

First Timothy 1:18-20

Chapter 1 –

- 1:3-7 – The Charge:
 - “**charge** certain persons not to teach any different doctrine” (1:3);
 - “The aim of our **charge** is love that issues from a pure heart and a good conscience and a sincere faith.” (1:5)
- 1:8-11 – The Law and The Gospel:
 - “**The law** is good, if one uses it lawfully” (1:8); “law is not laid down for the just” (1:9);
 - “[the lawless are] contrary to **sound doctrine**, in accordance with the **gospel**.” (1:10-11)
- 1:12-17 – Paul was Appointed:
 - “Christ Jesus...**appointed me** to his service though formerly **I was a blasphemer**” (1:12-13);
 - “Christ Jesus came into the world to save sinners” (1:15)
 - Christ Jesus is reigning and empowering Paul and Timothy:
 - 1:12 – “has given me strength, Christ Jesus our Lord”
 - 1:14 – “the grace of our Lord overflowed for me with the faith and love.”
 - 1:15 – “Christ Jesus came into the world to save sinners.”
 - 1:16 – “Jesus Christ might display his perfect patience.”
 - 1:17 – “the King of the ages, immortal, invisible, the only God.”
- 1:18-20 – The Charge:
 - “This **charge** I entrust to you...in accordance with the prophecies” (1:18); “**Wage the good warfare**, holding faith and a good conscience. By rejecting this some have made shipwreck” (1:19)

First Timothy 1:18 – 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,

3778 [e]	3588 [e]	3852 [e]	3908 [e]	4771 [e]	5043 [e]	5095 [e]	2596 [e]	3588 [e]	4254 [e]	1909 [e]
Tautèn	tèn	parangelian	paratithemai	soi	teknon	Timothee	kata	tas	proagousas	epi
18 Ταύτην	τὴν	παραγγελίαν	παρατίθεμαί	σοι	, τέκνον	Τιμόθεε	, κατὰ	τὰς	προαγούσας	ἐπὶ
This	-	charge	I commit	to you	[my] child	Timothy	according to	the	going before	as to
DPro-AFS	Art-AFS	N-AFS	V-PIM-1S	PPro-D2S	N-VNS	N-VMS	Prep	Art-AFP	V-PPA-AFP	Prep

4771 [e]	4394 [e]	2443 [e]	4754 [e]	1722 [e]	846 [e]	3588 [e]	2570 [e]	4752 [e]
se	propheteias	hina	strateuē	en	autais	tèn	kalèn	strateian
σὲ	προφητείας	, ἵνα	στρατεύῃ	ἐν	αὐταῖς	τὴν	καλὴν	στρατείαν
you	prophecies	that	you might war	by	them	the	good	warfare
PPro-A2S	N-AFP	Conj	V-PSM-2S	Prep	PPro-DF3P	Art-AFS	Adj-AFS	N-AFS

1. “charge” – *parangelian* – “an instruction”, “a command”
 - a. This resumes Paul’s command in 1:3 and the purpose of this letter:
 - i. 1:3 – *parangeliles* “to transmit a message”, “to order”;
 - ii. 1:5 – *parangelias* “an instruction”; “a command”
 - b. The charge is:
 - i. “charge certain persons not to teach different doctrine” (1:3)
 - ii. Teach “sound doctrine in accordance with the gospel” (1:11)

2. “entrusted” (NIV “giving”) – *paratithemai* – “entrust”, “commit to in a very personal way” (comes from the prefix *para-*), entrust for safekeeping”, “entrust for transmission”
 - a. From two words that together mean “to set close beside” or “to set right next to”:
 - i. *Para* – “right close beside”
 - ii. *Tithemi* – “to place”, “to put”
3. In this verse Paul provides Timothy with two reasons or two motivations for doing the work with confidence:
 - a. Paul knows him, appointed him and will be supporting him (in this letter and later)
 - i. Timothy is mentioned by name here (as in the opening 1:2, and, again in 6:20)
 - ii. Timothy is called “my child” as in 1:2 “my true child in the faith”
 1. Timothy is heir to Paul’s ministry
 2. Timothy has received, understood and taught Paul’s doctrine and the apostolic message received by the saints.
 - b. Prophecies previously made about Timothy.
 - i. Timothy had received divine confirmation concerning his faith, gift, role in ministry
 - ii. The divine appointment and empowerment Paul had received from Christ will also continue to be present in Timothy’s execution of this charge.
4. “In accordance with the prophecies previously made about you”
 - a. “in accordance” – *kata* – “down”, “against”, according to”, “upon”
 - i. These prophecies could be said to be made “down and upon” Timothy
 - b. “prophecies” –
 - i. More than one prophecy was made; maybe many, and all in agreement.
 - c. “previously made” (NIV “once made”) – *proagousas* –
 - i. The timing could be at Timothy’s conversion, baptism, setting apart (Acts 16:2-4), or at a time past or recent in the Ephesian church itself.
 - ii. The time could be multiple prophecies at one time or several prophecies over time made at different times and different places.
 - d. 1 Timothy 4:13-15 – “Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, immerse yourself in them, so that all may see your progress.”
 - e. 2 Timothy 1:6 – “For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.”
 - f. Acts 13:1-3 – potentially a similar example made for Paul and Barnabas: “Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch (*Herod Antipas, Herod’s son, who ruled Galilee and Perea from 4 BC-39 AD and imprisoned John Baptist in 27 AD and tried Jesus in 30 AD*), and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off.”
 - g.
5. “that” – *hina* – “in order that”, “so that”, “that” identifies the purpose or the present usefulness of the prophecies.
 - a. The purpose of the prophecies was so Timothy could war with good warfare.
 - b. The purpose of the prophecies was this very charge: Stop the false teachers!

