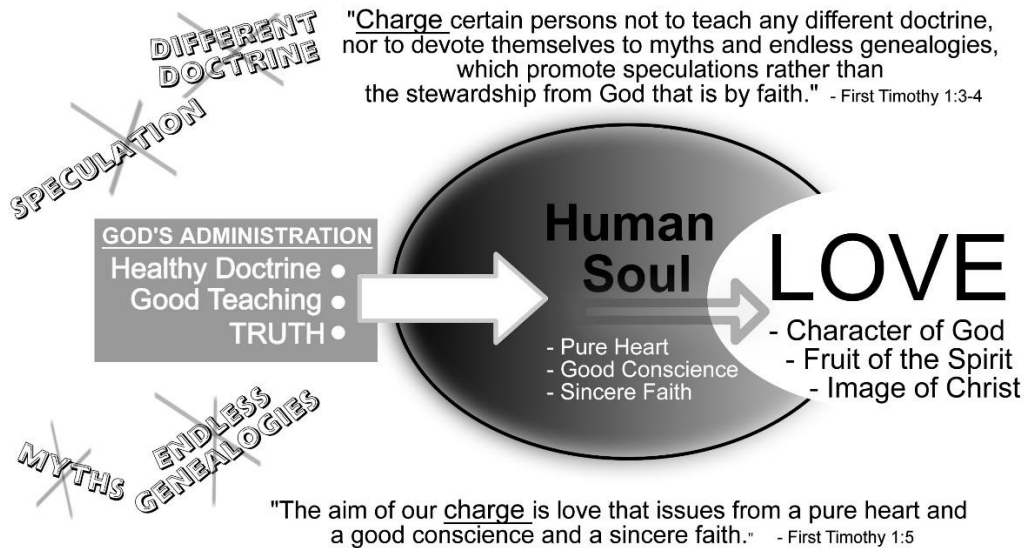


# First Timothy 1:12-17



- 1:3 Paul instructs Timothy to “charge certain men not to teach other doctrines”
  - “charge” or “instruct” or “to order” means “to transmit a message” and deliver a “fully authorized command”
  - “certain men” we find out are teachers in the church that do not understand the Truth, the correct Christian doctrines.
- The thought of 1:3-6 continues in 1:18-20, but between these verses Paul makes two digressions:
  - **1:7-11** – describing these “certain persons” failure to teach the Law correctly and the purpose of the Law
    - These “certain persons” are teachers (want-to-be-teachers not knowing the subject they are teaching) who “swerve” or “miss the mark” they claim to be their target.
    - Since they “miss the mark” or “miss the target” they instead have *extrapesan* (medical term meaning “turns itself inside out” and “put out of joint”) which is translated “figurately “turning away” to aim at a different target which is the wrong purpose of the Law.
    - They do this by turning to teach a non-truth, or a false-purpose, of the Law which consists of *mataliologian*” meaning “fruitless talk”, “foolish talk” or “idle talk” translated here as “vain discussion” or “meaningless discourse”
    - This empty, meaningless teaching from the Law consists of false allegories, creative myths, misinterpretations, false application, speculation from genealogies
  - **1:12-17** – contrasting Paul and his message of the glorious Gospel with the meaningless message of the false teachers. The Gospel testifies “that Jesus Christ came into the world to save sinners”
    - The power of the Gospel is in the message
    - The power of the Gospel is not in the messenger(s)

## Previous Verses:

First Timothy 1:4 – “**nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God *that is by faith.*”**

3366 [e]	4337 [e]	3454 [e]	2532 [e]	1076 [e]	562 [e]	3748 [e]	2214 [e]	3930 [e]	3123 [e]
mède	prosechein	mythois	kai	genealogiais	aperantois	haitines	ekzêtêseis	parechousin	mallon
4 μηδὲ	προσέχειν	μύθοις	καὶ	γενεαλογίαις	ἀπεράντοις	, αἵτινες	ἐκζητήσεις	παρέχουσιν	, μᾶλλον
nor	to give heed	to myths	and	genealogies	endless	which	speculations	bring	rather
Conj	V-PNA	N-DMP	Conj	N-DFP	Adj-DFP	RelPro-NFP	N-AFP	V-PIA-3P	Adv

