

## New Morning Magical

### Welcome to the boardroom

We begin today exploring the Apostle Paul's first letter to his young protégé, Timothy, whom Paul has known for some time and with whom he enjoys very much a father-son relationship. Timothy is in Ephesus and Paul is offering important advice and instructions to help Timothy handle his oversight role in the Ephesian ecclesia.

Let's start at the beginning, and just listen to how Paul addresses young Timothy:

1 Paul, an apostle of Christ Jesus, according to the **injunction** of God, our Saviour, and the Lord Jesus Christ, our Expectation,

Paul views his apostleship as an injunction, or mandate, and so it was. It was not as if he could have declined it! And then we learn quickly that the Father is our Savior, while Christ is our Expectation. I feel embarrassed not to have seen this before, but we have read many times that it is the Father alone Who raises anyone out from among the dead, and that's the definition of salvation, or deliverance in Hebrew. Yeshua, on the other hand is indeed our Expectation; we look only to Him for any inkling of what will become of us if we die before He returns.

The references to God as savior, don't conflict in any way with Christ as savior; one appears to have a literal meaning and the other is more figurative. The father alone vivifies and, or raises people out of death and into life. Yeshua is our savior because of His trust in the Father and our trust in Him. It's almost like Yeshua is our savior by association, but I'm reluctant to go any further for fear of appearing to diminish His importance. I assure you I'm not!

Let me try it this way: In Christ we are saved; the Father is the One Who will raise us out from the dead upon Christ's return.

I hope that wasn't too laborious, but I thought that this unusual declaration of Paul's to Timothy was worth looking at.

2 to Timothy, a genuine child in faith: Grace, mercy, peace, from God, our Father, and Christ Jesus, our Lord.

3 According as I entreat you, remain with them in Ephesus, when going into Macedonia, that you should be charging some not to be teaching differently,

4 nor yet to be heeding myths and endless genealogies, which are affording exactions rather than God's administration which is in faith.

Verse 4 is so good: “Don’t be giving place to fanciful stories, as opposed to “*God’s administration*”; and “*endless genealogies*,” which appears to mean tracing family trees, or tracing your DNA back to the Neanderthals. Paul’s point is that both of these pursuits are a massive distraction from attending to “God’s business.”

When you ask the Father, “What would you have me do today,” He is probably not going to send you into either of the pursuits that Paul wrote about here.

5 Now the consummation of the charge is love out of a clean heart and a good conscience and unfeigned faith, **[Well that’s simple enough, isn’t it?]**

6 from which some, swerving, were turned aside into vain prating, **[empty, or useless speaking]**

7 wanting to be teachers of the law, not apprehending either what they are saying, or that concerning which they are insisting.

Paul is calling out people who turned aside – or swerved away – from clean hearts, good consciences, and unfeigned faith, or faith that wasn’t just for show. These people, Paul says, moved into empty or useless speaking and, although they may have wanted to teach the law, they had no idea what they were talking about. You can imagine how little patience Paul would have had for anyone like this!

Let’s go on now . . .

8 Now we are aware that the law is ideal if ever anyone is using it lawfully,

9 being aware of this, that **law is not laid down for the just**, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrashers of fathers and thrashers of mothers, homicides,

10 paramours, sodomites, kidnapers, liars, perjurers, and if any other thing is opposing sound teaching,

11 in accord with the evangel of the glory of **the happy God**, with which I was entrusted.

The law of Moses called attention to all the wickedness that Paul listed in verses 9 and 10, the last of which is all “*opposing sound teaching*.” He then qualifies “*sound teaching*” as, “*the evangel of the glory of the happy God, with which I was entrusted*.” Paul has an acute awareness of his unique commission that never leaves him. He is unashamed about owning the importance of the unique evangel with which the Lord entrusted him. This passage in Timothy is the first time we learn of “*the happy God*.” Your Bible may read “*the blessed God*,” but the

word in Greek is “happy,” which means “joyousness springing from within.” You’ll see the same word in the Concordant version of the beatitudes. Blessed and happy have two completely different meanings and the Father may be blessed by others, but he is happy in Himself.