- c. The prophecies identified Timothy as a soldier at war with false teaching that came against the apostolic message:
6. “by them” – *en autais* –
- a. *en* – “in”, “on”, “at”, “by”, “with”
 - b. *autais* – a personal pronoun here meaning “them” referring to the prophecies made about Timothy
 - c. This means to Timothy that “by knowing these prophecies” or “by remembering these prophecies” Timothy will be able to find encouragement he needs to continue the fight and direction on how to fight the fight. When the opposition arises or the discouragement sets in Timothy may recall the prophecies and realize this fight is not over...or, whatever the prophecies indicated to Timothy and Paul.
 - d. The prophecies were the promise of divine help, direction, plan and presence in this war that Timothy was commanded to engage in with the false teachers in Ephesus.
7. “you may wage the good warfare”
- a. “good” – *kalen* from *kalos* – meaning “beautiful”, “good”. This word is used to say “an outward sign of the inward good”, “honorable character” “noble”.
 - i. Here “good warfare” means a warfare fought in Truth and faith for Truth and faith.
 - ii. It is “good” as in the proper type or “beautiful” warfare. According to:
 - 1. Ephesians 6 it was spiritual and not physical
 - 2. 1 Timothy 6:2 it was fighting for the faith (for the Truth; executed in trust)
 - iii. “good” in this context is further developed in the next verse where it means:
 - 1. “holding faith”
 - 2. “(holding on to) a good conscience”
 - iv. NIV’s translation “fight the battle well” may not be as accurate as the ESV translation “wage the good warfare.”
 - b. “wage” – *strateuē* – verb form of ***strateuó*** – “to make war”, “to serve as a soldier”
 - c. “warfare” – *strateian* – noun form of ***strateuó*** – “a campaign”, “expedition”, “warfare”
 - i. 1 Timothy 6:12 – “Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.”
 - ii. 2 Timothy 2:1-4 – “You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.
 - iii. Even the NT description of the Armor of God is written to the church of Ephesus in Ephesians 6:10-20 – “Put on the whole armor of God, that you may be able to stand against the schemes of the devil...”
 - iv. 2 Corinthians 10:3-5 – “For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.”
 - v. Philemon 1:1 – “Paul, a prisoner for Christ Jesus, and Timothy our brother, To Philemon our beloved fellow worker and Apphia our sister and Archippus our fellow soldier, and the church in your (“your” is singular”) house.”

1:19 – holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith,

2192 [e]	4102 [e]	2532 [e]	18 [e]	4893 [e]	3739 [e]	5100 [e]	683 [e]	4012 [e]
echōn	pistin	kai	agathēn	syneidēsin	hēn	tines	apōsamēnoi	peri
19 ἔχων	πίστιν	καὶ	ἀγαθὴν	συνείδησιν	, ἣν	τινες	, ἀπωσάμενοι	, περὶ
holding	faith	and	a good	conscience	which	some	having cast away	concerning
V-PPA-NMS	N-AFS	Conj	Adj-AFS	N-AFS	RelPro-AFS	IPro-NMP	V-APM-NMP	Prep

3588 [e] 4102 [e] 3489 [e]
 tēn pistin enauagēsan
 τὴν πίστιν ἐναυάγησαν ,
 the faith have caused a shipwreck
 Art-AFS N-AFS V-AIA-3P

1. Timothy is to fulfill the charge he has been entrusted with by opposing the false teachers by waging the good warfare by keeping two personal goals in mind:
 - a. “holding faith” BELIEF
 - i. “faith” could be “the faith” as in the doctrine or Truth once for all entrusted to the saints
 - ii. “faith” could be “trust” or “confidence” in Jesus Christ and the Word of God
 - iii. Timothy is “to hold” or “to have” (Gr: *echo*) or possess in his soul this:
 1. Truth – doctrine, teaching, instruction of the Word of God
 2. Belief – confidence, trust, reliance on the Word of God
 - b. “holding...a good conscience” BEHAVIOR
 - i. The conscience is where decisions are made
 - ii. This is where “the faith” (doctrine) or “faith” (trust) becomes action or behavior
 - iii. This is where your faith becomes lifestyle
 - iv. This is where correct doctrine becomes ethical behavior
2. This book begins by identifying the importance of these two things: “Faith” and “Good Conscience” in 1:6-6:

“The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons, by swerving from these, have wandered away into vain discussion.”

