



Sunday March 19, 2017
1 Timothy Series
Chapter 1 : Pure Heart, Clear Conscience, Genuine Faith

Background

(Note: This historical content is taken from APC's free publication "Revivals, Visitations and Moves of God")

Paul & Timothy

During his **First Missionary Journey** (A.D. 44 - A.D. 46; Acts 13:1 - Acts 14:28) Paul along with Barnabas travelled through a region called Galatia, through three cities of Iconium, Lystra and Derbe establishing churches.

Paul's **second missionary journey** (A.D. 49 - A.D. 52; Acts 15:36 – Acts 18:22) lasted about 3 years, during which Paul and his team visited several places in Asia Minor and Europe, established many local churches. Paul came to Derbe and Lystra (in the region of Galatia) where Paul noticed **Timothy** and had him join his team (Acts 16:1-5). Timothy must have been a young man **about 17 years of age** at this time. We know that Timothy's father was Greek and his mother was Jewish (Acts 16:3, 2 Timothy 1:5, 2 Timothy 3:15). Paul had Timothy circumcised so that Timothy would be able to minister among the Jews. This **was about A.D. 49** and Timothy travels and ministers with Paul thereafter.



The Church in Ephesus

During Paul's second missionary journey he makes a brief stop at Ephesus (Acts 18:18-19). Paul preached in the synagogue at Ephesus (Acts 18:19) but did not stay very long at Ephesus this time because of his plan to reach Jerusalem. He left Aquila and Priscila at Ephesus (Acts 18:19) and moved ahead towards Jerusalem.

During **Paul's Third Missionary Journey** (A.D. 53 - A.D. 58; Acts 18:23 – Acts 21:15) he came to the city of **Ephesus, where he spent about 3 years**, most of his time on this third missionary journey. Paul preached in the synagogue for three months (Acts 19:8), withdrew from there and then reasoned daily in the school of Tyrannus (Acts 19:9) for about two years and the Word spread across all Asia (Acts 19:10).

- The "seven churches of Asia" in Revelation 2 and 3 (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea) were all in this region and may have been established during this time. While Paul taught at the lecture hall of Tyrannus, his coworkers and others would have evangelized and established work in other cities.
- The city of Ephesus was an important city in Asia Minor, one of the first and greatest metropolis in Asia, with an estimated population of about 225,000. The **temple of Diana** in



Ephesus, was the largest building in existence at that time, and was one of the seven wonders of the world. The temple was constructed of pure marble, with marble-paved street leading up to it. Its construction took about 220 years. The temple housed the statue of the multi breasted goddess, Diana, whom the Ephesians believed fell from the sky (Acts 19:35).

- Unusual miracles took place through Paul at Ephesus (Acts 19:11-12). There was a great turning to the Lord when news of the failed exorcism attempt by the seven sons of Sceva spread. People repented and turned away from witchcraft and black magic (Acts 19:17-20). A strong work was established in Ephesus.
- At Ephesus he trained many young leaders, Sopater of Berea, Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy from Lystra, and Tychicus and Trophimus of Asia (Acts 20:4) and Erastus from Corinth (Acts 19:22, Romans 16:23). He also met Philemon and Epaphras, both from the city of Colossae, about 100 miles East of Ephesus. The church in Colossae was established by Epaphras. Titus was also part of this team that worked with Paul at Ephesus during this time.
- Paul also raised up leaders, called Elders or Overseers to shepherd the believers at Ephesus.
- Later on, towards the end of his third missionary journey, on his way to Jerusalem, Paul met with the elders from the Church at Ephesus at Miletus (Acts 20:17-38). Here Paul delivered a powerful message to the elders of the church.

Paul, A Prisoner in Caesarea (A.D. 58- A.D. 60)

After his third missionary journey and visit to Jerusalem, Paul was imprisoned in Caesarea for about 2 years. He was then taken to Rome and imprisoned there for another two years.

Paul's Journey To Rome And Roman Imprisonment (A.D. 60 - A.D. 63; Acts 27:1 - Acts 28:31)

Timothy was also with Paul during his time of Roman imprisonment.

It was during his time of Roman imprisonment that Paul wrote what we call the prison epistles, Colossians, Philemon, Ephesians, Philippians.

Paul's letters to Timothy

Paul's Final Years (A.D. 63- A.D. 67)

- Following Paul's release from his first Roman imprisonment (A.D. 63 - A.D. 67), he and Titus worked briefly in Crete (Titus 1:5), after which Paul had Titus remain in Crete to continue the work (Titus 1:5; 2:15; 3:12-13).
- It is possible that Paul may have travelled with Timothy to Ephesus at this time and left Timothy to oversee the work at Ephesus, while Paul went on into Macedonia (1 Timothy 1:3).
- **Paul wrote 1 Timothy, Titus (and Hebrews) during this time, most likely from Macedonia** to encourage Timothy at Ephesus and Titus at Crete.

