

Pastoral Epistles

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1 Timothy
verses

6 chapters/ 113

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Titus
verses

3 chapters/ 46

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2 Timothy
verses

4 chapters/ 83

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4 chapters/ 83

Classic form (salutation, body, benediction)

Pastoral Epistles

1 Timothy
verses

6 chapters/ 113

Titus
verses

3 chapters/ 46

2 Timothy
verses

4 chapters/ 83

Classic form (salutation, body, benediction)

Pastoral Epistles

- Growing opposition to Paul, but
- Not simply a defense of Paul
- There are false teachers in the church

Pastoral Epistles

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1 Timothy
gospel" (6:20)

"protect the

Pastoral Epistles

1 Timothy
gospel" (6:20)

"protect the

Titus
gospel" (3:8)

"practice the

Pastoral Epistles

1 Timothy
gospel" (6:20)

"protect the

Titus
gospel" (3:8)

"practice the

2 Timothy

"preach the gospel" (4:2)

Pastoral Epistles

Author - Apostle Paul

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After Paul's
Roman
imprisonment

Pastoral Epistles

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1 Timothy

62 – 66 AD

Pastoral Epistles

Author - Apostle Paul

1 Timothy 62 – 66 AD

Titus 63 – 66 AD

Pastoral Epistles

Author - Apostle Paul

1 Timothy 62 – 66 AD

Titus 63 – 66 AD

2 Timothy 67 AD

Pastoral Epistles

Author - Apostle Paul

1 Timothy 62 – 66 AD

Titus 63 – 66 AD

2 Timothy 67 AD 

During Paul's
2nd Roman
imprisonment

Pastoral Epistles

How the New Testament Fits Together



Matthew	Mark	Luke	John	Acts 1-12		Acts 13-28 "utter most parts of the earth"					Paul's release from prison 1 Tim 62 Titus 66 1 Peter 2 Peter 62-64	Paul's 2nd imprisonment 2 Tim 67 Jude 75 Hebrews 67-69	Church Expands 1 John 2 John 3 John 85-95	Revelation 95-96
				Jerusalem Judea	Samaria	1st Journey	Jerusalem Council	2nd Journey	3rd Journey	Paul's Imprisonment				
Gospels				Acts										
					James 44-47	Galatians 49		1 Thess. 51 2 Thess. 51	1 Cor. 56 2 Cor. 56 Romans 57	Eph. 60 Col. 61 Phm. 61 Phil. 62				

Paul's Imprisonments Compared

First Imprisonment

- Accused by the Jews of sedition (Acts 24-26)
- Good living conditions in a rented house (Acts 28:30-31)
- Many friends visited him
- Had many opportunities for Christian witness
- Expected Freedom (Phil. 1:24-26)

Paul's Imprisonments Compared

First Imprisonment

- Accused by the Jews of sedition (Acts 24-26)
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- Expected Freedom (Phil. 1:24-26)

Second Imprisonment

- Pursued by Rome and arrested as a criminal
- Poor conditions, in a cold dark dungeon
- Virtually alone
- Opportunities restricted
- Anticipated Execution (2 Ti. 4:6)

Pastoral Epistles

Author - Apostle Paul

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- Among the last things Paul wrote reflecting his burdens at the end of his ministry

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- Distinctive among his other letters

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Author - Apostle Paul

- Among the last things Paul wrote reflecting his burdens at the end of his ministry
- Distinctive among his other letters personal, practical, and unsystematic

Pastoral Epistles

1 Timothy

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Paul's manual on the Life of the Church

Theme –

Pastoral Epistles

1 Timothy

Paul's manual on the Life of the Church

Theme –

Fight the good fight of faith

Key Thought –

Know how to conduct yourself

Pastoral Epistles

1 Timothy

Paul's manual on the Life of the Church

Theme –

Fight the good fight of faith

Key Thought –

Know how to conduct yourself
in the house of God

Pastoral Epistles

1 Timothy

Main Divisions

- False Doctrine
- The Church's People
- False Teachers
- The Church's Ministry
- The Man of God

Pastoral Epistles

1 Timothy

Key Verses

- 1 Timothy 1:15
- 1 Timothy 3:15-16
- 1 Timothy 6:12

Pastoral Epistles

1 Timothy

Detailed Study Passage

1 Tim 1:3-11

Pastoral Epistles

1 Timothy

Detailed Study Passage

1 Tim 1:3-11

1 Tim 1:3-11 (NLT)

3. When I left for Macedonia, I urged you to stay there in Ephesus and stop those who are teaching wrong doctrine.
4. Don't let people waste time in endless speculation over myths and spiritual pedigrees.* For these things only cause arguments; they don't help people live a life of faith in God.*
5. The purpose of my instruction is that all the Christians there would be filled with love that comes from a pure heart, a clear conscience, and sincere faith.
6. But some teachers have missed this whole point. They have turned away from these things and spend their time arguing and talking foolishness.
7. They want to be known as teachers of the law of Moses, but they don't know what they are talking about, even though they seem so confident.
8. We know these laws are good when they are used as God intended.
9. But they were not made for people who do what is right. They are for people who are disobedient and rebellious, who are ungodly and sinful, who consider nothing sacred and defile what is holy, who murder their father or mother or other people.
10. These laws are for people who are sexually immoral, for homosexuals and slave traders, for liars and oath breakers, and for those who do anything else that contradicts the right teaching
11. that comes from the glorious Good News entrusted to me by our blessed God.

1 Tim 1:3-11 (NAS)

3. As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, 4. nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than {furthering} the administration of God which is by faith. 5. But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. 6. For some men, straying from these things, have turned aside to fruitless discussion, 7. wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.
8. But we know that the Law is good, if one uses it lawfully, 9. realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10. and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11. according to the glorious gospel of the blessed God, with which I have been entrusted.

1 Tim 1:3-11 (NIV)

- 3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer
- 4 nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work—which is by faith.
- 5 The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith.
- 6 Some have wandered away from these and turned to meaningless talk.
- 7 They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.
- 8 We know that the law is good if one uses it properly.
- 9 We also know that law[a] is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers,
- 10 for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine
- 11 that conforms to the glorious gospel of the blessed God, which he entrusted to me.

1 Tim 1:3-11 (NKJ)

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.
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.
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.

1 Tim 1:3-11 (ISV)

3. When I was on my way to Macedonia, I urged you to stay in Ephesus so that you could instruct certain people to stop teaching false doctrine
4. and occupying themselves with myths and endless genealogies. These things promote controversies rather than God's ongoing purpose, which involves faith.
5. The goal of this instruction is love that flows from a pure heart, from a clear conscience, and from a sincere faith.
6. Some people have left these qualities behind and have turned to fruitless discussion.
7. They want to be teachers of the law, yet they do not understand either what they are talking about or the things about which they speak so confidently.
8. Of course, we know that the law is good if a person uses it legitimately,
9. that is, if he understands that the law is not intended for righteous people but for lawbreakers and rebels, for ungodly people and sinners, for those who are unholy and irreverent, for those who kill their fathers, their mothers, or other people,
10. for those involved in sexual immorality, for homosexuals, for kidnappers, for liars, for false witnesses, and for whatever else goes against the healthy teaching
11. that agrees with the glorious gospel of the blessed God, which he entrusted to me.

1 Tim 1:3-11 (ASV)

3. As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine,
4. neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; so do I now.
5. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned:
6. from which things some having swerved have turned aside unto vain talking;
7. desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.
8. But we know that the law is good, if a man use it lawfully,
9. as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
10. for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine;
11. according to the gospel of the glory of the blessed God, which was committed to my trust.

1 Tim 1:3-11 (RVA)

3. Como te rogué cuando partí para Macedonia, quédate en Efeso, para que requieras a algunos que no enseñen doctrinas extrañas,
4. ni presten atención a fábulas e interminables genealogías, que sirven más a especulaciones que al plan de Dios, que es por la fe.
5. Pero el propósito del mandamiento es el amor que procede de un corazón puro, de una buena conciencia y de una fe no fingida.
6. Algunos de ellos, habiéndose desviado, se apartaron en pos de vanas palabrerías,
7. queriendo ser maestros de la ley, sin entender ni lo que hablan ni lo que afirman con tanta seguridad.
8. Sabemos, sin embargo, que la ley es buena, si uno la usa legítimamente.
9. Y conocemos esto: que la ley no ha sido puesta para el justo, sino para los rebeldes e insubordinados, para los impíos y pecadores, para los irreverentes y profanos, para los parricidas y matricidas, para los homicidas,
10. para los fornicarios, para los homosexuales, para los secuestradores, para los mentirosos, para los perjuros, y para cuanto haya contrario a la sana doctrina,
11. según el evangelio de la gloria del Dios bendito, que me ha sido encomendado.

