

I. Accountable - 1 Timothy 1:3-7

1. Stay in Ephesus (**verses 3-4**)
 - while Paul goes to Macedonia
2. The purpose of Timothy staying - command not to teach false doctrine
 - not sure but Paul names Hymenaeus and Alexander in verse 20
 - the doctrine that was false is not named
3. Perhaps the false doctrines are about “myths” and “endless genealogies”
 - some see “myths” as an early attempt to combine Christian teaching with other religious thought
 - these teachings were not “advancing God’s work”
 - these teachings promoted controversial speculations
4. His goal is “love” (**verse 5**)
 - the result of his instruction is love
5. This love came out from:
 - pure heart
 - good conscience
 - sincere faith
- Rea 6. All three of these descriptions speak to “genuine” love -not fables and genealogies
 - religion in this day was all about fables, and myths and ideas - Paul’s teachings ushered in true love
7. They had left these and gotten into meaningless talk (**verses 6-7**)
- Rea A. Do you think our faith gets into endless, meaningless talk?
- B. These people wanted to be teachers - but they do not know what they are talking about
- Rea C. Again have you ever heard someone in a pulpit who seems to not know what they are talking about? - how do they remain there?
- Rea **Ideas and Questions:**
 1. Paul dealt with these type problems, he did not just avoid the subject or shy away from “stirring up the church” - does this make Timothy “confrontive?”
 2. We have moral problems in our churches today, what do you think Paul would say about these?
 3. Some teachings today rarely relate to the Good News of repentance and following Jesus - is this not worse than what Paul addressed here?
 4. It seems that doctrine for Paul was important
 5. This problem is not one of being “biblically accurate” but on target as to what the gospel truly is

II. In Light of the Gospel - 1 Timothy 1:8-11

1. Their view of the law was bad, but Paul did not reject the law
 - the law is good if used properly
- Rea -which begs the question what is using the law properly?
2. The law was made for lawbreakers - not the righteous
- Rea -Paul’s list identifies the “lawbreakers”
 - A. Rebels - not subject to the law

- B. Ungodly - no reverence for God
- C. Sinful - disregard God's standard
- D. Unholy
- E. Irreligious
- F. Those who kill parents
 - murderers
- G. Sexually immoral
- H. Homosexuality
- Rea -this is pretty plain isn't it?
- I. Slave traders
- Rea -this is about as straightforward an indictment of slavery as sin as you get
- H. Liars - perjurers
- Rea 3. These are contrary to "sound doctrine"
 - what might we say to someone who says we ought not get to specific sins - in light of this list?
- Rea **Ideas and Questions:**
 1. Their "doctrine" was not high sounding philosophy and theological monkeying around, it had to do with specific sins
 2. His teaching is particularly black and white isn't it?
 3. Sin lists can be particularly dangerous, but not identifying sin as sin is worse

III. In Response to His Grace - 1 Timothy 1:12-17

1. He changes to talk about the difference that God has made in his life (**verses 12-14**)
2. Begins with thankfulness
- Rea -the proper and "knee jerk" reaction to God's grace
3. Put into the ministry - why?
 - trustworthy
 - grace
4. Paul's past:
 - a blasphemer
 - a persecutor
- Rea -note, "violent"
5. God:
 - showed mercy
 - poured out grace
- Rea -he did it out of ignorance and unbelief - this does not mean that this excuses Paul's sin, it simply means that Paul is emphasizing God's mercy
- Rea -there is a certain "ignorance" in all sin - father for give them for they "know not" what they do
6. A trustworthy saying (**verses 15-17**)
 - compare with Luke 5:32
 - it deserves "full acceptance"
7. He came to save sinners - among whom I am the worst
 - in our day we might say Paul was lacking in self-confidence to say such things
- Rea -is it okay for Paul to be just stating the fact, or the way that he felt - "worst?"
8. He sees God's mercy to him to magnify the "grace" of God

-if Paul could be saved anyone could be

9. A doxology of God's goodness

Rea He first recounts who this God is, then he urges honor and glory to Him

-the King eternal

-immortal

-invisible

-only God

Rea **Ideas and Questions:**

1. When a person sees himself as he really is (the worst of sinners) you don't have to encourage that person to praise God

2. Grace (if we realize it) changes out attitude

3. However, to have this "grace attitude" - you first have to really see yourself as you really are

4. This is Paul's testimony - when you hear someone recount these things - the implication is always the same - so... He can do the same in your life

Jere Phillips - SS Lesson for June 2, 2019