2228 [e]	3622 [e]	2316 [e]	3588 [e]	1722 [e]	4102 [e]
ε	oikonomian	Theou	tên	en	pistei
ἢ	οἰκονομίαν	Θεοῦ	, τὴν	ἐν	πίστει
than	stewardship	of God	which [is]	in	faith
Conj	N-AFS	N-GMS	Art-AFS	Prep	N-DFS

***oikonomian*** = means "stewardship",  
 "administration" used to say  
 "management of household affairs"

1. “οἰκονομίαν” introduces the “Gospel” in these opening 1:3-7 in verse 1:4.
  - a. “οἰκονομίαν” means “stewardship” or “administration”.
  - b. “οἰκονομίαν” comes from the Greek word *oikonoméō* which means "a steward, managing a household" – properly, a stewardship, management (administration).
  - c. “οἰκονομίαν” is translated as:
    - i. ESV – “stewardship from God”
    - ii. NIV – “God’s work”
    - iii. Berean – “stewardship of God’s work”
    - iv. KJ – “godly edifying”
    - v. NAS – “the plan of God”
    - vi. Holman – “God’s plan”
    - vii. ASV – “dispensation of God”
2. This “stewardship of God” or “οἰκονομίαν” is described:
  - a. “οἰκονομίαν” is described in the very next words of the same verse 1:4 as “which is in faith”
    - i. The means of operation in this “household” is “faith”
    - ii. In this “administration” or “stewardship” the commodity of exchange value is “faith”
  - b. In 1:11 Paul declares concerning this “οἰκονομίαν”, which is called “the Gospel”, that it is this very thing “with which I have been entrusted.”
    - i. That would make Paul an *oikonoméō* meaning "a steward" or “a manager of a household”
    - ii. Paul is properly “a steward of this household” or “a manager in this administration”

First Timothy 1:10 - ... **whatever else is contrary to sound doctrine,**

1:11 – “**in accordance with the gospel of the glory of the blessed God with which I have been entrusted.**”

1487 [e]	5100 [e]	2087 [e]	3588 [e]	5198 [e]	1319 [e]	480 [e]
ei	ti	heteron	tē	hygiainousē	didaskalia	antikeitai
10 εἴ	τι	ἕτερον	, τῆ	ὑγιαίνουσα	διδασκαλία	, ἀντίκειται
if	anything	other	in the	<u>being sound</u>	<u>teaching</u>	is opposed to
Conj	IPro-NNS	Adj-NNS	Art-DFS	V-PPA-DFS	N-DFS	V-PIM/P-3S

2596 [e]	3588 [e]	2098 [e]	3588 [e]	1391 [e]	3588 [e]	3107 [e]	2316 [e]	3739 [e]	4100 [e]	1473 [e]
kata	to	euangelion	tes	doxēs	του	makariou	Theou	ho	episteuthen	egō
11 κατὰ	τὸ	εὐαγγέλιον	τῆς	δόξης	τοῦ	μακαρίου	Θεοῦ	ὁ	ἐπιστεύθη	ἐγώ
according to	the	gospel	of the	glory	of the	blessed	God	with which	have been entrusted	I
Prep	Art-ANS	N-ANS	Art-GFS	N-GFS	Art-GMS	Adj-GMS	N-GMS	RelPro-ANS	V-AIP-1S	PPro-N1S

