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By Dan Maines

1 Timothy 1

1 Timothy 1:1-2

Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope, to Timothy, my true son in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

† Paul begins with his apostolic authority, reminding Timothy that his mission is by divine command.

† He calls Timothy his true son in the faith, showing their

spiritual father-son relationship.

† Early church fathers, like Irenaeus (Against Heresies 3.3.4), spoke of apostolic succession, where men like Timothy carried on the apostolic teaching.

1 Timothy 1:3-4

Just as I urged you upon my departure for Macedonia, to remain on at Ephesus so that you would instruct certain people not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to useless speculation rather than advance the plan of God, which is by faith, so I urge you now.

† Timothy's task was to oppose false teaching in Ephesus.

† Myths and genealogies likely came from Judaizers or early Gnostic tendencies.

† Josephus (Antiquities 12.1.1) records Jewish fascination with genealogies, which Paul condemns here as distractions.

1 Timothy 1:5

But the goal of our instruction is love from a pure heart, from a good conscience, and from a sincere faith.

† True teaching produces love, not speculation.

† Love is rooted in purity, good conscience, and genuine faith.

1 Timothy 1:6-7

Some people have strayed from these things and have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

† False teachers desired authority but lacked knowledge.

† Paul exposes their pride and ignorance.

† Philo (On the Migration of Abraham 89) warned about those who sought honor through misusing the Law.

1 Timothy 1:8-11

But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and worldly, for those who kill their fathers or mothers, for murderers, for the sexually immoral, for homosexuals, for slave traders, for liars, for perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.

† The Law is not for the righteous but for sinners, to expose their guilt.

† The gospel fulfills what the Law pointed toward, bringing freedom in Christ.

† Paul's list mirrors both Mosaic prohibitions and Roman vices, condemning both Jewish and Gentile sins.

1 Timothy 1:12-14

I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, even though I was previously a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief, and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.

† Paul recounts his transformation from persecutor to apostle as proof of God's grace.

† His past highlights the surpassing abundance of Christ's mercy.

† Clement of Rome (1 Clement 5) praised Paul's endurance, linking his past sins with his later faithfulness.

1 Timothy 1:15-16

It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom

I am foremost. Yet for this reason I found mercy, so that in me as the foremost sinner Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.

† Paul declares the core gospel: Christ came to save sinners.

† His life is a living testimony of mercy and patience.

† Augustine (Confessions 8.12) saw Paul's example as proof that no sinner is beyond grace.

1 Timothy 1:17

Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

† Paul erupts into doxology, praising God's eternal reign.

† This confession echoes Jewish prayers but exalts Christ's reign.

1 Timothy 1:18-19

This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

† Timothy is to fight faithfully, armed with prophecy, faith, and conscience.

† Rejecting these leads to spiritual shipwreck.

† The Dead Sea Scrolls (1QS 3.13-15) used the imagery of light versus darkness, similar to Paul's fight of faith.

1 Timothy 1:20

Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

† Paul names false teachers, showing the seriousness of their sin.

† "Handed over to Satan" means exclusion from the church for discipline.

† Early church fathers, like Tertullian (On Modesty 13), saw this as church discipline to lead to repentance.

How it applies to us today

† 1 Timothy 1 reminds us that the gospel is about transformation, not empty speculation.

† True teaching produces love, faith, and good conscience.

† False teachers still seek to distract the church with myths and pride, but the gospel focuses us on Christ who saves sinners.

† Like Timothy, we are called to fight the good fight with faith, conscience, and courage.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Irenaeus, Against Heresies 3.3.4 - apostolic succession

† Josephus, Antiquities 12.1.1 - Jewish fascination with genealogies

† Philo, On the Migration of Abraham 89 - misuse of the Law

† Clement of Rome, 1 Clement 5 - Paul's endurance

† Augustine, Confessions 8.12 - Paul's example of grace

† Dead Sea Scrolls, 1QS 3.13-15 - light and darkness imagery

† Tertullian, On Modesty 13 - church discipline

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