 - a. The target good teaching leads to is love, but that target is only reached through these two things:
 - i. “a good conscience” (ethical action)
 - ii. “sincere faith” (non-hypocritical, not fake trust)
 - b. The false teachers will never reach the target because they have swerved away from:
 - i. Good conscience – moral behavior
 - ii. Sincere faith – Truth (they are now fake-believers, imitation Christians)
 - iii. And, also, a pure heart – clean heart before God or unstained soul indwelt with Holy Spirit
3. “Rejecting” – *aposamēnoi* – “to thrust away”
 - a. *apo-* = a preposition meaning “from”, “away from”
 - b. *otheo* = “to thrust”, “to push”
4. “Some” refers to the false teachers as it did the phrase “certain persons” in 1:3

5. “concerning the faith have caused a shipwreck”
 - a. “the faith”
 - i. Is singular and could refer to shipwrecking the Christian faith as a whole.
 1. Most likely in Ephesus
 2. Most likely referring to the appearance of Christianity to those outside the faith.
 3. Cannot mean they have destroyed the Christian faith, but have destroyed the testimony or witness to the Ephesian culture.
 - b. “their faith”
 - i. Here singular would refer to destroying their own individual faith
 - ii. The individual’s “trust” or “understanding” of the Truth is corrupt so the behavior that follows is also corrupt (immoral, wrong, etc.)
 - iii. Their Christian faith (pure heart before God, trust in Word, conscience that determines correct behavior) is a “shipwreck”.
6. “Shipwreck” refers to “faith” of the individual (or, to the Christian community’s testimony to the Ephesian culture) is like a ship dashed apart by the wind and pounding waves piled up in scattered pieces along some rocky shoreline.

1:20 – among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

3739 [e]	1510 [e]	5211 [e]	2532 [e]	223 [e]	3739 [e]	3860 [e]	3588 [e]
hōn	estin	Hymenaios	kai	Alexandros	hous	paredōka	tō
20 ὧν	ἔστιν	Ἵμέναιος	καὶ	Ἀλέξανδρος	, οὓς	παρέδωκα	τῷ
among whom	are	Hymenaeus	and	Alexander	whom	I have handed over	-
RelPro-GMP	V-PIA-3S	N-NMS	Conj	N-NMS	RelPro-AMP	V-AIA-1S	Art-DMS

4567 [e]	2443 [e]	3811 [e]	3361 [e]	987 [e]
Satana	hina	paideuthōsin	mē	blasphēmein
Σατανᾶ	ἵνα	παιδευθῶσιν	μὴ	βλασφημεῖν .
to Satan	that	they may be disciplined	not	to blaspheme
N-DMS	Conj	V-ASP-3P	Adv	V-PNA

1. Paul publicly names two individuals who have corrupted their doctrine and their moral behavior among the church.
 - a. Paul’s reference to “certain persons” or “some” who have made a shipwreck of their faith are no longer unclarified, nameless leaders in the Ephesian house churches
 - b. These two are named and known. Anyone who continues in association with them would be aligning themselves with the same classification, rejection and potential divine discipline.
 - c. Along with Paul, both Timothy and the Ephesian church (and, a large part of the Ephesian community) know these two individuals.
2. Hymenaeus
 - a. 2 Timothy 2:18 – about five years later (67 AD) Hymenaeus is still an issue: “Avoid irreverent babble, for it will lead people into more and more ungodliness, and

their talk will spread like gangrene. Among them are **Hymenaeus** and Philetus, who have swerved from the truth, **saying that the resurrection has already happened**. They are upsetting the faith of some. But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity."

3. Alexander

- a. Four times the name Alexander comes up in the NT where he is involved with Paul:
 - i. Acts 19:33-34 (2x) at the riot caused by the tradesmen (trade guilds, artisans, silversmiths, etc.) working in the Agora who crossed Arcadia Street to enter the Theater in protest against Paul:

"Some of the crowd prompted **Alexander**, whom the Jews had put forward. And **Alexander**, motioning with his hand, wanted to make a defense to the crowd. But when they recognized that he was a Jew, for about two hours they all cried out with one voice, 'Great is Artemis of the Ephesians!'"
 - ii. 2 Timothy 4:14 – about five years later (67 AD) Alexander is still a threat and Paul is waiting for the Lord to "repay him according to his deeds."

"When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. **Alexander the coppersmith** did me great harm; the Lord will repay him according to his deeds. Beware of him yourself, for he strongly opposed our message. At my first defense no one came to stand by me, but all deserted me. May it not be charged against them!

iii.

4. "handed over to Satan"

- a. "handed over" – *paredoka* – "to hand over", "to give over", "to deliver over", "to betray"
 - i. *para-* = "from close-beside"
 - ii. *didomi* = "give"
- b. 1 Corinthians 5:3-5 -

"For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord."

5. "that they may learn not to blaspheme"

- a. "they may learn" or "they may be disciplined" – *paideuthosin* – (from *paideuo* – /pahee-dyoo-o/ meaning "to train children", "to chasten", "to correct").
 - i. This is discipline, even punishment, but always with the intention of teaching, correcting, educating with the hope of a corrected performance or a change in behavior.
 - ii. Often used to refer to training children or under aged heirs