28; 235)

The last thing one would expect to read after such terrible things is that they obtained mercy. Yet this is exactly what Paul received. Mercy is one of the sweetest words in the Bible. It means *“to be gracious, to have mercy, to spare,”* and *“bring help to the wretched.”*

“eleeo... Sept. most freq. for ... to be gracious, also for ... to have mercy; several times for... to spare and ... to console; to have mercy on... to succor one afflicted or seeking aid... absol. to succor the afflicted, to bring help to the wretched [A. V. to show mercy], ... pass. to experience [A. V. obtain] mercy,...” (Thayer # 1653)

Jesus had mercy on Paul. He brought help to this wretched man. Paul experienced this mercy which brought healing to his heart and soul. Prior to Jesus intervention, Paul was blasphemously treating the Son of God with contempt and hatred. He was pursuing after and seeking to destroy the saints of God with vim and vigor with the express purpose of either making them blaspheme or casting his vote that they be put to death. During this time in his life, the affects of this wickedness was taking it toll on Paul's spirituality. He was becoming insolent and arrogant both toward God and his fellow man.

It was this type of person that Jesus reached his loving hand down to and lifted from this terrible condition and gave him both forgiveness, and a high position of honor in His kingdom. Paul must have been speechless with the depth of mercy shown to him. Yet he was fully aware of the one mitigating circumstance which though it did not remove the guilt, certainly lessened it. He received mercy because of his ignorance. Paul repeats the word he used in the second verse. Jesus as Jesus appointed Paul to the ministry *because* He found him faithful, he also receive mercy *because* he did it ignorantly in unbelief.

With the alpha privative Paul negates knowledge. Just as we use the prefix un- to change done to undone, the Greeks used α to change knowledge to no knowledge. He did not know, he did not understand. It is a term used in the Scriptures to describe those whose transgressions are not wilful, but ignorant.

“agnoeo... a. to be ignorant, not to know;...b. not to understand c. to err, sin through mistake, spoken mildly of those who are not high-handed or wilful transgressors: (Thayer, p. 8; 50)

Paul affirmed in all good conscience that he truly did not know. He was completely unaware that Jesus was the divine Son of God and that the people he was persecuting truly were God's precious

saints. It was while in this ignorant state that Paul acted. This is why Paul could say that he had lived with a good conscience.

Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God until this day." Acts 23:1-2

This being so, I myself always strive to have a conscience without offense toward God and men. Acts 24:16

I thank God, whom I serve with a pure conscience, as my forefathers did, 2Tim 1:3

All that Paul had done before becoming a Christian had been done ignorantly in unbelief. The term "did it" is a very broad term for "making, producing, constructing" or "doing something."

"poieo... I. to make ... 1. ... a. with the names of the things made, to produce, construct, form, fashion, etc. ... to create produce: of God, as the author of all things... absol. of men, to labor, to do work... to be operative, exercise activity ... b. joined to nouns denoting a state or condition, it signifies to be the author or, to cause ... 2. With additions to the accusative which define or limit the idea of making... 3. As the active poiein..., so also the middle poieisthai, ... to be the author of a thing (to cause, bring about...)" (Thayer, p. 524-527; 4160)

All that Paul had labored and worked at during that time, what he was the cause of and brought about in that period, what he carried out and executed, performed and accomplished was all done under the cloak of ignorance. Paul did not know what he was doing when he did all those things. He still would have been beaten with few stripes, but what he did was mitigated by his ignorance.

"And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. 48 "But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. Lk. 12:47-48

The reason for his ignorance was very simple. "Unbelief." What he did know of Jesus and the church, he did not believe.

"apistia ... want of faith and trust; 1. unfaithfulness, faithlessness, (of persons betraying a trust)... 2. want of faith, unbelief: shown in withholding belief in the divine power..." (Thayer p 56)

Before he met Jesus on the road to Damascus, Paul did not believe in Jesus. There was never any faith in Jesus for his conscience to work upon. One might wonder where he had been during the ministry of Jesus, why he had not heard something that would kindle faith in his heart. Perhaps many in that day would have wondered at the possibility of this happening, but he affirmed by inspiration that there was not the slightest amount of faith in him. He had received mercy because his guilt was not as severe as it seemed. He had done deeds worthy of death, but there was hope for him because it was out of ignorance that he had done it.

