

FIRST TIMOTHY 1:1-2

APOSTLE AND CHILD

FOR FURTHER STUDY

1:1—*Paul an apostle of Christ Jesus by the command of God our Savior and Christ Jesus our hope.*

This brief introduction of Paul is marked by several important points. First, *apostle* is a very important term in the NT. The most critical aspect of *apostle* his/her authority. He carried the fullest extent of the authority of his send-er. In fact, the Rabbis had a saying for the OT equivalent to *apostle*: “the one sent by a man is as the man himself.” This *apostle* conducted full legal matters, even proposals and divorces, as if he were his Master. This helps us understand the authority Jesus passed on to the 12 in passages like **Matthew 10:40ff; Mark 9:41; Luke 10:16** and negatively in **Mark 9:38; Luke 9:49**. This also helps us further understand Jesus as the “sent one” of the Father (throughout **Gospel of John**) and even an *apostle* himself (**Hebrew 3:1**).

Notice Paul is sent by *Christ Jesus*. Paul then carries the full authority of Christ as an apostle. He then will pass this authority to Timothy as Tim teaches, protects and shepherds the church in Ephesus.

This apostleship is *by the command* of God and Christ Jesus. Notice how Paul links Father and Son here. They are regarded as equal in this linkage to command. Actually he further identifies/describes each. *God our Savior* is a common expression in the OT and Paul follows suit. See **Deut 32:15; 1 Chron 16:35; Psalm 24:5; Micah 7:7; Isa 12:2**; etc.; **1 Tim 2:3; 4:10; Titus 1:3; 2:10; 2:13; 3:4**; also **2 Pt 1:1; Jude 25**.

Christ Jesus is our hope. Note the plural *our*. Hope is, as always in the NT, a confident expectation that God will keep His promises in Christ.

1:2—*To Timothy, my true child in the faith. Grace, mercy and peace from God the Father and Christ Jesus our Lord.*

Paul’s description of the non-relative, half-Greek Timothy as a *true child* is very special. Their spiritual communion and ministry relationship was so strong that familial terms are used. Paul speaks of no one else in such intimate terms. See Timothy in **Acts 16-20; Rom 16:21; 1 Cor 4; 2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Thess 1:1; Philemon 1**.

Paul’s salutations ALWAYS include *grace* and *peace*. He also closes every letter with a note of *grace*. For more on grace in Paul see **1 Cor 1:4ff; 2 Cor 9:8; 2 Tim 2:1; Titus 2:12ff**. Here in 1 Timothy, *mercy* is added to his prayer/greeting, likely because Paul thought he needed to be reminded of God’s mercy as he persevered in the hard task of leadership.

For more background and helps on First Timothy, go to our site faithbibleonline.org under the *Messages* tab for the **First Timothy Tool Kit**. Open an easy PDF and you are on your way.



APPLICATION

As we press into this marvelous letter as a church body, it would be fantastic if each of us undertook to study it personally in our private time with the Lord. Each week application will focus on two things: **personal character application** and **bible study methods**.

The challenge this week is simple.

Find three separate times this week to read through 1 Timothy in one sitting.

Try to get a feel for the overall tone and purpose of the book.

READING PAUL'S LETTERS

As you dive into First Timothy, try to read with the help of these guidelines. When reading Paul, read the letter as:

- **An ancient document**—It was written in a different time period, in a different culture, in a different language, all ancient.
- **Personal correspondence**—It was written to specific people (in this case Timothy and the wider church at Ephesus)
- **An occasional document**—It was written for a specific purpose, responding to a specific need or addressing a specific issue.
- **A written document**—Duh. We must remember that these letters were physical, created to be read, reread and studied.
- **An oral document**—Many of Paul's letters, if not all of them, were intended to be *heard*. Hearing is different than reading.
- **A mirrored text**—This means that the letter mirrors the original situation and setting; it reveals important clues about purpose.
- **An interactive document**—Paul is very often interacting, even quoting his audience, as a way of making his argument.
- **A logical document**—Paul writes with a logical argument which always demands change, transformation and application.
- **God's Word for you**—even though the letter is all of the above, it is a living and active Word for you, now, in your situation.

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