1. In 1:8 the Law is said to be good if used according to the Law or according to the purpose given in the Law of Moses.
2. But, the Law was not laid down for those who are justified (righteous in Christ). Instead, the Law is for the disobedient who reject God's plan.
3. Those who disobey God's call to the Gospel need the Law to control them and their cultures.
4. These people are lawless and violate all the Ten Commandments doing "whatever is contrary to sound doctrine" which is itself "in accordance with the Gospel" which is "the stewardship from God that is by faith."
5. The sins the Law identifies and forbids is anything opposed to "sound teaching" or "healthy doctrine"
6. "Sound teaching" or "healthy doctrine" presents the Gospel of God
7. "Gospel" is from the Greek *euaggelion* (εὐαγγέλιον) meaning "good news"
  - a. "Gospel" in the Roman world at the time referred to good news of the emperor's military or political success.
8. This "Gospel of God" was spoken of in Isaiah:
  - a. Isaiah 40:9 – "Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him."
  - b. Isaiah 52:7 – "How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns." The voice of your watchmen—they lift up their voice; together they sing for joy; for eye to eye **they see the return of the Lord to Zion.**"
  - c. Isaiah 61:1-3 – "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion— to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit."
9. This Gospel was confirmed in the New Testament:
  - a. Romans 15:15-16 – "Because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit."

- b. Romans 2:16 – “On that day when, according to my gospel, God judges the secrets of men by Christ Jesus.”
  - c. 2 Timothy 1:10-11- “Now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and apostle and teacher.”
10. The Gospel is then described as “the gospel of the glory of the blessed God” which could be stated as, “the proclamation of the military and political victory of the glory of the blessed God.”
- a. The blessed God is here understood to be the Lord Jesus
11. “Entrusted” – *episteuthēn* – means “to believe”, “to entrust” based on the Greek word for “faith” – *pistis* – meaning “faith” or “faithfulness” and is also used to say “confidence” and “entrusted”
- a. The blessed God “trusted” or “had confidence” in Paul to put the “Gospel of his glory” or “the proclamation of the victory of his glory” in Paul’s hands.
  - b. Here the point is established that if Paul is entrusted with the Gospel then Timothy likewise has been entrusted with the same Gospel and with all the provisions and strengthening that Paul is about to describe.
12. Paul now must explain his personal involvement with this Gospel.
- a. Why was he entrusted?
  - b. Did Paul keep the Law to deserve this position?
  - c. How is Paul’s appointment as an apostle different than the false teachers?
13. The contrast between the false teacher’s worthless message that includes the Law and Paul’s Gospel of the glory of the blessed God is being established.
- a. The false teachers are powerless, their message is of this earth and their teaching cannot transform the fallen man.
  - b. Paul’s Gospel is presented with “sound doctrine” releasing the power of the victory of the glory of the blessed God.
14. Three points:
- a. Jesus is God
  - b. Timothy is entrusted and empowered just as Paul
  - c. Sound teaching of the Gospel transforms; the false teachers reenforce lawlessness.

**First Timothy 1:12 – I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service,**

5485 [e]	2192 [e]	3588 [e]	1743 [e]	1473 [e]	5547 [e]	2424 [e]	3588 [e]	2962 [e]	1473 [e]	
Charin	echō	tō	endynamōsanti	me	Christō	Iēsou	tō	Kyriō	hēmōn	
12	Χάριν	ἔχω	τῷ	ἐνδυναμώσαντί	με ,	Χριστῷ	Ἰησοῦ	τῷ	Κυρίῳ	ἡμῶν ,
	Thankfulness	I have	for the [One]	having strengthened	me	Christ	Jesus	the	Lord	of us
	N-AFS	V-PIA-1S	Art-DMS	V-APA-DMS		PPro-A1S	N-DMS	N-DMS	Art-DMS	N-DMS
										PPro-G1P

3754 [e]	4103 [e]	1473 [e]	2233 [e]	5087 [e]	1519 [e]	1248 [e]
hoti	piston	me	hēgēsato	themenos	eis	diakonian
ὅτι	πιστόν	με	ἡγήσατο ,	θέμενος	εἰς	διακονίαν ,
that	faithful	me	He esteemed	having appointed [me]	to	service
Conj	Adj-AMS	PPro-A1S	V-AIM-3S	V-APM-NMS	Prep	N-AFS

- 1. Verse 1:11, the previous verse in the previous section (1:8-11) introduces the message of the “gospel” as the correct alternative to the false, wanna-be-teachers.