14 And the grace of our Lord was exceedingly abundant,

Paul contrasted the ignorant but surpassingly sinful behavior he had manifested with the "exceedingly abundant" grace of the Lord. The term "exceedingly abundant" is defined:

"hyperpleonazo... to be exceedingly abundant ... absol. to possess in excess..." (Thayer, p. 641; 5250).

Like all superlatives, it is easier to appreciate their grandeur when each respective part is more clearly understood. The term "abundant" even without exceeding placed before it is "to superabound, to exist in abundance." It is to possess over and above what is needed.

"pleonazo... intrans. : 1... used of one possessing, to superabound[A. V.] to have over... of things, to exist in abundance [R. V. be multiplied]... to increase, be augmented... 2 trans. to make to increase..." (Thayer, p. 516; 4121)

To that is added the term "exceedingly" which is "away over, above, beyond, more than."

"hyper... II with the ACCUSATIVE... over, beyond, away over; more than; 1. prop. of the place over or beyond... 2. metaph. of the measure or degree exceeded... III in COMPOSITION hyper denotes 1. over, above, beyond... 2. excess of measure, more than..." (Thayer, p. 638-640; 5228)

It is now over and beyond, away over and more than superabundance. Far more than abundance. It is abundantly abundant! It is superlatively abundant! The grace of the Lord Jesus Christ far exceeded in abundance all the vile sins that Paul had committed. The term grace is the same as the term as “thanks” back in verse twelve. Though the definition was quoted in verse two, it is such an important term that the highlights of it are here quoted again.

“charis... grace; l. e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech... 2. good will, lovingkindness, favor: in a broad sense... (favor(i.e. act of favoring...))the word charis contains the idea of kindness which bestows upon one what he has not deserved... pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept eternal salvation through Christ... charis is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues... II Th. 1:12... (Thayer, p. p 665-666; 5485)

What a wonderful term to describe the Lord’s feelings and actions toward the ignorant but evil Saul of Tarsus. Jesus felt “*good will, lovingkindness, and favor.*” He also felt “*kindness which bestows upon one what he has not deserved*” The power of Paul’s motivation is here revealed. What gratitude and appreciation he must have felt to have been saved from such a terrible fate as to die in such sins while doing them ignorantly. The basis of our understanding of this grace whether bestowed by Jesus or by His Father is set forth in the 103rd Psalm.

The LORD is merciful and gracious, slow to anger, and abounding in mercy. 9 He will not always strive with us, nor will He keep His anger forever. 10 He has not dealt with us according to our sins, nor punished us according to our iniquities. 11 For as the heavens are high above the earth, so great is His mercy toward those who fear Him; 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father pities his children, so the LORD pities those who fear Him. Ps. 103:8-13

He is merciful, gracious, slow to anger. His mercy is higher than the heavens and He pities us as a father pities his own children. Who can read this without feeling comfort and relief. This is the root behind the comforting thought that our God feels grace and bestows grace toward us as His children. This gracious kindness in the heart of God which motivates Him to grant favors to His unworthy rebellious creatures is super abounding. It is far over and above what would be necessary to remove us from our plight. God’s grace is truly beyond our comprehension, but we can relish and enjoy it.

with faith and love which are in Christ Jesus.

The term “with” is a preposition that generally describes something that is “*in the midst*” of something. It is used with the genitive (specifying) to describe association or companionship.

