

# ***1 Timothy***

***Stop False Teachers***

***Reconnect the Church with the Truth***

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MACEDONIA

THRACE

BLACK SEA

Berea

Thessalonica

Philippi

AEGEAN SEA

Troas

ASIA

Corinth

Athens

Ephesus

Antioch

PISIDIA

PAMPHY

PHRYGIA

LYCIA

Myra

Cnidus

Rhodes

CRETE

Salmone

Phoenix

Lasea

Fair Havens





ITALY

ADRIATIC SEA

MACEDONIA

Philippi

Thessalonica

Berea

Troas

AEGEAN SEA

ASIA

IONIAN SEA

ACHAIA

Athens

Ephesus

Corinth

PELOPONNESE

MEDITERRANEAN SEA

Achaia-Macedonia-Asia

CRETE

# ***Purpose of 1 Timothy***

- Stop false teachers (1:3-11)
  - Prophecy of false teachers from among the Ephesian elders (Acts 20:28-30)
    - The apparent problem: the church at Ephesus was being led astray by some of its own elders
      - The errorists were teachers (1:3, 7; 6:3)
      - Teaching is a task of elders (3:2; 5: 17)
      - Much of 1 Timothy deals with elders (3:1-8; 5:17-25)
      - Error and greed (3:1; 6:10—desire/longing; 3:3; 6:10—love of money; 3:6; 6:4—proud/conceited; 3:7; 6:9—snare)

# ***Purpose of 1 Timothy***

- Reconnect the church with the truth (3:14-16)
  - Paul mixes metaphors similar to Eph. 2:19-22
  - He begins with conduct (behavior) in God's household—how members of God's family (the church) should conduct themselves
    - This metaphor for “family” was previously implied (3:4-5)
  - Paul shifts the metaphor from household to building
    - “Pillar,” “foundation” and “of the living God” reveal the image of the church as God's temple
      - 1 Cor. 3:16-17; 2 Cor. 6:16; Eph. 2:21

# *Purpose of 1 Timothy*

- Just as the “living God” lived in the temple of Israel, God lives in his new temple, the church—therefore God's church is to be that “which upholds the truth and keeps it safe” (3:15, Jerusalem Bible)
- With these two images, family and temple, Paul gives a further statement of purpose for writing:
  - Concern for proper behavior of believers (opposite that of the false teachers' behavior)
  - The church is responsible for upholding/ supporting the truth and teaching it

# *Background*

- Timothy
  - “Honor to God;” “precious one of God”
    - A name perhaps suggested by his Jewish mother Eunice or his grandmother Lois and agreed to by his Greek father (Acts 16:1; 2 Tim. 1:5)
    - The name represents the hope and perhaps even a prayer that the child would become an “honor to God”
    - “Honor/Timothy” (1 Tim. 1:17-18)

# ***Background***

- God's will is for the father to be the spiritual leader of a family
  - If a father is not present or does not lead his family spiritually, a mother who serves God will not allow her children to be without spiritual guidance
  - Timothy's faithful mother Eunice was left with only one choice—to become the spiritual leader of her family (with the support of Lois) so that Timothy from childhood would know the holy Scriptures (2 Tim. 3:14-15)

# ***Background***

- Paul and Barnabas spread the gospel to Iconium, Lystra and Derbe (~AD 48; Acts 14), later identified as Timothy's home (Acts 16:1)
  - Located in the Roman province of Galatia in south-central Asia Minor
  - While Timothy is not mentioned until Paul's second evangelistic tour, Timothy was already a disciple (Acts 16:1) and **Paul's paternal language** suggests that Paul led Timothy to Christ (possibly during the first tour and Timothy stood out to Paul on the second tour)
    - 1 Cor. 4:15, 17; 1 Tim. 1:2; 2 Tim. 1:2

# *Background*

- About three years after his first visit, Paul decided to take Timothy with him on his travels (~AD 51)
  - Since Timothy had a Jewish mother, he would have been considered a Jew—so Paul circumcised him (Acts 16:3)
    - Failure to circumcise Timothy would have been viewed as apostasy among the Jews and would have effectively cut off Paul's mission as being “to the Jew first”
      - Rom. 1:16
      - Paul's policy of evangelism (1 Cor. 9:19-23)

# ***Background***

- Before Timothy left to go with Paul and Silas, the elders laid their hands on Timothy as a gesture of commendation (1 Tim. 4:14)
  - The elders did not have the ability to impart a miraculous gift, but the apostles did (Acts 8:18)
    - At the same time the elders laid their hands on Timothy in commendation, Timothy received a miraculous gift through the laying on of Paul's hands (2 Tim. 1:6)
- Timothy traveled with Paul and Silas to Philippi (Acts 16), to Thessalonica (Acts 17:1-9) and to Berea (Acts 17:10-14)

# ***Background***

- For Paul's safety, the brothers in Berea sent Paul to Athens but Silas and Timothy remained in Berea until Paul ordered them to come to him quickly, which they did (Acts 17:15)
  - When Paul, Silas and Timothy could no longer endure it, Paul (and perhaps Silas) were left in Athens alone and sent Timothy back to Thessalonica (1 Thess. 3:1-5)
    - Silas may have gone back to Macedonia (Acts 18:5) to strengthen the congregations
      - Paul left Athens and went to Corinth where Silas and Timothy rejoined him (Acts 18:5)

