

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

1 Timothy 1.

(2013)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

1 Timothy 1.

Topics.

- Myths and endless genealogies.
- A pure heart, a good conscience and a sincere faith.
- Wandering into vain discussion.
- Paul the foremost of sinners.
- To the King of ages, immortal, invisible, the only God
- The prophecies made about Timothy.
- Hymenaeus and Alexander made shipwreck of their faith.
- Hymenaeus and Alexander are handed over to satan.

INTRODUCTION: first Timothy is one of three pastoral letters (including second Timothy and Titus) that the aging apostle Paul sent to those who would continue his work. Timothy was, in every way, Paul's spiritual son, young but gifted, Timothy had been assigned to lead the church at Ephesus—a church needing order in worship as well as doctrinal correction, plagued as it was by false teachers. Paul counsels Timothy on church leadership, proper worship, and detailed qualifications for elders and deacons advice on confronting false teaching and how to treat various individuals within a congregation. He charges Timothy to live a life beyond reproach, giving believers a standard to emulate. Paul's letter was most likely written about A.D. 62–64.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Paul's greetings to Timothy Paul's True Child in the Faith

1 Timothy 1:1-3 ----- ¹Paul, an apostle of Christ Jesus by command of God our Saviour and of Christ Jesus our hope, ²To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. ³As I urged you when I was going to Macedonia, remain at Ephesus that you may charge certain persons not to teach any different doctrine,

Ephesus: a city of Asia Minor

Macedonia: a region of Greece in south Eastern Europe the Macedonians sent contributions to the poor in Jerusalem

The words, "God our Saviour and of Christ Jesus our hope" (v1) refer to God the Father being the Saviour in the sense that he planned and purposed in his eternal mind that salvation would be in his Son from the foundation of the world. Christ is our hope and Saviour in that he is the one God the Father's plan of salvation works through so in this sense both God the Father and Christ the Son are the Saviour of mankind. The hope spoken of is not called hope because it might or might not happen, it is called hope because it is unseen and yet to happen but the hope itself is guaranteed to come to pass because it is based on God's promise and he cannot lie.

Paul wrote, "In hope of eternal life, which God, who never lies, promised before the ages began (Titus 1:2).

The words, "A different doctrine" (v3) primarily refers to the Gospel of the Lord Jesus Christ that leads to salvation and eternal life.

The Gospel begins with the universal law of Sin and Death which states, "The wages of sin is death" (Rom 6:23) meaning whoever sins is already judged and condemned to death and since not one of us is without sin we all stand guilty before this universal Law.

Whereas the Good News of the Gospel states that all who trust in Christ have been granted the free gift of God which is, "Eternal life in the Lord Jesus Christ" (Rom 6:23), because, "The law of the Spirit of life has set them free in Christ Jesus from the law of sin and death" (Rom 8:2). Thus the Gospel states that the universal law of Sin and Death has no power over those who believe in Christ and faithfully follow him they like Christ will be raised to eternal life and everlasting glory.

The focus of the Gospel is salvation from eternal death to eternal life by faith and grace, it, is about believing in the death and resurrection of the Lord Jesus Christ and recognising that we all fall short of God's Glory and absolute Holiness. It is about repentance, baptism and abiding in the faith. Throughout the entire history of mankind there has only been one man who has ever been able to attain to God's perfect standard. The Gospel is about recognising this reality, repenting before God and accepting His foreordained plan of salvation. The Gospel is about trusting in the Lord Jesus Christ for one's own righteousness, looking forward to his return and being raised to eternal glory.

The majestic Good News of the Gospel states that whoever comes to God through repentance and faith in His Son the Lord Jesus Christ is not only approved of and accepted by God the Father but all their sins are forgiven, not because they are deserving of it, by any self-effort or religious good works, but because through faith in Christ righteousness is imputed from God to them as a pure and free gift, but this is not the end of the Gospel since God's promise also states that the faithful in Christ will be resurrected to eternal glory and everlasting life. Can there be any better news than this? Thus the reason it is called the, Good News of the Gospel.