“meta... a preposition, akin to mesos... and hence prop. in the midst of, amid, denoting association, union, accompaniment;... I. With the GENITIVE, 1. among, with... 2. of association and companionship, with... a. after verbs of going, coming, departing, remaining, etc. with the genitive of the associate or companion... b. b... prop. of those who associate with one and accompany him wherever he goes: in which sense the disciples of Jesus are said to be (or to have been) with him... e. of divers other associations of persons or things; -- where the action or condition expressed by the verb refers to person or things besides those specified by the dat. or acc. ... f. with the genitive of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the attendants of what is done or occurs; so that in this way the characteristic of the action or occurrence is described... (Thayer, p. 402-404; 3326)

As one carefully ponders the above definition they see that Paul is affirming that when the grace of our Lord appeared to him, it was accompanied by his own faith and love. Grace brought it! The grace of our Lord kindled faith and love in Paul. When all is working properly, this is what it always does. Grace always brings out faith and love in the heart of the one upon whom it is expended if it is accepted.

No human heart that fully comprehends the attitude of God in giving up His Son for them and the wonderful gifts God is offering upon acceptance of His gospel can withhold their fullest faith and

most complete love from Him. As all the other spiritual blessings(Eph 1:3), faith and love are also found only in Christ. It is only be our close relationship to Jesus Christ that such faith and love are found.

15 This is a faithful saying and worthy of all acceptance,

Paul will use this statement or some form of it five times in the letters to Timothy and Titus.

- 1 **This is a faithful saying and worthy of all acceptance**, that Christ Jesus came into the world to save sinners, of whom I am chief. 1 Tim 1:15
- 2 **This is a faithful saying**: If a man desires the position of a bishop, he desires a good work. 1 Tim 3:1-2
- 3 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 9 **This is a faithful saying and worthy of all acceptance**. 10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 11 These things command and teach. 1Tim 4:8-11
- 4 **This is a faithful saying**: For if we died with Him, We shall also live with Him. 12 If we endure, We shall also reign with Him. If we deny Him, He also will deny us. 13 If we are faithless, He remains faithful; He cannot deny Himself. 2 Tim 2:11-13
- 5 **This is a faithful saying, and these things I want you to affirm constantly**, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. Titus 3:8

Paul did not use this preface anywhere else except in these letters written after his time spent in prison at Rome. It appears to be a formula to preface statements that were especially important to remember and accept. It accomplishes the same thing we do when we underline or make something **bold**. “Faithful” is used of things that are “worthy of trust,” or things “that can be relied on.”

“pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on...” (Thayer, p. 514)

What Paul is about to say is a reliable collection of worthy thoughts that ought to be accepted under all circumstances. They can be relied upon as absolutes that will never bend or break. No matter what the situation, these statements are true. Just as it is reliable it is also “worthy” of all acceptance.

“axios, ... a. weighing, having weight; having the weight of(weighing as much as) another thing, of like value, worth as much:... b. befitting, congruous, corresponding... c. of one who has merited anything, worthy-- both in a good reference and a bad...” (Thayer, p. 52-53; 514)

“axios properly, “bringing up the other beam of the scales,” “bringing into equilibrium,” and therefore “equivalent”... The use of AXIOS... shows that two distinct magnitudes are equal or equivalent...” (Kittel, TDNT, Vol 1; p. 379-380)

In this case, it is a term of logical equivalence. When it is placed between two phrases it makes them the same or that they ought to be the same. Hence the “faithful saying” is worthy(equal and the same as being “accepted.”

“apodoche... (apodechomai, q.v.), reception, admission, acceptance, approbation...” (Thayer, p. 61; 594)

“apodechomai... to accept what is offered from without... to accept from, ... metaph... to receive into the mind with assent: to approve... to believe...” (Thayer, p. 60; 588)

What Paul is about to reveal should be unquestioningly taken into the mind and believed without reservation. It is true at all times and under all circumstances, and ought to be accepted as the truth.

that Christ Jesus came into the world to save sinners,

Jesus came into the world to save sinners. This is the acceptable statement and its truth is one of the most wonderful yet most difficult to believe. This is the heart of God's plan and the heart of the gospel message. The gospel is not a message of condemnation, but of salvation offered to all sinners upon the basis of their faith and repentance. From the earliest prophecies (Gen 3:15; 12:1-3) and continuing to get more specific (Isaiah 52-53), God explained that someone was going to come into the world and bruise the head of the serpent, bless all nations and "by his stripes we are healed." This is the most trustworthy and reliable of all the statements. Jesus came to seek and save what was lost (Lk. 19:10), He came not to judge but to save (Jn. 12:47).

of whom I am chief.