# ***Background***

- It appears that during their stay at Corinth, they co-authored the letters to the Thessalonians
- Paul and Silas completed their second evangelistic tour—going through Ephesus, Caesarea, Jerusalem (?) and returned to Antioch, ~AD 52 (Acts 18:18-22)
  - During the next two years Timothy may have returned to see his family
- ~AD 53/54 Timothy was again helping Paul, this time in Ephesus (Acts 19:22; 2 Tim. 1:18)

# ***Background***

- At one point during the three year stay in Ephesus (Acts 20:31), Paul sent Timothy back to help the congregation in Corinth (1 Cor. 4:17; 16:10)
- On another occasion Paul sent Timothy to Macedonia, perhaps to Philippi (Acts 19:22)
- After Pentecost (of AD 55; 1 Cor. 16:8), Paul left Ephesus and joined Timothy in Macedonia (Acts 20:1-2)—where they wrote 2 Corinthians (AD 56; 1:1; 2:13; 7:5)

# ***Background***

- Timothy then went again with Paul down to Greece (Corinth) for three months (Rom. 16:21; Acts 20:2-3)
- Timothy left Greece (Corinth) ahead of Paul on a trip back through Macedonia and waited for him at Troas where they shared the Lord's Supper together with the congregation in Troas (Acts 20:7)
  - From Troas Paul went to Jerusalem (Acts 21:17)—whether Timothy was with him or returned home or went to Ephesus is unknown

# ***Background***

- Four or five years later (~AD 62) Timothy was with Paul in his Roman imprisonment and wrote with Paul the letters to the Philippians, to the Colossians and to Philemon
  - Paul wanted to send Timothy to the congregation in Philippi to “be cheered up” with news about them (Phil. 2:**19-23**)
    - Whether the trip was made is unknown
- ~AD 63 Timothy was again in Ephesus (1 Tim. 1:3) where the error Timothy faced might be sickening and due to Timothy's health issues Paul gave a medical prescription (1 Tim. 5:23)

# ***Background***

- ~AD 65 Timothy was released from prison and the writer of Hebrews hoped to see him (Heb. 13:23)
- ~AD 67 Timothy was still in Ephesus while Paul was on death row in a prison in Rome
  - Paul wanted his “beloved child” (2 Tim. 1:2) to make the long trip from Ephesus to Rome to visit him (2 Tim. 4:9-10)
    - Along the way Paul wanted Timothy to stop at Troas to retrieve some scrolls and “especially the parchments” (2 Tim. 4:13), indicating that Paul, though inspired, wanted to study the Scriptures

# *Background*

- Paul's death sentence was set for ~the spring of 68 and the cold winter was coming
- Paul wanted Timothy to bring the *phailones*, a thick coat with a hood, that Paul had left in Troas with Carpus (2 Tim. 4:13)
  - Paul urged Timothy, “Do your best to come to me soon” (2 Tim. 4:9) and “Do your best to come before winter” (2 Tim. 4:21)

# *Key Words & Phrases*

- **Faith/faithful/trustworthy** (root: *pistos*, 28 times)
  - faithful(ness), trustworthy, reliable, believing
  - 1:2, 4-5, 12, 14-15, 19; 2:7, 15; 3:1, 9, 11, 13; 4:1, 3, 6, 9-10, 12; 5:8, 12, 16; 6:2, 10-12, 21
- **Teach/teacher/teaching/doctrine** (root: *didasko*, 16 times)
  - to teach, instruct, to provide information in a manner intended to produce understanding, either in a formal or informal setting
  - 1:3, 7, 10; 2:7, 12; 3:2; 4:1, 6, 11, 13, 16; 5:17; 6:1-3

# *Key Words & Phrases*

- **Good** (*kalos*, 16 times; *agathos*, 4 times)
  - 1:5, 8, 18-19; 2:3, 10; 3:1, 7, 13; 4:4, **6**; **5:10**, 25; **6:12-13**, 18-19
- **Godliness** (8 times)
  - Piety, devotion, reverence, religion
  - 2:2; 3:16; 4:7-8; 6:3, 5-6, 11

# ***Everywhere “Timothy” Occurs***

- 24 times
  - Acts 16:1; 17:14-15; 18:5; 19:22; 20:4
  - Rom. 16:21
  - 1 Cor. 4:17; 16:10; 2 Cor. 1:1, 19
  - Phil. 1:1; 2:19
  - Col. 1:1
  - 1 Thess. 1:1; 3:2, 6; 2 Thess. 1:1
  - 1 Tim. 1:2, 18; 6:20; 2 Tim. 1:2
  - Philem. 1
  - Heb. 13:23

# *Verses to Remember*

- 1:3, 12, 15
- 2:4-6, 8-12
  - vv. 11, 12—“quietness”
    - Acts 22:2; 2 Thess. 3:12
  - (v. 12, “not to domineer”)
- 3:14-16
- 4:1-6, 8, 15-16
- 5:18 (Deut. 25:4; Lk. 10:7)
- 6:6-10, 12, 17-21

# ***Memory Verse Review*** ***(Ephesians—2 Thessalonians)***

- Eph. 4:4-6—“There is...”
- Phil. 1:27—“Only let...”
- Col. 1:18a—“He is...”
- 1 Thess. 1:8—“For from you...”
- 2 Thess. 3:1—“Finally, brothers...”

# ***Memory Verse for 1 Timothy***

3:14-15

“These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth”