

First Timothy 1:1-6

First Timothy 1:1 – Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,

3972 [e]	652 [e]	5547 [e]	2424 [e]	2596 [e]	2003 [e]	2316 [e]	4990 [e]	1473 [e]	2532 [e]
Paulos	apostolos	Christou	Iēsou	kat'	epitagēn	Theou	Sōtēros	hēmōn	kai
1 Παῦλος	, ἀπόστολος	Χριστοῦ	Ἰησοῦ	κατ'	ἐπιταγὴν	Θεοῦ	Σωτῆρος	ἡμῶν	, καὶ
Paul	an apostle	of Christ	Jesus	according to	[the] command	of God	[the] Savior	of us	and
N-NMS	N-NMS	N-GMS	N-GMS	Prep	N-AFS	N-GMS	N-GMS	PPro-G1P	Conj

5547 [e]	2424 [e]	3588 [e]	1680 [e]	1473 [e]
Christou	Iēsou	tēs	elpidos	hēmōn
Χριστοῦ	Ἰησοῦ	, τῆς	ἐλπίδος	ἡμῶν
of Christ	Jesus	the	hope	of us
N-GMS	N-GMS	Art-GFS	N-GFS	PPro-G1P

1. As was the custom of the culture Paul lived in all of Paul's 13 epistles begin first identifying the author with his name in Greek - Παῦλος – Paulos – Paul
2. Letter opens with Paul's distinctive reference to his apostolic appointment
 - a. "An apostle" – *Apostolos* – literally means "one sent on a mission"
 - i. Only in four of Paul's letters does he not identify himself to the reader as an apostle:
 1. Philippians
 2. First Thessalonians
 3. Second Thessalonians
 4. Philemon
 - b. This is not to glorify the man Paul, but to identify that he is writing as "one sent on a mission" by Christ Jesus, according to the command of God our Savior
 - i. Paul is not stating his authority to convince Timothy
 - ii. Paul is stating his authority in written form as credentials for Timothy to act as Paul's representative. It is for others in the church of Ephesus to hear and understand who put Timothy there.
 - c. The purpose is to focus on the message!
 - i. The message that Paul brings in his ministry (and, now in this letter) is a deposit
 - ii. The message is genuine
 - iii. In this letter "apostle" and his message are in stark contrast to the fabricated fables of the false teachers.
3. Since the false teachers were attacking the person of Jesus, the Christ, the Godhead and the savior every time any of these are mentioned in this book (and, the book to Titus) it appears Paul has surrounded them with theological overtones for instructional and polemic purposes.
 - a. Five times "God our Savior" occurs in 1 Timothy and Titus, but nowhere else in Paul's writings. So, it appears the issue of "God our Savior" who is also connected with Jesus and Christ in these verses was an issue that needed reinforced:
 - i. 1 Timothy 1:1
 - ii. 1 Timothy 2:3 – "This is good, and it is pleasing in the sight of God our Savior"

- iii. Titus 1:3 – “...at the proper time manifested in his word[c] through the preaching with which I have been entrusted by the command of God our Savior.”
 - iv. Titus 2:10 – “showing all good faith, so that in everything they may adorn the doctrine of God our Savior.”
 - v. Titus 3:4 – “But when the goodness and loving kindness of God our Savior appeared.”
 - vi. Jude also uses the phrase in Jude 25 – “To the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.”
- b. It may also be possible that after having just spent 2 years in Rome under house arrest listening to Emperor Nero be referred to as was popular at that time, “Nero Savior of the world”, that Paul was celebrating the fact that God who had sent Jesus, was the Savior, and not some man.
4. A Ephesian text called “**Ephesiaca**” /eh-phe-see-aa-ca/ written by Xenophon of Ephesus is a story written around 50 AD (latest 170 AD) about a young 14 year old Anthia /an-thee-a/ and a 16 year old young man Habrocomes. They fall in love during a procession of Artemis and a long story of adventure and faithfulness begins. The instructive part for the book of Ephesians is how the young woman Anthia and all women were raised, how they dressed and their dedication to Artemis. This information provides direct insight to the culture and the women Paul was writing to Timothy about. (This ancient text was one of the sources for Shakespeare’s “Romeo and Juliet”).
- a. The climax of **Ephesiaca** proclaims that salvation has come from Artemis and Isis, who are exalted as “savior” (1.6.2; 5.13.4). This is in contrast to 1 Timothy 1:1; 2:3; 4:10.
 - b. In 1:7 these certain men who are false teachers “desire to be teachers of the Law”
 - i. The word “teachers of the Law” is *nomodidaskaloi* used by Paul
 - ii. In **Ephesiaca** and this world of 62 AD in Ephesus *nomodidaskaloi* referred to a tutor or teacher or cultic laws
 - 1. Plutarch in Marcus Cato 20;4 uses the term to refer to instructions linked to cultic laws.
 - c. Ancient myths may refer to the Artemis myth celebrated with the procession led by prominent citizens in the opening scene of **Ephesiaca**
 - i. The Gaius Vibius Salutaris inscription features the genealogical roots of the procession participants that dated back to the origins of the city
 - ii. Strabo says that these genealogies went back for centuries
 - iii. **Ephesiaca** reveals the financial distributions that were assured to those who propagate the Artemis myth
 - iv. So here is evidence linking the Artemis myth with rich leaders who traced their genealogies back to the founding of the city