12 Grateful am I to Him Who invigorates me, Christ Jesus, our Lord, for He deems me faithful, assigning me a service,

13 I, who formerly was a calumniator and a persecutor and an outrager: but I was shown mercy, seeing that I do it being ignorant, in unbelief. ***[Notice that unbelief causes ignorance, not the other way around.]***

14 Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus.

Paul says here that all his former behavior and attitudes were overwhelmed by grace with faith and love in Christ. I’ll bet that Paul was continually marveling at his being overwhelmed by grace, given that list of evidence not to be shown any!

15 Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost of whom am I.

Notice that Yeshua wasn’t sent to save the pious, but the sinners. The pious think they’ve got it all wrapped up, but not the sinners. They know they’re in trouble and have nothing to trade on.

16 But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life eonian.

You have to love Paul’s expressions: Here he says he took ALL of Yeshua’s patience, just to become a pattern for others to follow who would come after Paul. I’d say you and I fit in this description.

17 Now to the King of the eons, the incorruptible, invisible, only, and wise God, be honor and glory for the eons of the eons! Amen!

18 This charge I am committing to you, child Timothy, according to the preceding prophecies over you, that in them you may be warring the ideal warfare,

19 having faith and a good conscience, which some, thrusting away, have made shipwreck as to the faith;

20 of whom are Hymeneus and Alexander, whom I give up to Satan, that they may be trained not to calumniate.

I won't get hung up on these two people, other than to say that by now you know enough to realize that Paul didn't surrender them to some opposing spirit being, but rather, stopped any association that he had with them and gave them up to their own adversarial natures if, by any means, they might learn something that he was unsuccessful in teaching them.

## Chapter 2

1 I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for all mankind,

2 for kings and all those being in a superior station, that we may be leading a mild and quiet life in all devoutness and gravity,

3 for this is ideal and welcome in the sight of our Saviour, God,

4 Who wills that all mankind be saved and come into a realization of the truth.

It's interesting to me that Paul's entreaty is that prayers, etc. be on behalf of all mankind and authority figures. And this so that we don't have to mix it up in that realm; instead we can stay out of all those cesspools and live quietly. This, Paul says is "*ideal*" and even "*welcome*" in the Father's sight. He told the Thessalonians to be ambitious to be quiet, mind their own business and work with their hands; he's saying essentially the same thing to Timothy, I'm sure for the benefit of the Ephesian ecclesia.

Verse 4 is to me one of the strongest, clearest statements that the Father will save *ALL* mankind. Paul doesn't stop with salvation only; he includes all in coming to, as he says, "*a realization of the truth.*" The key is "*God wills.*" What happens when the Father wills anything? It's a silly question, I know, because the answer is so obvious. I recall so many people, when they even hear the idea of God saving everyone, after all the evidence is provided, say, "Well, I just don't believe that," as if they're contrary belief has anything to do with the Father's determination to bring His will to pass.

And let's end today in chapter 2, verses 5-7:

5 For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus,

6 Who is giving Himself a correspondent Ransom for all (the testimony in its own eras),

7 for which I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth.

Remember that Ephesus was a Greek city with its own mythical god with a little "g," Artemis, and, of course, Greeks had a pantheon of gods, so Paul emphasizes to Timothy what he may need to remind the Ephesians: that there is only one God. Paul adds in verse 5 a term we've

never seen before and it blows me away that he never wrote it before to anyone that we know of: Paul calls Christ the “*Mediator of God and mankind.*” This position as Mediator is an official office that Christ holds, as if we’re all around a big table with Christ at the head, mediating whatever the issues are between God and mankind. Paul also validates Christ in this mediatorial office by reminding Timothy – again, for the benefit of the Ephesians – of what Christ accomplished, which was to ransom us and our lives. This, Paul says in verse 7, is why he was chosen – appointed – by the risen Lord as “*a herald, an apostle, [and] a teacher of the nations in knowledge and truth [mind you].*”

I’m going to insert my opinion here as to why Paul added that last part, “*in knowledge and truth.*” I think he did it because of all the false teachers that were running around, fouling up Paul’s work. Timothy knew that Paul was the genuine article, but he had to deal with an ecclesia that still had much to learn and get in order.

Well, thanks for listening today and until next time,

May Yahweh bless you and keep you;  
May Yahweh light up His face toward you  
and be gracious to you;  
May Yahweh lift His face to you  
and appoint peace for you.

AMEN