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### Don't Run Timothy! Stay There!

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## DON'T RUN TIMOTHY - STAY THERE!

A STUDY OF TIMOTHY  
NUMBER 2  
I TIMOTHY 1:2-4

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I Timothy 1:2-4 "Unto Timothy, my own son in the faith; grace, mercy, and peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith; so do." Timothy in the minds of most believers today is a very over-rated man. Quite often he shines forth on Mother's Day when some pastor wants to preach about his mother, Eunice, or his grandmother, Lois. But any way you want to take it, Timothy was a "wimpy" kind of a character and Paul is going to stay with him until he grows him into a real man of doctrine.

### The Profile Of Timothy

1. He was the son of an unbelieving Greek and a believing Jewess. His mother was a Jewess and his father was a Gentile.  
Acts 16:1-3 "Then came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek; which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek." His mother and grandmother evidently were outstanding believers.
2. Timothy possessed a spiritual heritage in Bible doctrine.  
II Timothy 3:15 "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Timothy was well-taught in the Old Testament scriptures.
3. He was converted under the ministry of the Apostle Paul, when Paul was on his second missionary journey at Lystra.  
Acts 14:6 "They were ware of it, and fled unto Lystra and Derbe cities of Lycaonia, and unto the region that lieth round about."  
Acts 14:23 "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."
4. Paul had Timothy circumcised.  
Acts 16:3 "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek." Probably Timothy should have debated with Paul about the necessity for having this done, but Paul, in order to avoid needless problems with the Judaizers, went ahead and had this Jewish rite performed on Timothy.
5. He was ordained to the ministry because of the spiritual gift he had of pastor/teacher. He attended one of the greatest theological seminaries of all time. We will just call it "The Pauline Travelling Seminary." He was a good student and therefore, was ordained.  
I Timothy 4:14 "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

- II Timothy 4:5 "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."
6. He went to Philippi with Paul, Silas, and Luke.  
Acts 16:12 "And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days." This was indeed good for this young preacher. He was running in the right crowd.
  7. Paul sent Timothy to Corinth and this is where he washed out.  
I Corinthians 16:10 "Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do." The reason he failed in Corinth was the worldliness of the Corinthian church. Timothy simply couldn't handle the Corinthians. The only one other than Paul who did handle them was Titus. He set them on their ear and really told them exactly how it was.
  8. Paul believed he could trust Timothy with a congregation and he sent him to Philippi. He did a good job in this church.  
Philippians 2:2 "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."
  9. Paul also left Timothy behind at Berea along with Silas. He did a good job in Berea for the people were positive toward doctrine.
  10. From Athens, Paul sent Timothy to Thessalonica.  
I Thessalonians 3:2 "And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith." He had no problem here for they too were strong in doctrine. Please notice that thus far, we have had three churches here where Timothy got along fine. These churches were at Philippi, Berea, and Thessalonica. But once Timothy got to Corinth, things began to fall apart. Mama's boy, Timothy, failed there. He was being tested for a real hard job, because Paul was getting him ready for the real nerve center of Christianity which was Ephesus. Timothy was pastor at Ephesus, you recall, when this letter was written to him.
  11. Timothy shared the first imprisonment of Paul in Rome.  
Philippians 1:1 "Paul and Timotheus, the servants of Jesus Christ to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."  
Philippians 2:19 "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state."  
Colossians 1:1 "Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother."  
This was his training period. Here, he had time to lick the wounds received at Corinth.
  12. After Paul's first imprisonment, Timothy went with Paul to Ephesus, where he remained as pastor.

These twelve points add up to this: Timothy was a great teacher. He could analyze doctrine and communicate it. The churches at Philippi, Berea, and Thessalonica were stable churches and the people in these churches loved Timothy. But when people began pushing him around and began to bully him, Timothy just fell apart. He just couldn't take it when people began to discount his authority. He should have stood up to them because he knew doctrine. But Paul was grooming Timothy for the nerve center of the Christian world, which was Ephesus. Therefore, we are very thankful for the weakness of "wimpy" Timothy, for had it not been for this, we probably would not have had First and Second Timothy. Some of you will not like these books too well for some of

material will upset you. In this book, we will come to women, food, and wine, and in that order.

Verse 2 "Unto Timothy, my own son in the faith: grace, mercy, and peace, from God our Father and Jesus Christ our Lord." Paul is here talking to his student. The word is gnesios and it means "one who is not an illegitimate son." It can also mean "reliable." In other words, Paul is saying, "Timothy, you are my legitimate student, my reliable student, under my authority." Paul was telling Timothy that there never would come a time when he was not his legitimate student, and he was going to straighten him out. The noun is teknon and it has a dual meaning. It means a child under discipline from parents, but here it means a student under the discipline of professor Paul. Then we have the words en and pistis and this means "in doctrine."