Consider for a moment: if our world's top scientist and medical practitioners could invent a pill that would give people eternal life, the billionaires of this world would write out a cheque no matter what the cost to buy them for their family and friends, and almost all people of the world would sell everything they had to purchase one. This is the high value Paul placed on the Gospel of the Lord Jesus Christ. To Paul and the faithful brothers and sisters who supported him there was nothing in this world more valuable for any man or woman to possess than the gift of eternal life.

How sad it is that in some modern churches today this high value of eternal life has been lost and replaced by a Gospel that focuses on a blessed, prosperous and successful life now in this mortal and corrupt world and messages that appeal to self, ego and pride. Especially when one considers what it cost God the Father and the high price his Son paid to purchase this gift of eternal life for all who would humbly accept by faith the Good News of the Gospel of the Lord Jesus Christ.

Timothy, my True Child in the Faith.

Paul had no children of his own so his affectionate words, "To Timothy, my true child in the faith" (v2) refers to Paul embracing Timothy as a spiritual son and regarding and treating him with the affection of a father. It is in this sense Timothy was Paul's true child in the faith (Paul had this same feeling toward Titus) (Titus 1:4). Though Timothy was not a son to Paul by natural descent, he was in a spiritual sense, by his faith in Christ even though Paul was not the instrument of Timothy's conversion since Timothy was a converted person and disciple of Christ when Paul first met him (Acts 16:1).

Following are three good reasons why Paul would call Timothy his son: -

1. Because of his age, being a young man.
2. Because of his affection for him.
3. Because he was instructed more largely by Paul into the Gospel of Christ and as a son with a father served with him in the ministry of the Lord.

The King James Bible says, "To Timothy, my dearly beloved son" while other versions have, "Unto Timothy my own son in the faith" thus words, "Timothy, my true child in the faith" could be rendered, "A genuine son in the faith," in contrast to others who had made shipwreck of their faith (v19).

Grace and mercy: Paul often begins his letters to brothers and sisters in Christ with, "Grace and mercy from God the Father and Christ Jesus our Lord be with you" (v2) this greeting applies to you and me and everyone else who is devoted to Christ. Now the beauty comes when we look at the meanings of the word grace and mercy because everything each word contains reveals God's heart and eternal mindset toward those who are in Christ.

Here is the awe-inspiring glory and humbling blessing of God's eternal mind toward you and me and toward all our brothers and sisters in Christ grace not only embraces, kindness, favour, charity, help, assistance, tolerance, sympathy, understanding, leniency, amnesty, pardon, acquittal, exoneration, compassion, generosity goodwill but it also means to released, unshackled and set free.

Mercy embraces, compassion, forgiveness, kindness, sympathy, understanding, relief, generosity, leniency, tolerance, goodwill and blessing this is God's majestic and eternal mind toward all who love his Son. Who cannot be overwhelmed and humbled by such love from a God who is pure light? Is it any wonder that the Bible refers to God as a heavenly Father?

Myths and Endless Genealogies.

1 Timothy 1:4-5 -----⁴nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. ⁵The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

Myths: carry the idea of tuition that is a fiction, a tale or a fable.

Though it maybe interesting to study and work out genealogies especially of the great prophets it should always be kept in mind that knowing them and other similar things has no importance in regards to being saved to eternal life and should never become topics of dispute, division or argument since knowing them counts for nothing before God in regards to eternal life and what pleases God's eternal heart.

Another great principal we learn from what Paul is saying in these verses is to mentally ask ourselves the question, "Is this discussion important to being saved to eternal life or simply man's reasoning and speculations. No-one has to be walking Bible encyclopaedia to be saved to eternal life since God in his eternal wisdom has made salvation very simple by placing all the promises of eternal life in his Son. The Good News of the Gospel states that whoever has Christ not only becomes a brother and sister of the Lord but an adopted child of God and as in any natural family they become an heir of all God's promises to Abraham and heir to eternal life.

I come in the Volume of the Book.

Jesus himself said to religious Jews who believed in God, read the Old Testament Scriptures daily and held fast to keeping every religious rite, law and tradition: -

- You do not have his word abiding in you, for you do not believe the one whom he has sent. You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life (John 5:38-40)

These words of Jesus clearly show that the purpose of the Scriptures is to bring us to Christ.