The term "*chief*" is generally used as being first either in order or in rank and influence.

"protos... first; 1. either in time or place, in any succession of things or of persons... 2. first in rank, influence, honor; chief; principal..." (Thayer, p. 554-555; 4412-4413)

Paul considered himself to be the "*first in rank*" as a sinner, as the chief and principal sinner. There is some difference of opinion on what Paul is actually saying about himself. Is he revealing by inspiration that he is the worst of all sinners? Is he revealing that no one on earth from beginning to end was such a sinner as Paul? It is difficult to believe he is speaking of himself as an individual, but of that class of people who have gone above and beyond in their sinful conduct. Clearly, Paul was very disappointed with himself for being so ignorant and unfaithful to God as to miss his Messiah when he came and to actually be persecuting and seeking to destroy the Messianic Kingdom he had so earnestly longed to be established. He stated this several times in the Scriptures and in different ways.

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph 3:8

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 1 Cor 15:9

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it,²³ But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy." Gal 1:13

He viewed himself as the chief of sinners, because few men in the history of God's people did something so far reaching in its consequences. While Jesus came into the world to save sinners, Paul had sought to destroy those sinner he had saved and to remove from the earth the very person God had promised from the beginning. If he had successfully carried out his purpose in completely destroying faith in Christ and removed His kingdom from the earth he truly would have been the chief of sinners. For all would have been lost as a result of his work.

Thanks be to God that this great enemy of the church could be made into one of its greatest friends and allies.

16 However, for this reason I obtained mercy,

Paul offered one reason for obtaining mercy earlier in the epistle. The first explanation mitigated Paul's guilt and thus left the door open for his conversion. If he had been as truly wicked as his actions made him appear, there would have been no purpose to Jesus appearing to him. It would have done no more good than his appearing to all the other leaders who were persecuting and seeking to destroy Him. But Paul was reachable, so Jesus appeared to him. But there was a second reason Jesus did this. Paul introduces this second condition with an adversative particle.

"alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover..." (Thayer, p. 27-28; 235)

This term offers the opposite of the previous statement. He was the chief of sinners, but he was

not treated as the chief of sinners. Instead of God destroying him, He saved him. Instead of being cast into Hell as he deserved, he obtained mercy. This gives the reason why things went the way they did.

First, because Paul truly was ignorant in his unbelief of the true nature of his actions. Since it was only ignorance, the truth would change Paul completely. Second, because God wanted all men to be able to see the full extent of His mercy. That no matter how low and far into sin one descended, there was always a way back. There are two interesting ideas set forth. The first is Paul's salvation and the second is God making him an apostle. Both of these have an important truth to reveal. Not only can one not sink so far to be saved, but one cannot sink too far to become an important part of God's plan. Paul obtained the mercy necessary to be saved and the mercy necessary to be allowed to become an apostle because Jesus wanted to make a very special example out of him.

that in me first Jesus Christ might show all longsuffering,

With the purpose clause "*hina*" giving the reason and ground for what Jesus did and then repeating the term "*chief*" or "*first in rank*" Jesus wanted to reveal and exhibit something through Paul. He wanted to "*point out*" "*demonstrate*" and "*prove*" something.

"endeiknumi... to point out, ... prop. to show one's self in something, show something in one's self... 1. to show demonstrate, prove, whether by arguments or by acts... 2. to manifest, display, put forth..." (Thayer, p. 213; 1731).