1 Tim 1:3-11 (WNT)

3. As I begged you to do when I was on my way to Macedonia, I still beg you to stay on in Ephesus to warn certain teachers
4. to stop devoting themselves to myths and never-ending pedigrees, <a> for such things lead to controversies rather than stimulate our trusteeship to God through faith.
5. But the aim of your instruction is to be love that flows out of a pure heart, a good conscience, and a sincere faith.
6. Some people have stepped aside from these things and turned to fruitless talking.
7. They want to be teachers of the law, although they do not understand the words they use or the things about which they make such confident assertions.
8. Indeed, I know that the law is an excellent thing, if a man makes a lawful use of it;
9. that is, if he understands that law is not enacted for upright people but for the lawless and disorderly, the godless and sinful, the ignorant and profane, people who kill their fathers or mothers, murderers,
10. the immoral, men who practice sodomy, <c> men who make other men their slaves, liars, perjurers, or anything else that is contrary to sound teaching,
11. as measured <d> by the glorious good news of the blessed God, with which I have been entrusted.

1 Tim 1:3-11 (IEB)

3. When I was on my way to Macedonia, I urged you to stay in Ephesus so that you could instruct certain people to stop teaching false doctrine
4. and occupying themselves with myths and endless genealogies. These things promote controversies rather than God's ongoing purpose, which involves faith.
5. The goal of this instruction is love that flows from a pure heart, from a clear conscience, and from a sincere faith.
6. Some people have left these qualities behind and have turned to fruitless discussion.
7. They want to be teachers of the law, yet they do not understand either what they are talking about or the things about which they speak so confidently.
8. Of course, we know that the law is good if a person uses it legitimately,
9. that is, if he understands that the law is not intended for righteous people but for lawbreakers and rebels, for ungodly people and sinners, for those who are unholy and irreverent, for those who kill their fathers, their mothers, or other people,
10. for those involved in sexual immorality, for homosexuals, for kidnappers, for liars, for false witnesses, and for whatever else goes against the healthy teaching
11. that agrees with the glorious gospel of the blessed God, which he entrusted to me.

1 Tim 1:3-11 (NIV)

- 3 As I **urged** you when I went into Macedonia, stay there in Ephesus so that you may **command** certain men not to teach **false doctrines** any longer
- 4 nor to **devote** themselves to **myths** and endless genealogies. These promote **controversies** rather than **God's work**—which is by **faith**.
- 5 The **goal** of this command is **love**, which comes from a **pure heart** and a **good conscience** and a **sincere faith**.
- 6 Some have **wandered** away from these and turned to **meaningless talk**.
- 7 They want to be teachers of the law, but **they do not know** what they are talking about or what they so **confidently affirm**.
- 8 We know that the law is good if one uses it **properly**.
- 9 We also know that **law[a] is made** not for the righteous but **for lawbreakers and rebels**, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers,
- 10 for adulterers and perverts, for slave traders and liars and perjurers —and for whatever else is **contrary to the sound doctrine**
- 11 that **conforms to the glorious gospel** of the blessed God, which he **entrusted** to me.

False Teachers Warnings

1 Timothy 1:3-20

Observations

- “urged” not “commanded”
- Stop them!
- They cause confusion
- They teach false doctrine
- They’re “fools”
- They’re argumentative
- They’re self- seeking
- Love comes from pure hearts...not the law
- God saves, Not the law
- Keep to faith in Christ
- Rule-keeping leads to all kinds of failure
- Entrusted = Apostleship

False Teachers Warnings

1 Timothy 1:3-20

An Interpretation

- Timothy may have been seeking to end his stay in Ephesus
- He may have been exhausted by the conflicts
- Paul was urging him to stay, despite this

False Teachers Warnings

1 Timothy 1:3-20

An Interpretation

- Sometimes God places us in difficult situations
- He wants us to stay and accomplish His purposes
- God provides and equips
- Like Paul, we can encourage people who are in situations like Timothy's

False Teachers Warnings

1 Timothy 1:3-20

An Application

- Are you faced with a spiritual battle that seems overwhelming?
- Do you know someone who is?
- Can you imagine how you could respond to either of these, based on this passage?

For one young pastor “it was a miserable time of ministry”:

Something just didn’t seem to be working. After several years of rather unsuccessful ministry, it might have seemed as though he wasn’t really designed for preaching. Nonetheless, he stuck it out in the pastorate and sought another place of ministry in a different part of the country. This time he tried Fullerton, California.

Good thing he did, otherwise the world might have missed out on the ministry of Charles Swindoll.

(Personal Testimony of Dr. Swindoll, Congress On Biblical Exposition,
Houston, Texas, 1988)

Next Week

2 Timothy –

“Holding the Truth”

Right to the end of the journey