David in prayer and in faith echoing Christ wrote: -

- Blessed are those who put their trust in the LORD and make the Lord their trust (v3-4)

Then speaking of himself, but echoing Christ said: -

- Behold, I have come; in the scroll of the book it is written of me (v7)

And concludes his prayer with: -

- You are my help and my deliverer; do not delay, O my God! (v17) (Psalm 40)

These verses clearly show that the security David had for his salvation to eternal life was not in doctrine, but in his daily and faithful relationship to God the Father and the coming promised seed of Abraham, Israel's Messiah the Christ. Thousands of years later the author of Hebrews in his letter cites the words of David, "Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book'" (Heb. 10:7) to prove to the unbelieving Jews the following two things: -

1. Salvation to eternal life is not in intellectual knowledge of the Scripture, but in a devoted living and faithful relationship with the Father and with His Son the Lord Jesus Christ.
2. The purpose of all Scripture is to deliver a sinner from the kingdom of darkness into the Kingdom of light by bringing them into this fellowship with Christ and with his heavenly Father.

When we all stand before the Lord's judgment seat Christ will not sit us down to do a written doctrinal exam, but he will examine our lives to see if our religious actions stemmed from a devoted and loving heart toward him and his Father or from selfish ambition, ego and pride and measure us against the Royal Law, "Love your neighbour as yourself" (James 2:8) (i.e., did we treat others with love, kindness, compassion, grace, mercy and forgiveness) especially our brothers and sisters in Christ or use them for our own gain etc.

NOTE: this does not mean that studying the Scriptures is of no value, quite the contrary, since the more we understand the Bible the stronger our faith and our hope grows and the more we learn of the nature, character will and the heart of the one we love.

To give a simple example: a young man may meet a girl that he is attracted to, so he takes her out on a few dates and finds she has a pleasant personality and caring nature, now, he knows this girl, no-one can say anything against her that he would believe because he knows her nature and her character, but if he never takes her for another date, it won't be long before that relationship will dissipate and other things will take its place. So it is with the Scriptures they are our date with Christ and through them we gain eternal and heavenly insights into treasures of God that change our lives and touch our hearts in a manner that nothing in this world can.

A Pure Heart, a Good Conscience and a Sincere Faith.

Paul's words: -

- The aim of our charge is love that issues from a pure heart, a good conscience and a sincere faith (v5).

Show that what God values above intellectual head knowledge is love, integrity and sincere faith in contrasted to dogma, legalism, hypocrisy and pretence.

Wandering into Vain Discussion.

1 Timothy 1:6-7 ----- ⁶Certain persons, by swerving from these, have wandered away into vain discussion, ⁷desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

The words, "Desiring to be teachers of the law, without understanding what they are saying" (v7) most likely refers to Jews who had accepted the Lord as Israel's Messiah, but still held fast to Moses Law and Jewish customs and traditions as the

path to salvation and eternal life, but by extension they also clearly show that there are certain preachers that are able to teach and proclaim the Scriptures with absolute confidence and authority and yet have no idea of what salvation is really all about.

A simple example: (there are many others) of this could be seen in the divisive debate in some religions over whether leavened or unleavened bread should be used for the Lord's Supper, whereas to God and in regards to eternal life whether a person eats the Lord's Supper with leavened or unleavened bread makes no difference since it is the heart attitude that counts before the Lord and not what type of bread is used since what God values far above intellectual head knowledge is love a pure heart, a good conscience and a sincere faith (v5).

NOTE: this does not mean that teachers of Scripture have no value, quite the contrary they are God's gift to the church, salvation is very much like a natural relations of love once a man and girl are in love the relationship is sealed, but that does not mean they do not want to find out everything they can about the one they love such is the relationship between a brother and sister in the Lord, we are devoted to Christ by faith and love and it is from this love that we desire to know and live for him.

The Law is Good, if one uses it Lawfully.

1 Timothy 1:8 -----⁸Now we know that the law is good, if one uses it lawfully, ⁹understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, ¹⁰the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine.

The law is good in that it is given to control wrong behaviour, its purpose is to protect the innocent and honest citizen from being harmed or hurt by others. The law is not given to condemn people who do-good, but those who do harm and hurt to others. The underlying theme of the Ten Commandments regarding mankind is love since each law protects the innocent from harm. This is why Jesus said that the entire law regarding mankind can be summed up in the words love your neighbour as yourself and that there is no greater law than this (Mark 12:31) and why James calls love your neighbour as yourself the Royal Law (James 2:8).