(Source:

“Wealth in Ancient Ephesus and the First Letter to Timothy: Fresh Insights from Ephesiaca by Xenophon of Ephesus”

written by Gary G. Hoag. Winona Lake, Indiana, Eisenbrauns, 2015)

1:2 – To Timothy, my true child in the faith:

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

5095 [e]	1103 [e]	5043 [e]	1722 [e]	4102 [e]	5485 [e]	1656 [e]	1515 [e]	575 [e]	2316 [e]	3962 [e]
Timotheō	gnēsio	tekno	en	pistei	Charis	eleos	eirēnē	apo	Theou	patros
2 Τιμοθέω ,	γνησίω	τέκνω	ἐν	πίστει	: Χάρις ,	ἔλεος ,	εἰρήνη	ἀπὸ	Θεοῦ	πατρὸς ,
To Timothy	[my] true	child	in	[the] faith	Grace	mercy	[and] peace	from	God	[the] Father
N-DMS	Adj-DNS	N-DNS	Prep	N-DFS	N-NFS	N-NNS	N-NFS	Prep	N-GMS	N-GMS

2532 [e]	5547 [e]	2424 [e]	3588 [e]	2962 [e]	1473 [e]
kai	Christou	Iesou	tou	kyriou	hemōn
καὶ	Χριστοῦ	Ἰησοῦ	, τοῦ	κυρίου	ἡμῶν .
and	Christ	Jesus	the	Lord	of us
Conj	N-GMS	N-GMS	Art-GMS	N-GMS	PPro-G1P

5. “true child” – *gnesio tekno* –
 - a. *Gnesio* means “lawfully begotten”, genuine”
 - i. Refers to natural child
 - ii. Philo, the Alexandrian Jewish writer uses this same Greek word to describe how Pharaoh’s daughter regarded Moses,
 1. “as though her *gnesio* son”
 2. “as though her ‘natural, lawfully begotten, genuine’ son.”
 - b. *Tekno* means “a child” (either male or female)
 - i. A true child would inherit the father’s estate
 - ii. With Timothy’s appointment to Ephesus he is in this sense an heir of Paul’s work in Ephesus
 - c. Paul used a similar title and description just a few months earlier when he had written the Philippian church from Rome while under house arrest:

“You know Timothy’s proven worth, how as a son with a father he has served with me in the gospel.” (Philippians 2:22)
6. “in the faith”
 - a. Timothy is Paul’s true, natural son in the Christian faith.
 - b. Paul is the one who led Timothy to Christ and taught him the Christian faith
 - c. This is again, as through out this book, seen in contrast to the false teachers and their fabricated teaching.
 - d. Timothy naturally knows what “the faith” is and will be able to identify the imitation
7. Timothy as the “true child” of the Apostle is also seen here as the heir of the mission the Apostle Paul was sent on. Timothy is being set up with authority with these opening verses.

1:3 – As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine,

2531 [e]	3870 [e]	4771 [e]	4357 [e]	1722 [e]	2181 [e]	4198 [e]	1519 [e]
Kathōs	parekalesa	se	prosmeinai	en	Ephesō	poreuomenos	eis
3	Καθὼς	παρεκάλεσά	σε	προσμεῖναι	ἐν	Ἐφέσῳ	, πορευόμενος εἰς
Just as	I urged	you	to remain	in	Ephesus	[when] I was going to	
Adv	V-AIA-1S	PPro-A2S	V-ANA	Prep	N-DFS	V-PPMP-NMS	Prep

3109 [e]	2443 [e]	3853 [e]	5100 [e]	3361 [e]	2085 [e]
Makedonian	hina	<u>parangeilēs</u>	tisin	mē	heterodidaskalein
Μακεδονίαν	, ἵνα	παραγγείλῃς	τισὶν	μὴ	ἑτεροδιδασκαλεῖν
Macedonia	so that	you might warn	certain men	not	to teach other doctrines
N-AFS	Conj	V-ASA-2S	IPro-DMP	Adv	V-PNA

