

1 TIMOTHY VERSE BY VERSE
SESSION 5 | 1 TIMOTHY 1:17-2:8

1 TIMOTHY 1:14-17 | PAUL'S UNBELIEVABLE ANNOUNCEMENT

- Verses 14-16 – see session 4
- Verse 17 –
 - Having made the clear and startling declaration that he was the first member of the Body of Christ, Paul closes in a word of praise to the **King eternal**.
 - This does not appear to be praise to Jesus Christ the *coming King*, but rather to **the only wise God**.
 - Like verse 14, this verse is a bridge between both dispensations, with particular praise to God in light of the new dispensation.

1 TIMOTHY 1:18-20 | PAUL'S PERSONAL CHARGE TO TIMOTHY

- Verse 18 –
 - What is **This charge** of which Paul speaks?
 - It is *likely* the exhortations beginning in 1 Timothy 2:1, but *possibly* a conclusion to the charge of 1 Timothy 1:3.
 - Both the proximity to the next chapter and the word **therefore** in verse 1 give weight to interpreting **this charge** to be the charge Paul is about to give.
 - The charge is in accordance with **the prophecies...on thee**. What these prophecies were, we do not know. Paul mentions them again in 1 Timothy 4:14, where we are told that there was an accompanying gift.
 - Whatever the prophecy, the charge at hand was to help Timothy **war a good warfare**.
 - An incidental note: the KJV does a better job than any in bringing the poetic sense of the original Greek into the English.
 - See *The Companion Bible* for a note on the figures of speech.
 - While *fight the good fight* uses the repetition, it does not give the military sense conveyed in the original.
- Verse 19 –
 - These verses clarify what Paul has in mind with **good warfare** (v. 18). It is a warfare that loses neither **faith** nor a **good conscience**.
 - Concerning the later, Paul mentions that putting it away a **good conscience** in the matter of their **faith** end up making **shipwreck**.
 - In his sentence structure, Paul makes it clear that both faith and conscience must go together.
 - Indeed, many examples could be given to show that the end of the abandonment of faith or good conscience is inevitably spiritual shipwreck.
- Verse 20 –
 - Paul gives illustration of two, **Hymenaeus and Alexander**. We know little about either.
 - Hymenaeus had begun teaching **that the resurrection is past already** (2 Tim. 2:18).
 - Assuming that Alexander is “the coppersmith” of 2 Timothy 4:14-15, then he had set himself as an enemy to Paul’s doctrine.
 - Paul had **delivered** these men **unto Satan**.
 - This is something only one with apostolic authority can do.
 - Even in 1 Corinthians 5:3-5, the decision was from Paul (see v. 3).

1 TIMOTHY 2:1-8 | THE FIRST CHARGE: PRAYER

Note: the outline assumes that the charge of 1:18 is carried out in 2:1-3:13

- Verse 1 –
 - Paul's first exhortation concerns prayer and thanksgiving **for all men**. There does not seem to be significant doctrinal difference between **supplications, prayers, intercessions, and giving of thanks**. Rather, the four terms are used to convey the full nature of prayer for others.
 - Though not mentioned specifically by Paul, we would assume that he means that we would pray *specific prayers for specific men*.
- Verse 2 –
 - Paul narrows his focus to **kings** and those **in authority**.
 - The Greek word translated **authority** is ὑπεροχή [huperochē], which is literally *having the high place*.
 - The purpose of these specific prayers is to enable the living of a **quiet and peaceable life**.
 - I see no indication here that Paul prohibits a busy life that may be at odds with government, for such would go against his own example.
 - Rather, a Christian citizen should not be harassed by governments, and the lives they live in this freedom from government harassment should be **in all godliness and honesty**.
 - There is little way to apply this other than to pray for government leaders who believe in small, non-intrusive governments.
- Verse 3 –
 - Presumably *leading a quiet and peaceable life* is **good and acceptable** for those in the body of Christ. Too many times Christians look down upon their brothers and sisters who live such a life.
- Verse 4 –
 - This verse is anathema to Calvinism. It clearly says that God desires **all men to be saved**.
 - The typical Calvinist approach is to deny the truth, saying that **all men** means *some men*.
 - For example, Ligonier Ministries says, "God desires some from every socio-economic class, ethnicity, and so on to be saved. He does not intend for Jesus to pay for the sins of everyone who has ever lived." (<https://www.ligonier.org/learn/devotionals/securing-our-faith-ii/>).
 - In the eyes of Calvinistic twisting of Scripture, **all men** means *some men from all classes of men*. This is simply a perversion of scripture, words, and logic.
 - Calvinism must twist these words because they have made a doctrine which declares that Jesus only died for *some*, and thus God *does not want all men to be saved*, in fact, He prefers some to be damned.
 - The Calvinist dilemma begins when they demand that God's will must be fulfilled. They are unable to comprehend a God who offers *free will*, and thus the possibility of creatures going *against His will*. Such a God, however, is the only God of the scriptures.
 - The salvation mentioned can be taken to be simply *salvation*, from any dispensational view.
- Verse 5 –
 - The reason God desires **all men to be saved** is because **there is one God** and **one mediator**. It would not make logical sense for God to desire anything other than for *all of His creation to come under His rule*.
 - The literal Greek is "for one God, and one mediator." Note Young's Literal, "for one is God." The insertion of some verb of being is required for English, but the emphasis is on the singularity of God.
- Verse 6 –

- Notice that the **ransom for all** was only **to be testified in due time**. Why not immediately? Under the Gospel of the Circumcision (presented by Peter) the death of Jesus Christ was *bad news* that was at first limited to the Jewish nation. Under the Gospel of the Uncircumcision (Paul) it became the good news of a **ransom for all**.
- The word **ransom** is ἀντίλυτρον [antilytron], a compound of *lutron*, a price paid to free a slave, and *anti*, which is “in the place of.” Thus Christ came as the substitute providing true freedom.
- Verse 7 –
 - That which came to be **testified in due time** (v. 6) is that unto which Paul is **ordained a preacher, and an apostle**.
 - The word **ordained** is simply *set down for particular use*. It does not carry the idea of *pre-determined* in any way.
 - Paul is a **preacher**, using the word κήρυξ [karyx], which is simply *one who proclaims*.
 - He goes out of his way to tell Timothy that he is not lying when he says that he is an apostle. The only conclusion we can make is that *some must have considered this a lie*. Indeed, some still do (as a quick look at the internet will confirm).
 - Paul also calls himself a **teacher** who teaches **Gentiles** and does so **in faith and verity**.
- Verse 8 - Paul concludes his first exhortation, once again asking **that men pray every where**. The description of **lifting up holy hands**... does not seem to be a requirement for a prayer posture, but rather a reminder to have a holy life, **without wrath and doubting** that characterize your life as a praying person.