Jesus wanted to "*display*" through Paul all His longsuffering. He wanted to put Paul up on a pedestal so that all could look at him. He wanted to demonstrate and prove that His grace, mercy and compassion knew no boundaries and He could forgive even someone who had been instrumental in making His people blaspheme, even in causing some to be put to death. Paul was truly a wicked man before his conversion, but in him Jesus proved a vital point. He reveals His "*patience,*" "*forbearance,*" and "*slowness in avenging wrongs.*"

"makrothumia,... [c.f. makrothumeo] 1. patience, endurance, constancy, steadfastness, perseverance, ... 2. patience, forbearance, long-suffering, slowness in avenging wrongs... the self-restraint which does not hastily retaliate a wrong. ... opposed to ... wrath or revenge..." (Thayer, p. 387; 3115)

Jesus was described throughout the gospels as a kind, patient and compassionate person. In His parables in Luke 15, He spoke of finding sinners as a lost sheep, lost coin, and prodigal son. The book of Hebrews pictures Him as a high priest ever living to make intercession for us. We see His patience as he dealt with Peter and the other apostles. Paul was being used to show the full extent of Jesus' self-restraint. He could have struck him dead for what he had done to His people and to His faith. But through Paul Jesus showed just how long he will wait with forbearance and how much self-restraint He has in not hastily retaliating for the wrong Paul did to him. Paul revealed that if he could be brought back, Jesus will wait and endure to accomplish it.

as a pattern to those who are going to believe on Him for everlasting life.

Paul is therefore a "pattern." This term is used to describe the example or pattern that is to be used as a copy or a model.

"hupo-tuposis... (hupotupoo, to delineate, outline); a. an outline, sketch, brief and summary exposition, ... b. an example, pattern... the pattern placed before one to be held fast and copied, model ..." (Thayer, p. 645; 5296)

"tupos, ... 1. the mark of a stroke or blow; print... 2. a figure formed by a blow or impression; hence univ. a figure, image:... 3. form... 4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made... b. in an ethical sense, a dissuasive example, pattern or warning... an example to be imitated: of men worthy of imitation, Phil 3:17" (Thayer, p. 632; 5179).

Paul became the copy or model for all of who would ever believe on Jesus. Paul was the pattern or example upon which we can place ourselves. Since he is the chief and we are not, if Jesus could be merciful and longsuffering to him and give him such a high position in His kingdom, no one who ever followed could say "*I am unworthy.*" If someone doubts that Jesus could truly forgive what they had done prior to becoming a Christian, Paul could be used as the pattern and example. When

asked if they have done what Paul did, they would have to respond “no.” Since Jesus forgave him and allowed him to be an apostle in spite of what he had done.

17 Now to the King eternal, immortal, invisible,

As Paul concluded this thought, his mind moved to gratitude and adoration; praise and thanksgiving. He simply cannot speak of this without being moved with gratitude and to feelings of unworthiness and yet great pride in what God has made him. He ascribes the glory to Jesus, whom he first calls “king.” This is a term for a “*leader of the people,*” “*prince,*” “*commander*” or “*lord of the land.*”

“basileus... leader of the people, prince, commander, lord of the land, king...” (Thayer, p. 98; 935)

This is what God has made Jesus. But he is not just any king, so Paul used three additional adjectives to describe the type of king. He is “eternal.” The meaning of the term in this context means “*for ever*” and describes the one who sits on the throne. Jesus is an eternal being. He exists in unchanging life. What he was when He ascended that throne in Acts 2, he still is today and will be forever.

“aion... 1. age ... a human lifetime ... life itself... 2. an unbroken age, perpetuity of time, eternity... In the N. T. used 1. for ever ... 2. by meronymy of the container for the contained ... denotes the worlds, the universe, i.e. the aggregate of things contained in time.... 3. ... most of the New Testament writers distinguish... this age... the time before the appointed return or truly Messianic advent of Christ... the period of instability, weakness, impiety, wickedness, calamity, misery,... Hence the things of “this age” are mentioned in the N. T. with censure... men controlled by the thoughts and pursuits of this present time... the devil, who rules the thoughts and deeds of the men of this age...” (Thayer, p. 18; 165).

He is also immortal, which says the same thing from a different perspective. He is not liable to corruption or decay. The passing of time which has such a devastating impact in this life on even the best of kings has no power over Him.

“aphthartos... uncorrupted, not liable to corruption or decay, imperishable...” (Thayer, p. 88; 862)

The writer of Hebrews explained just how important that immortality was to our salvation.