Whatever else is contrary to sound doctrine: (v10) refers to doctrines that teach ungodly behaviour and doctrines that lead away from Christ as the Saviour and away from grace (i.e., doctrines that teach salvation comes by self-effort and strictly adhering to ceremonial rites, holy days and keeping religious customs or traditions, doctrines contrary to the law of love) and doctrines that lead to behaviour that dishonours God and the name of the Lord Jesus Christ.

The practice homosexuality: this topic is far too large to cover in this chapter since it is not as simplistic or as black and white as it may appear, for those who are interested see the title: -

- Same Sex Relationships (ON WEBSITE MENU).

God's Glorious Mercy and Grace.

1 Timothy 1:11-14 ---- ¹¹in accordance with the glorious gospel of the blessed God with which I have been entrusted. ¹²I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, ¹³though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, ¹⁴and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

The words, "Formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief" (v13) shows how vast the grace and mercy of God is. Luke in Acts eight tells us that, "Saul ravaged the church and entered house after house dragging men and women out and committing them to prison" (Acts 8:3).

Ravaged carries the idea that he not only spoke evil of those who confessed the Lord Jesus Christ but also aggressively set about assaulting and abusing whoever believed in the Lord violently doing whatever he could to destroy and break up the church.

Then in the next chapter Luke writes: -

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

Saul wanted the high priest to give him letters that when he presented them to the priests at Damascus they would give him permission to drag men and women confessing Christ out of their synagogues so that he could take them captive to Jerusalem to be punished and even put to death (Acts 22:5) (Acts 26:10).

Paul's power and authority: since there was no-one in the Jewish priesthood higher in authority than the high priest Paul's authority and power was enormous. To be given letters from the high priest (Acts 9:1-2) that allowed him to destroy whoever was opposed to the Jewish teaching gave him legal authority to use not only Jewish, but also Roman officers and soldiers throughout the land of Israel to do whatever Paul instructed them to do to destroy the opposing faith. This is exactly what Paul was doing until the Lord miraculously turned his life around. We know Paul was causing wide spread chaos and mayhem throughout the region because Luke tells us when Paul left Jerusalem for Tarsus, "The church throughout all Judea and Galilee and Samaria had peace and was being built up and walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied (Acts 9:31). Clearly showing the widespread havoc and destruction Paul was causing to the church prior to his conversion.

Paul's enormous, terror and destructive power: Paul states prior to his conversion that he was advancing in Judaism beyond many his own age among the Jews and because he was so extremely zealous for the traditions of his fathers he violently persecuted the church of God trying to destroy it (Gal. 1:13-14). He tells us that he pursued those who confessed Christ to death, binding and imprisoning both men and women (Acts 22:4) being convinced that he should do whatever he could to oppose the name of Jesus. After being given authority by the high priest he not only locked up many of the saints in prison at Jerusalem, but when they were put to death he cast his vote against them and punished them in all the synagogues trying to make them blaspheme, and in raging fury against them persecuted them even in foreign cities (Acts 26:10-11).

Paul's motivation: it was not that Paul was motivated by jealousy, pride and selfish ambition as many of the Jews were or from an evil heart. Rather Paul's motivation was from his zeal for God and what he believed was the right way to protect the religious laws and faith of the Nation of Israel. Paul had been taught by Gamaliel (a Pharisee and eminent doctor of the law) in the strictest laws of Moses (Acts 22:3) and was therefore so legalistic that he believed those who were confessing Christ were blasphemers to the laws and customs God had given to Moses and to the Covenant the LORD had establish with Israel.

Paul's destructive behaviour prior to his conversion shines a spotlight on the horror and power of wrong belief especially when it is infused with a legalistic heart that lacks, mercy, grace and compassion which in Paul's case had been generated by attending a religious school that gave him a wrong understanding of God, His laws and what is important to God's heart. Perhaps some might wonder, "What is important to the heart of God?" John tells us: -

- Anyone who does not love does not know God, because God is love (1 John 4:8).
- God is love, and whoever abides in love abides in God, and God abides in him. (1 John 4:16).