2. Paul now uses himself as a personal example of what the Gospel (the administration of God) can do for a sinner who is in extreme violation of the Law.
  - a. The Law cannot save
  - b. The Law is a mirror reflecting sin back to the man looking at the Law
  - c. The Law is a medical thermometer measuring the fever in the man caused by sin.
  - d. To look to the Law for salvation is similar to looking to a thermometer to cure a fever.
3. Paul's personal testimony (1:12-17) demonstrates man's need for mercy and grace from God, instead of the Law and the fabricated myths of false teachers with teaching points gleaned from endless genealogies.
4. First Paul explains why he was "entrusted" and states again that he was "judged faithful" or "esteemed faithful"
  - a. The verses below will make it clear that Paul was NOT considered faithful or esteemed trustworthy because:
    - i. he obeyed the Law
    - ii. rose above the sin nature of man
    - iii. did anything the false teachers are recommending the people do:
      1. abstain from food
      2. abstain from marriage
      3. abstain from wine
      4. won speculative theological arguments and debates
    - iv. obtained a high level of secret, hidden knowledge
  - b. This verse and the following verses of Paul's testimony (which contradict what the false teachers are pushing) state that it was Jesus Christ coming into his life that made him and his calling trustworthy:
    - i. I thank him who has given me strength
    - ii. appointing me to his service
    - iii. I received mercy
    - iv. the grace of our Lord overflowed for me
      1. with faith
      2. with love
  - c. Paul was considered "trustworthy" and "faithful" by Christ Jesus because Jesus Christ gave Paul strength, mercy, grace, faith, love and an appointment to serve Christ.
    - i. 1 Corinthians 15:9-10 – *"For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me."*
      1. See part calling: "by the grace of God I am what I am."
      2. Also, part daily commitment and strengthening: "I worked harder than any of them, though it was not I, but the grace of God."
    - ii. Philippians 2:12-13 – *"Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure."*
  - d. This empowering for Paul was given to him on the road to Damascus. It was his appointment as an apostle.
    - i. Paul still had the daily challenge of living as a believer

- ii. In a like manner (less dramatic than the Road to Damascus in Acts 9:5) Paul is going to show Timothy that God has done the same for Timothy in First Timothy 1:18-20.

1:13 – **though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief,**

	3588 [e]	4386 [e]	1510 [e]	989 [e]	2532 [e]	1376 [e]	2532 [e]	5197 [e]	235 [e]
	to	proteron	onta	blasphēmon	kai	diōktēn	kai	hybristēn	alla
13	τὸ	πρότερον	ὄντα	βλάσφημον	, καὶ	διώκτην	, καὶ	ὕβριστήν	; ἀλλὰ
	-	formerly	being	a blasphemer	and	a persecutor	and	insolent	but
	Art-ANS	Adv-C	V-PPA-AMS	Adj-AMS	Conj	N-AMS	Conj	N-AMS	Conj

1653 [e]	3754 [e]	50 [e]	4160 [e]	1722 [e]	570 [e]
ēleēthēn	hoti	agnoōn	epoiēsa	en	apistia
ἠλεήθην	, ὅτι	ἀγνοῶν	, ἐποίησα	ἐν	ἀπιστίᾳ .
I was shown mercy	because	being ignorant	I did [it]	in	unbelief
V-AIP-1S	Conj	V-PPA-NMS	V-AIA-1S	Prep	N-DFS