1. It is likely Paul is writing this letter back to Timothy in Ephesus from Macedonia (Phillippi, Thessalonica, Berea)
 - a. Via Egnatia (The Egnatian Way) ran through Philippi and Thessalonica on its way to the Adriatic Sea.
 - b. It is possible Paul followed this road to the Adriatic Sea and then sailed south along the coast to Nicopolis where he would spend the winter if this letter correlates with Paul's letter to Titus:

"When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there."
(Titus 3:12)
2. According to history and inscriptions found in ancient documents and inscriptions in the city Ephesus was becoming:
 - a. "the chief and greatest Mother-City of Asia"
 - b. "the largest emporium in Asia this side of the Taurus" (Strabo)



1:4 – nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.

3366 [e]	4337 [e]	3454 [e]	2532 [e]	1076 [e]	562 [e]	3748 [e]	2214 [e]
mēde	prosechein	mythois	kai	genealogiais	aperantois	haitines	ekzētēseis
4 μηδὲ	προσέχειν	μύθοις	καὶ	γενεαλογίαις	ἀπεράντοις	, αἵτινες	ἐκζητήσεις
nor	to give heed	to myths	and	genealogies	endless	which	speculations
Conj	V-PNA	N-DMP	Conj	N-DFP	Adj-DFP	RelPro-NFP	N-AFP

3930 [e]	3123 [e]	2228 [e]	3622 [e]	2316 [e]	3588 [e]	1722 [e]	4102 [e]
parechousin	mallon	ē	oikonomian	Theou	tēn	en	pistei
παρέχουσιν	, μᾶλλον	ἢ	οἰκονομίαν	Θεοῦ	, τὴν	ἐν	πίστει .
bring	rather	than	stewardship	of God	which [is]	in	faith
V-PIA-3P	Adv	Conj	N-AFS	N-GMS	Art-AFS	Prep	N-DFS

1. “Devote” – *prosechein* – “to hold to”, “turn to”, “attend to” and refers to things you are devoted to and prioritize for your worldview, life philosophy or religion (which are all three synonyms in their application to the function of the human soul.)
2. “Myths” – *mythois* – “a speech”, “a story”, “a fable” and refers to an idle tale, a fable or a fanciful, untrue story.
 - a. It is a false account, yet poses to be the truth
 - b. It is a fabrication or fable that subverts or replaces the actual truth.
 - c. Used again in:
 - i. 1 Timothy 4:7 – “Have nothing to do with irreverent, silly **myths**. Rather train yourself for godliness.”
 - ii. 2 Timothy 4:4 – “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into **myths**.”
 - iii. Titus 1:14 – “This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not devoting themselves to Jewish **myths** and the commands of people who turn away from the truth.”
 - iv. 2 Peter 1:16 – “For we did not follow cleverly devised **myths** when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.”
 - d. These myths could be:
 - i. Jewish myths or fabricated accounts and speculation created out of allegorizing Old Testament stories and Jewish genealogy records.
 1. In 117 Ignatius wrote a letter to the Magnesia church about 15 miles south of Ephesus and warned them about those teaching and living in “heterodoxies and ancient myths...according to Judaism”
 - ii. Gnostic teaching
 - iii. Hellenistic mystery religions
 - iv. Pagan literature of this time developed teaching and philosophy from storytellers and their myths.

1. Within a 100 years of Paul the historian Polybius contrasted his account of history with these storytellers of “*matters concerning genealogies and myths*”
2. Polybius also said, “*The genealogical side appeals to those who are found of a story, and the account of colonies, the foundation of cities, and their ties of kindred, such as we find, for instance, in Ephorus (who wrote 405-330 BC) attracts the curious and lovers of obscure lore.*”
3. “Endless Genealogies” – *genealogiais aperantois* –
4. “Speculations” – *ekzeteseis* – “a search”, “questioning” and is used to refer to questioning and debating and controversy.
 - a. Here it is meaningless, empty
 - b. Here it is causing division and strife and the incompleteness of the goal
 - c. Notice the Greek word is plural.
5. “Stewardship” – *oikonomian* –
 - a. This word refers to the management of a household and the provisions necessary for the household
 - b. This word refers to the responsibility of the manager of the household.
 - c. Timothy is the official steward of God’s household in Ephesus under apostolic authority.
 - i. Paul was sent with official capacity
 - ii. Now, Timothy is sent with that same authority and responsibility

1:5 – The aim of our charge is love that issues from a pure heart and a sincere faith.