For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. Heb 7:14-17

Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. Heb 7:23-25

Jesus is not bound by mortality. He had an endless life and will not be prevented by death from fulfilling any of His duties. He will always be the same. Though generations come and go and all others are prevented by death from continuing to do what we need them to do Jesus is always the same.

Jesus Christ is the same yesterday, today, and forever. Heb 13:8-9

Jesus is also also invisible. He cannot be seen with our physical eye. He is spiritual, and exists in a realm beyond our own. We will not see Him while we are in this life. We must walk by faith and not be sight.

who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen. 1 Tim 6:16

So we are always confident, knowing that while we are at home in the body we are absent from the Lord. 7 For we walk by faith, not by sight. ... 16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 2 Cor 5:7-8; 16

to God who alone is wise,

There are some who think that this must refer to the Father. Some even think the entire doxology is to the Father. Yet as Thomas had no problem addressing Jesus, and Jesus did not rebuke or correct him.

And Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." Jn. 20:28-29

Paul would not have had any problem with it either. Jesus was in the form of God and on an equality with God (Phil 2:6), and has all the fulness of the Godhead bodily (Col 2:9). Yet all that is said here could also be addressed to the Father. It is left to the reader to choose. Both are true, but which was in Paul's mind is difficult to say. Another difficulty for the translators is the term "wise," which is found in the Textus Receptus, but not in the Nestle/Aland. Therefore it has not been used in the ASV NAS ESV or NIV.

"*monos*,... alone, only, merely... referring to an action expressed by a verb" (Thayer, p. 418).

be honor and glory forever and ever. Amen.

Paul now offered great praise. The term "*honor*" comes from a term that describes the value someone places on something. When the price is high enough, it becomes priceless, and has great value. It then means honor or reverence.

"*time*... (fr. TIO, to estimate, honor,...) ... (a valuing, rating)... 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence..." (Thayer, p. 624; 5092).

To this Paul adds glory which was defined in 1:11 as "*magnificence, excellence, preeminence, dignity*" and "*majesty*." He cannot speak highly enough of the Great One who offered him such love, compassion and mercy. He concludes with the transliterated from the Hebrew directly into the Greek *amen*. This term was first introduced to the in the Law (Num 5:22; Deut 27:15-26). It was used whenever a statement needed to be confirmed as absolutely true. That is exactly how Paul used it here.

"*amen*,... 1. verbal adj. ...firm, metaph. faithful... 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, surely, of a truth, truly; so freq. in the discourses of Christ in Mt. Mk. and Lk.... b. at the close of a sentence; so it is, so be it, may it be fulfilled..." (Thayer, p. 32).

18 This charge I commit to you, son Timothy,

Paul began speaking of this charge in 1:3. He had exhorted Timothy to stay at Ephesus to charge others not to teach different doctrines. Now Paul summed up both the exhortation to Timothy and the charge he was to give to others not to teach a different doctrine. Thus the charge made it Timothy's responsibility to keep others from teaching different doctrines. Paul had spoken of the purpose of the charge (3-5), the folly of those who rejected the charge (6-11), and then his own gratitude to God for giving him the right to reveal that charge (12-17). He now returned to the charge itself again. This time he wishes to reaffirm to Timothy the great need to keep this charge by reminding him about the prophecies that had led the way to him. Paul used the verb in 1:3 and 1:5, and now uses the noun which means almost exactly the same thing.

"*paraggelia*... prop. announcement, a proclaiming or giving a message to; hence a charge, command, (of a military order... of instruction...)" (Thayer, p. 479; 3852)

This is a message given to another in the form of a command or charge. Like the command from the general that is passed down to the soldiers fighting on the front lines, Jesus has sent this message through Paul to men like Timothy. This term perfectly described Jesus last words to His apostles:

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Matt 28:18-20

They took the commands/charges Jesus had given and passed them on to others. Jesus did not want any other (*hetero*) of a different kind doctrines to be taught in His church. Paul now "committed this to Timothy. The term "commit" is defined:

"*paratithemi*... 1. to place beside, place near... or set before(one) in teaching Mid. to set forth (from one's self), to explain... 2. Mid. to place down (from one's self or for one's self) with any one, to deposit; to intrust, commit to one's charge,... a thing to be religiously kept and taught to other, I Tim 1:18; ... to commend one to another for protection, safety, etc., ... " (Thayer, p. 486; 3908)

Here it is used in the middle voice and means to give it as a deposit and thus entrust it to another. Paul was entrusting this charge to Timothy just like a banker might entrust a large sum of money to his friend. The charge of keeping the gospel pure must be committed to all faithful men.