1. The group of three – blasphemer, persecutor, insolent – progress from bad to worse.
2. **“Blasphemer”** – *blasphemon* – “someone who is abusive in speech and action”. From *blapto* meaning “to hurt” and *pheme* meaning “a saying” or “a report”. Together: “to hurt with a report”
  - a. Acts 8:1 – “Saul approved of his execution.”
3. **“Persecutor”** – *dioktes* – meaning “to hunt down” from *dioko* meaning “to put to flight”, “to pursue”
  - a. Acts 8:3 – “Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.”
4. **“Insolent”** – *hubristes* – meaning “a violent man”. It is someone damaging others by lashing out with a nasty spirit that delights in doing wrong. From the word *hubrizo* meaning “to run riot”, “to outrage” and “to mistreat using unfair tactics to inflict undeserved harm.”
  - a. Acts 9:1-2 – “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.”
5. “being ignorant I did it in unbelief” or “acted ignorantly in unbelief”
  - a. “ignorant” – *agnoon* – means “to be ignorant”, “not to know”.
    - i. *a-* – means “no” or “not”, a negative prefix
    - ii. *ginosko* – means “to come to know”, “recognize”, “perceive”
  - b. Paul had no knowledge of the revelation of Jesus Christ
  - c. This is opposite of the false teachers in the church who have received and perverted the revelation of Jesus Christ.
    - i. Hebrews 6:4-8 may speak to this

1:14 – and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

5250 [e]	1161 [e]	3588 [e]	5485 [e]	3588 [e]	2962 [e]	1473 [e]	3326 [e]	4102 [e]	2532 [e]
hyperepleonasen	de	hē	charis	tou	Kyriou	hēmōn	meta	pisteōs	kai
14 ὑπερεπλέονασεν	δὲ	ἡ	χάρις	τοῦ	Κυρίου	ἡμῶν	, μετὰ	πίστεως	καὶ
Surpassingly increased	then	the	grace	of the	Lord	of us	with	[the] faith	and
V-AIA-3S	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS	PPro-G1P	Prep	N-GFS	Conj

26 [e]	3588 [e]	1722 [e]	5547 [e]	2424 [e]
agapēs	tēs	en	Christō	lēsou
ἀγάπης	, τῆς	ἐν	Χριστῷ	Ἰησοῦ
love	that [are]	in	Christ	Jesus
N-GFS	Art-GFS	Prep	N-DMS	N-DMS

1. Paul's group of three – blasphemer, persecutor, insolent – where met with a group of three from Jesus Christ – grace, faith, love – and, Pau was transformed.
  - a. If the Gospel can transform Paul, it can transform anyone including the false teachers.
  - b. If the Gospel can transform Paul without the Law, then the Law is unnecessary including the myths and genealogies the false teachers draw from it to control people.

1:15 – The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.

4103 [e]	3588 [e]	3056 [e]	2532 [e]	3956 [e]	594 [e]	514 [e]	3754 [e]	5547 [e]	2424 [e]
Pistos	ho	logos	kai	pasēs	apodochēs	axios	hoti	Christos	lēsous
15 Πιστός	ὁ	λόγος	καὶ	πάσης	ἀποδοχῆς	ἄξιος	, ὅτι	Χριστὸς	Ἰησοῦς
Trustworthy [is]	the	saying	and	of full	acceptance	worthy	that	Christ	Jesus
Adj-NMS	Art-NMS	N-NMS	Conj	Adj-GFS	N-GFS	Adj-NMS	Conj	N-NMS	N-NMS

2064 [e]	1519 [e]	3588 [e]	2889 [e]	268 [e]	4982 [e]	3739 [e]	4413 [e]	1510 [e]	1473 [e]
elthen	eis	ton	kosmon	hamartōlous	sōsai	hōn	prōtos	eimi	egō
ἦλθεν	εἰς	τὸν	κόσμον	ἁμαρτωλοὺς	σῶσαι	, ὧν	πρῶτος	εἰμι	ἐγώ
came	into	the	world	sinners	to save	of whom	[the] foremost	am	I
V-AIA-3S	Prep	Art-AMS	N-AMS	Adj-AMP	V-ANA	RelPro-GMP	Adj-NMS	V-PIA-1S	PPro-N1S

1. The “Faithful is the saying” statements
  - a. **Pistos o logos** – “trustworthy is the saying” or “faithful is the saying”
  - b. Used 5x –
    - i. 3x as *pistos o logos* meaning “**trustworthy is the saying**”
      1. 1 Timothy 3:1
      2. 2 Timothy 2:11
      3. Titus 3:8
    - ii. 2x with “*kai pases apodoches axios*” added which means “**and worthy of full acceptance**”
      1. 1 Timothy 1:15
      2. 1 Timothy 4:9