Paul's Second Roman Imprisonment, Last Days And Martyrdom (A.D. 67 - A.D. 68)

Once Paul returned to Rome, he was imprisoned. **Paul wrote his last epistle, 2 Timothy.**

Timothy served alongside Paul for about 18 years (A.D. 49 to A.D. 67). Timothy at this point may have been **about 34 years old** and has been **put in charge of the church in Ephesus.** The church in Ephesus may also have been in some way a spiritual headquarters for the other



churches in the region (Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea). So there is a lot of responsibility on young Timothy.

1 Timothy written about A.D. 67, from Macedonia to Timothy.

1 Timothy 1

1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,

2 To Timothy, a true son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord.

3 As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine,

4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.

vs 1

an apostle

An apostle is a "sent one", and in terms of function is one who goes ahead as a pioneer to advance the Kingdom

by the commandment of God

Your calling is a "command"

vs 1-2

God ...and the Lord Jesus Christ

Here Paul mentions the two Persons of the Godhead. We believe in God the Father, God the Son and God the Holy Spirit.

God our Savior, our Father..Jesus Christ our hope, our Lord

It is good to recognize all who God is and all that He means to us.

He is our Savior, our Father, our hope, our Lord, our Healer, our Deliverer, our Provider...

vs 3-4

3...remain in Ephesus that you may charge some that they teach no other doctrine,

4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.

It is important to watch over what is being taught (doctrine) to the people and what people are called to focus on. It appears as we read through the Epistle that some sort of false teaching(s) that seemed to have a mix of Jewish fables and Gnostic ideas was being promoted. Paul wanted to protect the believers from such false teaching.

These fables and endless genealogies was only causing disputes - strife, division.

Sound teaching will bring "godly edification" in faith - the building up of the faith of the believers.



Toward the end of his Third Missionary Journey (in A.D. 58) Paul had already warned the leaders at the church in Ephesus. This was about 9 years before he wrote 1 Timothy.

Acts 20:28-32

28 Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

32 "So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

Later on, in his epistle to the Ephesians, when imprisoned in Rome, about A.D. 63 he wanted believers to be built so that *"that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,"* (Ephesians 4:14)

1 Timothy 1:5-7

5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith,

6 from which some, having strayed, have turned aside to idle talk,

7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

What does God want from us (i.e. the purpose of the commandment) : Love

But love must flow out of a pure heart, a good conscience, sincere faith

If we do not stay focused on this then we are straying - deviating from the core, the main thing into other unnecessary things.

pure heart : pure in motives, no selfish interest, no personal agendas

good conscience : or a clear conscience is one where you live by what is right before God and man

sincere faith : genuine, real faith. Not faith that is put on as a pretense before people.

So as believers, lets stay with this: a pure heart, a good or clear conscience and sincere faith.

1 Timothy 1:8-11

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

9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

11 according to the glorious gospel of the blessed God which was committed to my trust.



The law of God is good because intended to keep us from doing what is wrong.

Anything that says these sins are OK is "contrary to sound doctrine" and is contrary to the glorious Gospel.

While we are aware that we must stay away from all sin, we want to bring our attention to verse 10.

vs 10: "... the sexually immoral, men who practice homosexuality,..." (ESV, English Standard Version)

So any kind of teaching that says sexual immorality or homosexuality is OK is "contrary to sound doctrine" and is contrary to the glorious Gospel.

1 Timothy 1:12-17

12 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.

14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.

15 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.

16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

Paul reflects on his own life and calling.

vs 12: counted me faithful, putting me into the ministry.

God looks for faithfulness.

vs 14 And the grace of our Lord was exceedingly abundant

God is lavish in His grace and kindness towards us...no matter what we have done. Paul testifies to this.

vs 15 ...Christ Jesus came into the world to save sinners, of whom I am chief.

Amazing! Even after all these years of great apostolic ministry, Paul focuses on the one main thing, that Jesus Christ came to save us sinners, and he calls himself the chief of sinners...

vs 16-17

What God did in me is an example, a pattern of His abundant grace and great patience to encourage others who will also believe on Him. Paul then breaks out in praise to God.



1 Timothy 1:18-20

**18 This 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,
19 holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith,
20 among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.**

vs 18 : make use of the prophecies spoken over your life. Use them to fight the good fight. Use them in spiritual warfare against the enemy.

Paul refers to these prophecies again later on in the letter (1 Timothy 4:14, 2 Timothy 1:6).

vs 19: once again a reminder to hold on to faith with a good conscience.

A good conscience is simply living right before God and man.

If I do away with a good conscience - do things that my conscience says re wrong - I will make shipwreck of my faith - destroy my own faith.

vs 20 apostolic judgment

Hymeneus is mentioned again in 2 Timothy 2:17, where he is mentioned in connection with Philetus as a very dangerous man. One of the doctrines which Hymeneus promoted was that the "resurrection was past already" 2 Timothy 2:18. In 2 Timothy 4:14, an Alexander the coppersmith is mentioned as someone who did "much evil," to Paul, and it is possible this is the same Alexander. Paul handed over both these men to satan. Paul did something similar in 1 Corinthians 5:5. We understand that these men were excommunicated (put out) of the fellowship of the church and were no longer under the spiritual oversight of the church leadership. The intent was that somehow they will come to realize that what they are doing is wrong.

Key Takeaway:

We must live and must love out of a pure heart, a good conscience, sincere faith.