These words of John highlight the truth that it is love that is important to the heart of God and not imposing or forcing legalistic doctrines upon men and woman.

The worst sinner of all: throughout the years I have heard people state that they are the worst sinner of all and therefore believe God could not save them. To clear their mind from these lies, all they have to do is look at the life of Paul prior to his conversion and ask themselves, "Have I broken up Christian families and put innocent men and women into prison and agreed as Paul did, to them being put to death simply because they were devoted to Christ? And then look at what God was able to do with Paul's life.

Here is another great lesson we can learn from Paul's life, it is obvious Paul was fully conscious of the hurt and harm he had done to brothers and sisters in Christ prior to his conversion, but he did not allow the horrors of it to rob his mind from the peace and love of Christ nor hinder him in any way from proclaiming the Good News of the Gospel. The following encouraging words of Paul show us all how he and by extension how we all should all overcome the mental horrors of our past life, Paul writes: -

I do not consider that I am already perfect, but I press on to make it my own,
because Christ Jesus has made me his own, the one thing I do is to
forget what lies behind and straining forward to what lies ahead,
I press on toward the goal for the prize of the upward call of
God in Christ Jesus (Philip. 3:12-14).

Paul the Foremost of Sinners.

1 Timothy 1:15-16 ----¹⁵The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. ¹⁶But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.

These verses show us the following two things: -

1. Paul was fully aware of his horrific sins.
2. No-matter how horrific our pasts may have been God's grace in the Lord Jesus Christ is far greater and fully able to completely wash a humble and repentant sinner so clean that they can walk before God as white as snow. The words, "For this reason, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life" (v16) means that if Christ can forgive Paul's horrific and brutal deeds and shower him with such great love no-one should ever think that because of their past they are beyond the grace and love of Christ.

To the King of Ages, Immortal, Invisible, the Only God.

1 Timothy 1:17 ----- ¹⁷To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Some Bible teachers use this verse to support the mistaken theory that Jesus the Son is actually God the Father, but that is not what Paul is saying, we know this for three reasons: -

1. Jesus was not the King of all ages (he came through the virgin Mary).
2. Jesus was not immortal (he died).
3. Jesus was not invisible (everyone saw him).

In this verse Paul is praising God the Father for his glorious plan of salvation that he planned and purposed in his eternal mind before the world began. It is God's overwhelming grace and mercy that came to Paul and by extension comes to every brother and sister in Christ through their faith in the Lord Jesus Christ.

The following verses show that God the Father is the immortal, invisible King of all ages: -

- The LORD (Y^ehovah) the LORD sits enthroned *as king forever* (Psalm 29:10).

- You are *my King, O God*; ordain salvation for Jacob! (Psalm 44:4).
- For the LORD (Y^ehovah) the Most High, is a *great king over all* the earth (Psalm 47:2).
- Sing praises to God, sing praises! Sing praises *to our King*, sing praises! (Psalm 47:6).
- *God my King* is from of old, working salvation in the midst of the earth (Psalm 71:12).
- The LORD (Y^ehovah) our *king to the Holy One* of Israel. (Psalm 89:18).
- I (David) will extol you, *my God and King*, and bless your name forever (Psalm 145:1).
- But I (Jesus) say to you, “Do not take an oath at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is *the city of the great King*” (Matthew 5:34-35).
- To the *King of ages, immortal, invisible* (Jesus Christ was not invisible or immortal) the only God, be honour and glory forever and ever. Amen (1 Tim. 1:17).
- And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, *O King of the nations!*” (Rev. 15:3).

These verses show that God the Father is the immortal, invisible King of all ages while Christ is God’s anointed and foreordained King of the age we live in and the age to come since he is the fulfilment of God’s eternal plan of salvation. Since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has to know this to be saved to eternal life since there is not one verse in the entire Bible that states: -

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God the Son will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, “This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent” (John 17:3). For further information see the title: -

- Trinity (The Doctrine of the Trinity) in, Various Topics (ON WEBSITE MENU).

The Prophecies made about Timothy.