#### A Triple Blessing

Now we have the words charis meaning "grace," and eleos meaning "mercy" and eirene meaning "prosperity." Grace here means God's great plan. In other words, he is saying to Timothy, "Son, I know you have a nervous stomach and I know how you get upset easily, but take courage. You are still a part of God's great grace plan." "Mercy" means grace in action. "Peace" really means "prosperity." So, we have grace, which is the plan; mercy, which is the plan in action; and prosperity, which is the result of God's grace plan.

Next, we have apo theos meaning "from God our Father" and "from Christ Jesus our Lord." Please notice that there are no verbs here. Please notice that the Holy Spirit is not mentioned in this salutation because the Holy Spirit is in the world to magnify Christ and not to call attention to himself.

Let us now get a corrected translation of verses 1 and 2:

Verse 1 "Paul, an apostle of Christ Jesus, according to the command From God our Saviour, even Christ Jesus our confidence."

Verse 2 "To Timothy, reliable student in doctrine; grace, mercy, and prosperity from God the Father and Christ Jesus our Lord."

Grace, the great plan of God, is the mighty force that will turn Timothy from failure to success. When you get to heaven, hunt Timothy up and say, "Timothy, how in the world did you finally make it?" He will reply, "Well, it was a grace story all the way. Yes, I finally made it and how!"

1. Grace is all that God is able to do for man because of the cross. Grace is all that God can do for man without compromising his character. Grace is the plan of God on behalf of man, beginning at the cross. Grace is God's plan and God's policy concerning mankind. Under grace, God does all the work.
2. Grace depends on who and what God is. Grace includes all that God can do for man from salvation at the cross until eternity in heaven. All this is totally apart from man's planning and man's own effort. Grace is the genius of God. Doctrine is the manifestation of that genius. Legalism is man's intrusion into the plan of God in an attempt to substitute man's work for the grace work of God. In grace, God takes nothing and makes it into something. The key to this salutation in I Timothy is grace.

Verse 3 "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." The purpose of the pastor/teacher: There is a little thing going on in Ephesus we would call "sharing." This means one who doesn't know any doctrine is sharing with someone else who doesn't know any doctrine. This always runs the church into the ditch. One of the tasks of the pastor/teacher is to shut down this false doctrine. The first word in this verse is kathos and is better translated "since." "I besought" is the aorist, active, indicative of parakaleo and it means "to command, to command in a nice and gentle way." Paul knows that Timothy is an "A" student, so he can use this beautiful command with his good student. Timothy had not been in Ephesus long and he ran into these wild problems and he was ready to run away.

If Timothy wrote a letter home about this time, it sounded about like this:

"Dear Mother Eunice,  
 Things went great in Philippi. I had a great ministry in Berea. At Thessalonica, I found many people who knew great doctrine. But, Mother, here in Ephesus, I am having a very hard time. You and Grandmother Lois be sure to pray hard for me.

Hard-put-to-it,  
 Timothy."

Paul goes on to say in this third verse, "Abide still at Ephesus." In other words, failure is no reason for running. This is the aorist, active, infinitive of prosmeno so we will translate this "since I ordered you to remain behind at Ephesus, you stay there." Stay there and cut those false teachers down. "When I went into Macedonia" is from proeuomai. Next, we have "That thou mightest charge some." This is hina and means "for the purpose that" and then we have the aorist, active, subjunctive of paraggello and it means "for the purpose that you instruct by direct command." "Certain ones that they teach no other doctrine." This comes from the big word heterodidaskaleo. Hetero means "of a different kind" and didaskaleo means "to teach." So, it means "that they teach no other kind of doctrine."

So, this entire verse says "since I ordered you to remain behind at Ephesus, stay there while I went to Macedonia, in order that you might exercise command over certain ones, and not to teach any other kind of doctrine."

Verse 4: This verse says "Orient to dispensational theology." Don't let fables and false legalism be taught. Get the people straight on all the basic doctrines.

Verse 4 "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." The verse begins with mede and we will translate it "nor." Next is the present, active, infinitive of prosecho plus muthos meaning "myths or stories." "Nor give heed to myths or stories." Next, is "endless genealogies" from genealogia plus aperantos, which means "endless." This is how they distorted the Old Testament scriptures.

Timothy needed to put a stop to this weird teaching and give the people in Ephesus solid doctrine. This phrase "which minister questions" comes from hostes "which category of things" plus the present active, indicative of parecho, meaning "is the cause of." Then we have ekzetesis and this means "useless speculation." Next, we have "rather than Godly edifying." But there is no word for edifying here and it should read "rather than the dispensation of God." Then he ends the verse with en plus pistis and it means "which comes by means of doctrine." So the whole verse says this: "Nor become occupied with myths and endless genealogies which category of things (false doctrine) are the cause of useless speculation, rather than the dispensation of God which comes by means of doctrine."

1. Ephesus and all local churches will become involved in false teaching unless there is an emphasis on dispensational theology. All believers in the church age must know where they are dispensationally. You must know what it means to be living in the church age.
2. No pastor can lead his congregation to spiritual maturity nor fulfill his ministry apart from dispensational orientation.
3. Therefore, it is important to review dispensations often, so the believer will always keep them in mind.