- c. The meaning of the “trustworthy is the saying” statement means:
- i. The saying should be accepted by everyone
  - ii. The saying should be considered a foundational truth (or, apostolic doctrine)

**1:16 – But 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.**

235 [e]	1223 [e]	3778 [e]	1653 [e]	2443 [e]	1722 [e]	1473 [e]	4413 [e]	1731 [e]	2424 [e]	5547 [e]	3588 [e]	537 [e]	
alla	dia	touto	ēleēthēn	hina	en	emoi	prōtō	endeixētai	Iēsous	Christos	tēn	hapasan	
16	ἀλλὰ	διὰ	τοῦτο ,	ἠλεήθην ,	ἵνα	ἐν	ἐμοὶ ,	πρώτῳ ,	ἐνδείξεται	Ἰησοῦς ⇔	Χριστὸς	τὴν	ἅπασαν
	But	because of	this	I was shown mercy	that	in	me	[the] foremost	might display	Jesus	Christ	-	perfect
	Conj	Prep	DPro-ANS	V-AIP-1S	Conj	Prep	PPro-D1S	Adj-DMS	V-ASM-3S	N-NMS	N-NMS	Art-AFS	Adj-AFS

3115 [e]	4314 [e]	5296 [e]	3588 [e]	3195 [e]	4100 [e]	1909 [e]	846 [e]	1519 [e]	2222 [e]	166 [e]
makrothymian	pros	hypotyposin	tōn	mellontōn	pisteuein	ep'	autō	eis	zōēn	aiōnion
μακροθυμίαν ,	πρὸς	ὑποτύπωσιν	τῶν	μελλόντων	πιστεύειν	ἐπ'	αὐτῷ ,	εἰς	ζωὴν	αἰώνιον .
patience	as	a pattern	for those	being about	to believe	on	Him	to	life	eternal
N-AFS	Prep	N-AFS	Art-GMP	V-PPA-GMP	V-PNA	Prep	PPro-DM3S	Prep	N-AFS	Adj-AFS

1. Paul's own life is a statement about the Gospel.
2. Paul's own salvation (and, his message of salvation) contradict everything the false teachers are trying to teach.
3. The example, the pattern of salvation:
  - a. Paul was a sinner
  - b. Jesus displayed his perfect patience
  - c. Paul receives eternal life
  - d. This is the pattern. This is the teaching. This is healthy doctrine.

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

3588 [e]	1161 [e]	935 [e]	3588 [e]	165 [e]	862 [e]	517 [e]	3441 [e]	2316 [e]	5092 [e]	
Tō	de	Basilei	tōn	aiōnōn	aphthartō	aoratō	monō	Theō	timē	
17	Τῷ	δὲ	Βασιλεῖ	τῶν	αἰώνων ,	ἀφθάρτῳ ,	ἀοράτῳ ,	μόνῳ	Θεῷ ,	τιμὴ
	To	now	[the] King	of the	ages	[the] immortal	invisible	only	God	[be] honor
	Art-DMS	Conj	N-DMS	Art-GMP	N-GMP	Adj-DMS	Adj-DMS	Adj-DMS	N-DMS	N-NFS

2532 [e]	1391 [e]	1519 [e]	3588 [e]	165 [e]	3588 [e]	165 [e]	281 [e]
kai	doxa	eis	tous	aiōnas	tōn	aiōnōn	amēn
καὶ	δόξα ,	εἰς	τοὺς	αἰῶνας	τῶν	αἰώνων .	ἀμήν .
and	glory	to	the	ages	of the	ages	Amen
Conj	N-NFS	Prep	Art-AMP	N-AMP	Art-GMP	N-GMP	Heb

1. This verse may be a liturgical fragment (part of a Christian hymn or confessional statement) familiar to the Ephesian Christians.
2. Since Jesus Christ is the only divine being mentioned in these verses it should be understood:
  - a. Jesus is “the King of the ages”
  - b. Jesus is the “immortal, invisible, the only God”