1 Timothy 1:18-20 --- ¹⁸This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, ¹⁹holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, ²⁰among whom are Hymenaeus and Alexander, whom I have handed over to Satan (Satanas) that they may learn not to blaspheme.

Timothy from childhood was acquainted with Scripture (2 Tim. 3:15) and thereby greatly qualified to be a teacher of the Gospel and an evangelist therefore the prophecies previously made about Timothy (1 Tim 1:18) most likely refer to the council of elders who laid their hands on him and no-doubt gave him the authority to teach the word of God to the churches. Timothy's gift that was given him by prophecy (1 Tim. 1:18) would refer to the ordained anointing and authority he was given by the laying on of hands by recognised men of God to proclaim the Gospel of Christ amongst the churches and that he would be a minister of the Lord's amongst the body of Christ.

Since Timothy was highly skilled in the Scriptures and a man of integrity and good conscience he was thereby greatly qualified to have such a charge committed to him. It is this gift of authority that he had been given that Paul tells him not to neglect (1 Tim. 4:14). The gift cannot refer to his knowledge of the Scriptures since no matter how gifted men of God maybe no-one can instantly gain full knowledge of the Scriptures by having others laying hands on them. Timothy would have gained his knowledge from his grandmother Lois and his mother Eunice (2 Tim 1:5) and no-doubt his own research.

Wage the Good Warfare.

Paul's words to Timothy, "Wage the good warfare" (v18) show that living the Christian life especially if a brother or sister is in the ministry is not always going to be a charmed path to take. To see how true this is we only have to look at the life of Jesus, he never broke any laws and only did-good yet the religious leaders had him murdered as a common criminal.

The Christian life is often compared to a warfare (Ephes. 6:10-17) and the life of a soldier in the struggle for victory (1 Cor. 9:7). Paul encourages Timothy and by extension all who belong to Christ to contend with earnestness to secure the victory. The battle (2 Tim. 4:7) is called, "The good warfare" (v18) because the battle is about doing-good and what is right and the captain of the army is the Lord Jesus Christ who never forsakes his standard of love, compassion, kindness, mercy and grace and justice and fairness for all.

In the final chapter of this letter Paul tells Timothy: -

- To fight the good fight of the faith and take hold of the eternal life to which he was called and about which you made the good confession in the presence of many witnesses (1 Tim. 6:12)

The good confession Timothy made was most likely that he would commit his life to teaching the Scriptures and the many witnesses I suspect refers to the council of elders who laid their hands on him and almost certainly at this time anointed and ordained him to teach the word of God to the churches (1 Tim. 4:14) because of his great knowledge of the Scriptures. During the early church era laying hands on a person and sending them out into the ministry was a sign that they were recognised as faithful men of God and to protect those seeking God from false teachers. This was far more important during this era than it is today because people did not have the written word of God in their hands to read as we do today and therefore it was not so easy for them to check for themselves what was being said.

Hymenaeus and Alexander made shipwreck of their faith: Paul tells Timothy to, "Hold to faith and a good conscience, because by rejecting these some have made shipwreck of their faith" (v19) of who were Hymenaeus and Alexander (v20). It appears that one of the reasons Hymenaeus and Alexander made shipwreck of their salvation was because they rejected faith and lacked integrity and a good conscience before God.

Following are the two main accusations that Paul accuses Hymenaeus and Alexander of: -

1. They refused to accept faith. This most likely means they refused to believe salvation was by faith and God's grace alone and therefore taught a doctrine of works (i.e., adhering to ceremonial rites, holy days and keeping religious laws, customs and traditions to be saved).

Since they were members of the church it is almost certain that they intellectually believed the promises made to Abraham and that Jesus was the promised seed of David and Israel's Messiah and King etc., but it seems they were bound by intellect in contrast to accepting that we are all saved by faith and God's grace.

Intellectuals who deny faith need to prove every detail of doctrine their mindset is that salvation is based upon knowledge (i.e., having every doctrine of Scripture correct and the more detail that is correct the more secure is their salvation). This is one of the reasons they enter into vain babble over Scriptures since they make all Scripture a matter of salvation. Whereas though certain insights and teachings of the Bible might be interesting to understand and even benefit our daily lives not all Scripture needs to be understood to be saved to eternal life and certainly they should never become discussions of argument, strife and contention.