3588 [e]	1161 [e]	5056 [e]	3588 [e]	3852 [e]	1510 [e]	26 [e]	1537 [e]	2513 [e]	2588 [e]	2532 [e]
To	de	telos	tēs	parangelias	estin	agapē	ek	katharas	kardias	kai
5 Τὸ	δὲ	τέλος	τῆς	παραγγελίας	ἐστὶν	ἀγάπη	ἐκ	καθαρᾶς	καρδίας	καὶ
-	And	the goal	of [our]	instruction	is	love	out of	a pure	heart	and
Art-NNS	Conj	N-NNS	Art-GFS	N-GFS	V-PIA-3S	N-NFS	Prep	Adj-GFS	N-GFS	Conj

4893 [e]	18 [e]	2532 [e]	4102 [e]	505 [e]
syneidēseōs	agathēs	kai	pisteōs	anypokritou
συνειδήσεως	ἀγαθῆς	καὶ	πίστεως	ἀνυποκρίτου ,
a conscience	good	and	a faith	sincere
N-GFS	Adj-GFS	Conj	N-GFS	Adj-GFS

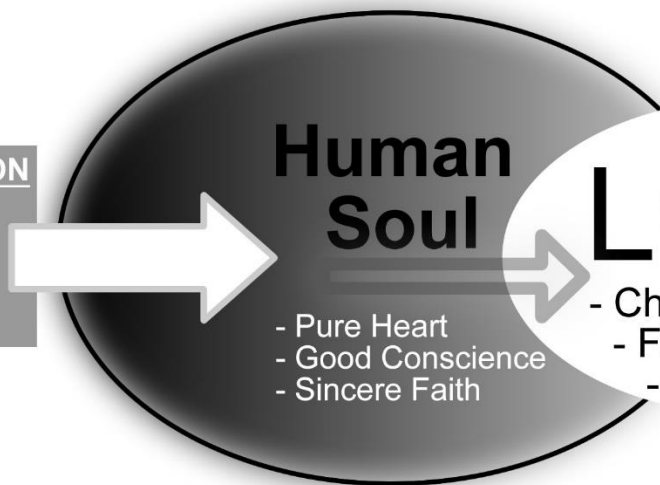
1. “The aim” or “the goal” is from *telos* which means “the end”
 - a. Paul has set the goal for Timothy in Ephesus:
 - i. Oppose the false teachers, myths and endless genealogies just mentioned
2. “charge” or “instruction” is from *parangelias* means exactly that – “an instruction” or “a command”
 - a. This is a “fully authorized command”
 - b. At the least this refers to the previous command in 1:3 – “*charge certain persons not to teach any different doctrine.*”
 - i. 1:3 – *paraggello* – “to transmit a message”, “to order”. Originally a military term of passing on a watchword or passing on a command.

1. *para* – “from close-beside
2. *aggelo* – “inform”
- ii. 1:5 – *parangelias* – “an instruction” or “a command”
 1. *para* (from close-beside”) and *angelias* (“something announced”)
 2. Meaning “something announced from close-beside” which makes it “a fully authorized command”
- c. But, it could refer to the whole council of healthy doctrine and biblical teaching as in 1 Thessalonians 4:2-3 –
 “For you know what instructions (*parangelias*) we gave you through the Lord Jesus. For this is the will of God, your sanctification.”
3. The goal of this “charge”, “instruction” or “healthy teaching” is “love”, but this will come “from” or “out of” (*ek*) these three characteristics of the human sou that has been transformed by the Word of God
 - a. Pure Heart - καθαρᾶς καρδίας – *katharas kardias* – “pure heart –
 - i. Psalm 51:10, David wrote,
 “Create in me a clean heart, O God, and renew a right spirit within me.”
 - ii. This refers to the inner most motives of the inner man. Good doctrine will provide clear direction and pure motives.
 - b. Good Conscience – συνειδήσεως ἀγαθῆς – *syneideseos agathes* – “a conscience good” –
 - i. Ability to discern right from wrong
 - ii. Not weighed down and confused by guilt
 - iii. A good conscience then helps you to stay focused on God’s will and way
 - iv. In this case a good conscience contributes to the ability to discern proper teaching, and thus, allow you to continue to advance in spiritual growth.

"Charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith." - First Timothy 1:3-4

~~DIFFERENT DOCTRINE~~
~~SPECULATION~~

GOD'S ADMINISTRATION
 Healthy Doctrine ●
 Good Teaching ●
 TRUTH ●



~~MYTHS~~
~~ENDLESS GENEALOGIES~~

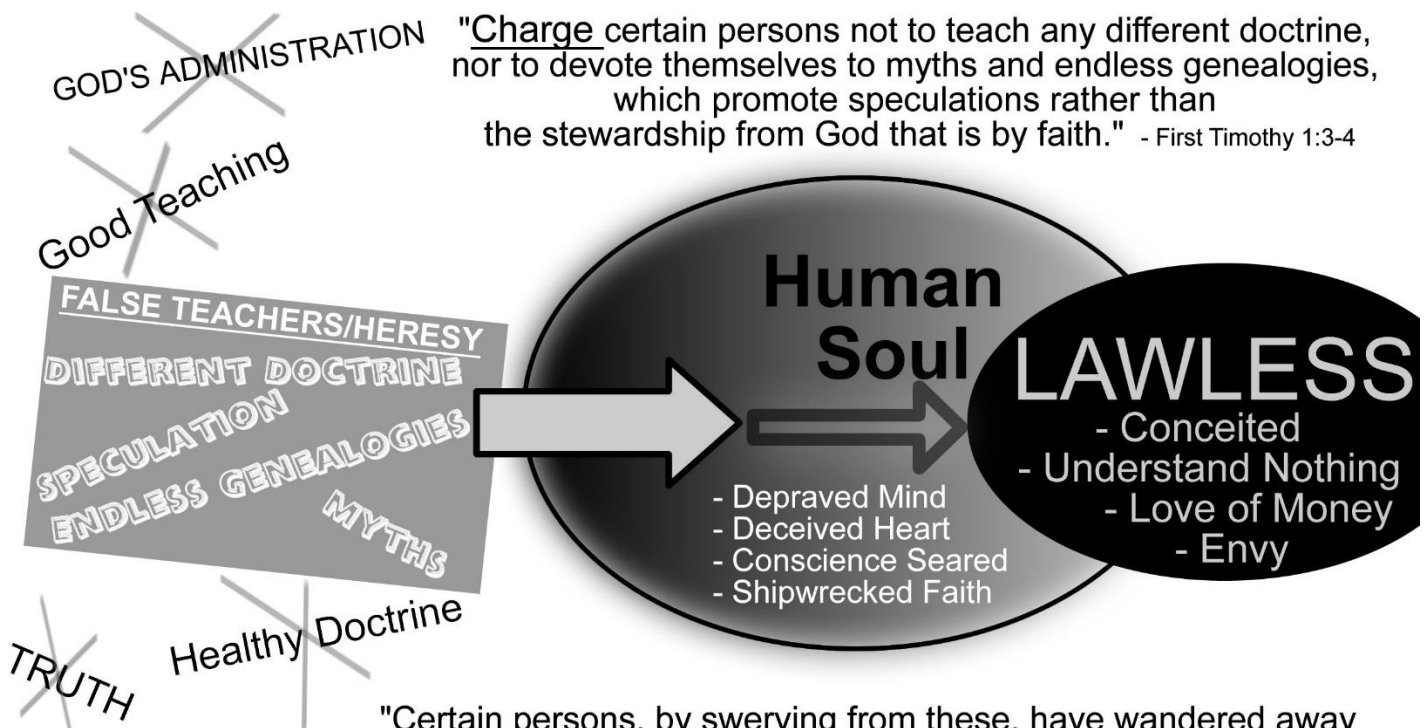
"The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith." - First Timothy 1:5

- c. Sincere Faith – πίστεως ἀνυποκριτίου – *anypokritou pisteos* – “a faith sincere” –
- Anypokritos* – means “unhypocritical”, “unfeigned”
 - Faith without hypocrisy; not fake; not false; Genuine faith.

1:6 – Certain persons, by swerving from these, have wandered away into vain discussion

3739 [e]	5100 [e]	795 [e]	1624 [e]	1519 [e]	3150 [e]
<i>hōn</i>	<i>tines</i>	<i>astochēsantes</i>	<i>exetrapēsan</i>	<i>eis</i>	<i>mataiologian</i>
6 ὧν	τινες ,	ἀστοχήσαντες ,	ἐξετράπησαν	εἰς	ματαιολογίαν ,
from which	some	having missed the mark	have turned aside	to	meaningless discourse
RelPro-GFP	IPro-NMP	V-APA-NMP	V-AIP-3P	Prep	N-AFS

"Charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith." - First Timothy 1:3-4



"Certain persons, by swerving from these, have wandered away into vain discussion, desiring to be teachers of the law, without understanding." - First Timothy 1:6-7