And the things that you have heard from me among many witnesses, **commit** these to faithful men who will be able to teach others also. 2 Tim 2:2

according to the prophecies previously made concerning you,

The preposition "according to" ties the charge given to Timothy to the prophecies.

"*kata*,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... *as respects; with regard to; in reference to; so far as relates to; as concerning*;...c. *according to, agreeably to*; in reference to agreement or conformity to a standard, in various ways (aa) *according to anything as a standard, agreeably to*...(bb) *in proportion to, according to the measure of*..." (Thayer, p. 328; 2596)

The definition of *kata* should remind one of how the "=" sign operates in mathematics. Whenever one sees two numbers on one side of an equation and a single number on the other side with an "=" sign between them, one knows that both sides are equal. *Kata* works a lot like that. The charge equals the previously made prophecies that led the way to him. By keeping the charge, Timothy would be living up to the prophecies and thus fulfilling them.

Timothy needed to keep the charge in order to live up to the prophecies. The better Timothy kept this charge, the more fully he would live up to them.

Sadly, only Paul and Timothy knew of these prophecies. All we know is inferred by a careful reading of the book of Acts and some other statements made by Paul.

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. 2 He was well spoken of by the brethren who were at Lystra and Iconium. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. Acts 16:1-4

We learn from this verse that some of the brethren there had a very high opinion of Timothy. The prophecies could be fit in here, but there are no specifics. The letters to Timothy add only a small amount of additional information:

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1Tim. 4:14-16

In this passage we see a solemn occasion in which the eldership are present and lay their hands upon Timothy. There also, some prophecies are spoken of which Paul here says brought about the particular gift that Timothy had. Paul stated that he also was present at this time.

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. 2Tim. 1:4-6

Hence we can picture a large gathering of people in which all the elders of the church are present. Some prophet(or possibly Paul himself) has been given a revelation about Timothy which has prompted them to call him to them. They and Paul lay their hands upon him and Paul imparts a spiritual gift to him. He is then selected by Paul to help him in his work.

For whatever reason Paul and the Holy Spirit inspiring him, kept the nature of the prophecies a personal matter between himself and Timothy. We know they were favorable, we know that they had something to do with how effective Timothy would be as a Christian and a minister, and about how faithful he would be in the discharge of his duties. More we cannot say, but Timothy knew.

that by them you may wage the good warfare,

In using the preposition “that” Paul sought to bring timothy back to that prophecy one final time. It is defined:

“hina... a final conjunction denoting purpose and end: to the intent that; to the end that, in order that;...”
(Thayer, p. 302-304; 2443)

The purpose of the charge, and the purpose of the prophecy was that Timothy wage the good warfare. They gave him the necessary motivation to do what must be done regardless of the cost. This was the first allusion in this epistle of Paul’s recognition that there is much in the life of a Christian, and especially a preacher, that resembles the life of a soldier. One finds it also at the end of the Ephesians in the whole armor of God(Eph 6:11-17), and in Philippians when he called Epaphroditus his fellow soldier(2:25). It will also be seen later in the two letters to Timothy:

Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1 Tim. 6:12

You therefore must endure hardship as a good soldier of Jesus Christ. 4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. II Tim. 2:3-4

I have fought the good fight, I have finished the race, I have kept the faith. (II Tim. 4:7).