2. Irreverent babble carries the idea of contending over genealogies, speculations and insignificant detail of Scripture and such like things because far more importance is put on them than they deserve and therefore they become matters of strife, contention and division.

This kind of babble spirals downward, because intellectual debate appeals to pride and ego and especially to the prideful who have great knowledge since it gives them a chance to display it, but in the process argument, strife, contention and division results.

It is in because of this that those who place far too much importance on doctrines and teaching of the Bible that are not important to eternal salvation and good behaviour make shipwreck of the faith not only for themselves, but also for many others. This is the reason Paul says, "Put these people out of the church before their contentious talk spreads like gangrene among the brethren" (2 Tim. 2:16-18).

Handed over to satan: to understand Paul's statement, "To be handed over to Satan" (v20) it helps to understand that the early church was not gathering together for two hours on a Sunday morning in a beautifully built religious building. During the era of the apostles brothers and sisters in Christ met in the homes of the faithful, (there is no mention of religious buildings in the New Testament except the synagogues), but the leaders of the synagogues were against those who confessed Christ so they were driven from attending them.

The faithful in the family of Christ shared their lives and their work they were bonded as a natural family is bonded, they had strong friendships and most likely many worked together so the phrase, "To be handed over to satan" (v20) means to be put out of fellowship it is called being handed over to satan because being put out of the church had enormous ramifications since it meant they were unable to fellowship with other brothers and sisters in Christ. Obviously Paul's statement, "I have handed Hymeneus and Alexander over to satan that they may learn not to blaspheme" (20) does not mean that Paul delivered Hymeneus and Alexander over to an evil demonic creature named satan to be instructed by him not to blaspheme since if such an evil creature did exist it would not teach people to honour God or the Lord Jesus Christ, but instead encourage them to blaspheme them even more.

It is almost certain that Hymeneus and Alexander were not open and bold blasphemers since they would then never have maintained a place in the church, but rather that they were blasphemers in the sense that they held doctrines which Paul regarded as amounting to blasphemy; that is, doctrines which were in fact a reproach on the divine character of God.

There are doctrines held by certain people that reflect a false image of the divine character of God, and because their teaching dishonours God's character it amounts to the same thing as blasphemy. Though a person may not be a blatant blasphemer in words they can be in their hearts through teaching false doctrines that misrepresent God and that not only present Christ in an unloving light but also give a false understanding of the Good News of the Gospel and of God's abundant grace. The spirit and manner of blasphemy may be different with which blasphemy is spoken, but the end result is the same since they both dishonour God.

Hymenaeus and Alexander, delivered unto satan: prior to Paul saying that “He has delivered Hymenaeus and Alexander over to satan so that they may learn not to blaspheme” (v20) he had warned Timothy that there were some who had wandered from the faith and who were teaching a different Gospel and making endless assertions with absolute confidence on things that are only speculations and only promote vain discussion.

He told Timothy that two of these people were Hymenaeus and Alexander who desired to be teachers, but had no understanding of what they were saying or of the things that they made their confident assertions about. After telling Timothy these things Paul then tells him that he has handed Hymenaeus and Alexander over to satan so they may learn not to blaspheme.

The meaning of satan: in the Hebrew and Greek language the word satan means one who opposes another in purpose or act. This definition is a perfect fit for the world and everything in it that is opposed to God, the Lord Jesus Christ, his teaching and God’s will. The expression delivered them to satan means that Paul has given them over to the world, since there are but two kingdoms (i.e., the Kingdom of God (the church and body of Christ) and the kingdom of the world, which is regarded as being under the control of satan.

Delivered unto satan: the words, “Deliver him unto Satan” (v5) refers to putting the man out of the church and therefore out of God’s Kingdom which is to subject him to the dominion of the other kingdom (i.e., the world). It is in this sense that the one who is put out is delivered over to the power of satan, in that he is cast out of the house of God.

In the book of Matthew Jesus himself said: -

- If a man refuses to listen to the church let him be to you as a Gentile (heathen in KJV) and a tax collector (publican in KJV) (Matt 18:17).

This means let him be put out of the privileges of the body of Christ, which is the church, outside of which satan is lord and master. It should always be remembered that the goal is not that they would utterly perish, but that they may humble themselves, repent and be accepted back into the family of the Lord and saved to eternal life and everlasting glory.

Satan in this context is the world and everything in it that is opposed to God
contrasted to the church and everything in it that worships
God and the Lord Jesus Christ.

A Similar Story a Man Being Handed over to Satan.

Paul in his letter to the Corinthian brothers and sisters told to them to: -

- Deliver a man who had been sleeping with his fathers wife over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord” (1 Corinthians 5:5).

The words, “The destruction of the flesh” does not mean that the man was to die under the infliction of the denunciation, for the goal was to recover him. It is evident that, whatever he suffered as the consequence of being put out, he survived it, and Paul in his second letter instructed the Corinthians to admit him again into their fellowship (2 Cor. 2:7). It is clear this punishment was designed for the following two reasons: -

- 1 To bring the man to repentance, since the words, “That his soul might be saved” means that he might be corrected, humbled, and reformed by being put out of the church.
- 2 To protect the purity and preservation of those in the church since a little heaven has the potential to spread the ferment through a great lump (1 Cor. 5:6) meaning that the bad behaviour of a person has the potential danger to spread

and pollute the purity of others far and wide (i.e., one scabbed sheep infects a whole flock). This is the reason gross and scandalous sinners should be put out of the body of Christ, but never from vengeance or punishment, but always with motivation and hope that the offender will recover, repent and be saved from mortal ruin and eternal loss so that they may be saved to eternal life.

To bring a person to repentance was the object of all true discipline carried out by the early church and in this instance it was effective, we know this because in Paul's second letter to the Corinthians regarding this man he wrote: -

- For such a one, this punishment by the majority is enough, so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow so I beg you to reaffirm your love for him (2 Cor. 2:6-8).

NOTE: some affirm that this man's punishment was tortuous sickness's inflicted on his body by apostolic miraculous power given by Paul to the Corinthian church, but there is no mention of any disease or sickness in this story and therefore this theory can only be viewed as a speculation.

Added to this Paul's words, "He may be overwhelmed by excessive sorrow" Show that this man was wounded not by sickness but by the loss of his fellowship with those who loved the Lord and who he obviously regarded as friends.

Notes on Satan.

In the Hebrew and Greek language satan does not have a capital *S* and simply means an adversary, one who withstands, opposes or resists and not some kind of evil angelic powerful spirit creature.

It is a word that has come to symbolize everything that is the total opposite to what is good, decent and right and that is opposed to God and His will. Throughout the Bible the word satan is often personified as the arch enemy of good.

The Bible tells us that God's dwelling place is heaven, but where in the Bible does it tell us where satan dwells? As we read Matthew, Mark, Galatians and many other books of the Bible, we discover that all of the following attitudes come from the human heart: -

- Evil thoughts, murders, adulteries, fornication's, thefts and a false witness.
- Blasphemies, covetousness, wickedness, deceit and lasciviousness.
- Pride, foolishness, idolatry, witchcraft, hatred, variance, emulation's and wrath.
- Strife, sedition's and heresies, envying, drunkenness, reveling, and such like.

The Bible says all of these abide and dwell in the human heart and that they are all the works of satan and in the book of James we read: -

- Each person is tempted when he is lured and enticed by his own desire (lust in the KJV) (James 1:14)

These words of James shows that the word satan is a personification of man's own sinful desires and the mind of the flesh (self, ego, pride and greed etc.) when a person is acting against God and His will. If satan is the evil power in the world and all of his works proceed from the heart of man, then satan's dwelling place must be within the human body or more specifically the heart of every human. Satan is simply the personification of self, ego, pride and greed etc., withstanding and rebelling against God, His will, His plans and His purposes.

In the Hebrew language satan does not have a capital "S", the word simply means an adversary and neither does satan in its original meaning carry the idea that it is some kind of evil angelic powerful creature. It is simply a word that applies to anything that acts as an adversary, especially against God and His will.

The word satan can apply to any individual human, group of people, (secular or religious), government or leaders of nations that are opposed to God and acting as adversaries to God's will and what is good, decent and right.

For further information of Satan see the title: -

- Satan in, Satan and his Family (ON WEBSITE MENU).

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