Jesus is the King of kings and the Lord of lords. His people are His servants, and in some cases they are called upon to fight for what they believe in. This was such a case. Timothy was called upon to wage warfare concerning this charge and its implementation in the congregation. It is within this charge that something truly worth fighting for is revealed. the terms “wage” and “warfare” are defined:

“strateuomai... to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander; to do military duty, be on active service, be a soldier; in the N. T. only in the mid. ... to fight... trop. of the conflicts of the apostolic office...” of passions that disquiet the soul...” (Thayer, p. 590; 4754)

“strateia... an expedition, campaign; military service, warfare:...” (Thayer, p. 590; 4752)

Hence Timothy is to use the prophecies and the keeping of the charge when the need arose to “make a military expedition” or to “be on active service” in His relationship to Jesus Christ. When the time to do battle with these false teachers, Timothy must be ready to wage a “campaign.”

19 having faith and a good conscience,

In the waging of the good warfare, two great possessions were needed. The term “having” emphasizes “possession.”

“echo... I. Transitively. 1. to have I. q. to hold; a. to have(hold) in the hand: ... d. to hold fast, keep... 2. to have I. q. to own, possess; ...” (Thayer, p. 265-268; 2192).

Since this is also a present active participle, it is an ever active possession. It must be continuously held at all times. In order to wage the good warfare, one must have full possession of the two qualities that were first mentioned as the end and goal of the charge.

But the end of the charge is love from a pure heart and a good conscience and a sincere faith. 6 For some men, straying from these things, have turned aside to fruitless discussion, 1Tim. 1:5-7

So the very end that the charge is to produce must be the present possession of Timothy and all other evangelist who seek to keep the same charge.

which some having rejected,

Just as those in verse 6 “*turned aside*” they also “*reject*” them. This word has the inherent meaning of “*thrust away,*” or “*repudiate.*”

“apothēomai... to thrust away, push away, repel... in the N. T. only in the Mid. ... to thrust away from one’s self, to drive away from one’s self, i. e. to repudiate, reject, refuse...” (Thayer, p. 70; 683)

Hence the word contains more than just a rejection. They not only do not accept or desire it, but they actively thrust it away and repel it. Though the gospel offered both of these things, they repudiated and refused it. Some people absolutely and actively despise sincere faith and a good conscience. These are the people Timothy is commanded to wage the good warfare against.

For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. Titus 1:10-12

concerning the faith have suffered shipwreck,

The term “concerning” is used when one seeks to draw a circle around someone to identify them.

“peri... prep., joined in the N. T. with the gen. and the acc. ... and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. circum, circa; around, about... I. with the GENITIVE it denotes that around which an act or state revolves; about, concerning, as touching, etc... (Thayer, p. 502; 4012)

Those who reject, cast away, and thrust from themselves the need for a sincere faith and good conscience have drawn this circle drawn around the faith they profess. Anyone who does this has shipwrecked their faith. All that is encompassed in the faith, from the doctrinal and moral teachings to the practical side of life, was ruined. The term “shipwrecked” is defined:

“nauageo... (fr. nauagos shipwrecked; and this fr. naus, and agnumi to break); to suffer shipwreck... (Thayer, p. 423; 3489)

To suffer a shipwreck is to destroy the ship. He makes the faith the ship. When they reject a sincere trust and commitment to that faith they have wrecked the ship(faith).

20 of whom are Hymenaeus and Alexander,

Paul offered two concrete examples who are known to him and Timothy, and possibly others at Ephesus. These were men who “*desired to teach the law*” though they in fact did not know what they were talking about. They had thrust from themselves a true faith and a good conscience and had ended up shipwrecking their faith.

whom I delivered to Satan that they may learn not to blaspheme.

The idea of delivering to Satan is to be understood in the context in which it is used in the New Testament. Standing alone, there is no end of speculation as to what it might be, but after reading I Corinthians 5, it is clear that Paul is speaking of church discipline leading to the breaking of fellowship.

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles-- that a man has his father’s wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. 3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. I Cor. 5:1-5

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person. 12 For what have I to do with judging those also who are outside? Do you not judge

those who are inside? 13 But those who are outside God judges. Therefore “put away from yourselves the evil person.” 1 Cor 5:11-13

Paul did the same thing to these two men for false teaching that he commanded the Corinthians to do for immorality. There it was for the destruction of his fleshly side that he might be saved, here it was to teach them not to blaspheme.

Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. 18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. Rom 16:17-19