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Shipwrecked Faith!

1 Timothy 1:18-20, *This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,* **19** *having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,* **20** *of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.*

Introduction.
The Responsibility to Deal with the Enemy

There are warnings in the New Testament so severe that we are tempted to read past them quickly, preferring the comfort of the promises to the discomfort of the admonitions.

The final three verses of 1 Timothy 1 contain such a warning.

- Two men are named.
- Two careers are ended.

Two lives that began with apparent promise have been assessed by the apostle and found to have ended in shipwreck.

The word is stark, vivid, and irreducible: ***Nauageo***. Shipwrecked.

Paul does not include this warning as a footnote or an afterthought. He places it immediately after his charge to Timothy to wage the good warfare with faith and a good conscience.

The connection is deliberate and urgent.

- Here is what happens when faith and conscience are abandoned.
- Here is what the warfare looks like when a soldier lays down his weapons.
- Here are two men who had everything they needed to serve faithfully and who made choices that led to spiritual catastrophe.

But this passage is not merely a warning about the past. It is a commission for the present.

Paul responds to the shipwreck of **Hymenaeus and Alexander** not with despair but with decisive pastoral action.

He names them, disciplines them, and does so with a specific redemptive purpose. In the severity of the action and the clarity of the purpose, Paul models the kind of

courageous pastoral care that every church in every generation needs its leaders to exercise.

Beneath the warning and the commission, a deeper current runs through these verses.

The sovereignty of God over even the worst spiritual disasters. **Hymenaeus and Alexander** had chosen the wrong path. But the God who is King eternal, immortal, invisible, and alone wise, was not surprised, not defeated, and not finished.

Even shipwrecked lives remain within the reach of the God who can raise the dead and restore the broken.

I. The Path to Shipwreck.

A. Violent rejection of conscience.

Paul identifies the critical moment before the shipwreck.

Some having rejected concerning the faith have suffered shipwreck.

The rejection preceded the disaster.

This is not a passive drifting but an active rejection. The word rejected means to push away deliberately, to thrust aside with force.

It is the same word used in **Acts 7:27** for the man who thrust Moses aside when Moses tried to defend him.

It is used in **Acts 13:46** for the Jews who rejected the word of God when Paul and Barnabas preached in Antioch.

What was rejected?

Two things:

- Faith and
- Good conscience.

These are the same two weapons Paul has just given Timothy.

The false teachers did not lose their faith accidentally, but they pushed it away.

They did not wake up one morning with a seared conscience that they systematically silenced it over a period of time until it could no longer function as the moral guardian it was designed to be.

This is the anatomy of spiritual disaster. It does not typically happen in a single dramatic moment. **It happens through a series of small decisions,** each one nudging the ship a little further off course.

A truth compromised here, a conviction silenced there, a conscience suppressed in this situation, a faith substituted for the performance of religion in that one.

No single decision destroys a ministry.

But an accumulation of **small rejections of truth and conscience produces**, over time, the conditions for shipwreck.

B. Throwing away the rudder.

Shipwreck concerning the faith.

The word shipwreck in Greek ***Naugeo*** is a powerful metaphor in the ancient Mediterranean world.

The sea was, to first-century people, a domain of unpredictable and terrifying power. Shipwrecks were common and catastrophic.

Paul himself had experienced **three shipwrecks** by the time he wrote this letter (**2 Corinthians 11:25**). The image would have resonated immediately with anyone in Ephesus, a major port city on the Aegean Sea.

A ship that has been wrecked is not merely delayed or damaged, but it is destroyed.

It cannot be refloated and sailed to its destination.
It has been broken apart by forces greater than its hull could withstand.

The metaphor implies a totality of destruction that goes beyond mere setback or failure.

Paul is saying that these men have not merely stumbled but they have been destroyed.

Yet even this is not the final word. Paul's action in **V 20** is not condemnation but discipline with a redemptive purpose.

Even a shipwrecked life, delivered to Satan for the destruction of the flesh, may be saved in the day of the Lord Jesus (**1 Corinthians 5:5**).

The God who raises the dead is not limited by the wreckage of a human life. But the warning stands.

- The wreckage is real,
- The process is terrible, and
- It was entirely avoidable.

C. Drifting from the Anchor.

The letter to the Hebrews uses the same metaphor in the language of drifting.

Hebrews 2:1, *Therefore we must give the more earnest heed to the things we have heard, lest we drift away.*

The word for drift (***Parareo***) describes a ship that has slipped its moorings and is being carried by the current away from harbour.

The difference between active rejection (***apotheomai*, 1 Timothy 1:19**) and drifting (**Hebrews 2:1**) is the difference between pushing the anchor overboard and simply failing to check that it is secure.

Both lead to the same destination.

Together these passages describe the two primary paths to spiritual disaster:

- Active rejection of truth and conscience, and
- Passive neglect of the anchor of apostolic teaching.

- The first is the more dramatic failure.
- The second is the more common.

Many more believers drift away from the Gospel through the slow erosion of neglect than through dramatic acts of apostasy. Both are equally catastrophic in their destination.

II. Named for All Time.

A. The Significance of Naming.

A warning to the whole church.

Paul names **Hymenaeus and Alexander** explicitly. This is unusual. Elsewhere Paul often avoids naming individuals in corrective contexts (**2 Corinthians 2:6** where the offender is identified only by his punishment).

The decision to name these two men reflects the severity of the situation and the public nature of the damage they had done.

The public naming of false teachers and those who cause severe damage to the church has precedent throughout the New Testament.

- **Jesus** publicly rebukes the scribes and Pharisees in **Matthew 23.**
- **Paul** publicly opposes **Peter** to his face in **Galatians 2:11.**
- **John** names **Diotrephes** in **3 John 9.**

The purpose is not personal humiliation but public protection.

The congregation must know who is causing damage so they can take appropriate action.

The Reformers, particularly **Calvin and Luther**, were often accused of being harsh when they publicly identified and named false teachers.

Their response was consistent.

The greater harshness is to allow the sheep to be devoured by wolves you have the power to identify and restrain.

Naming the danger is the most caring thing the shepherd can do for the flock.

B. Hymenaeus!

Hymenaeus appears again in **2 Timothy 2:17-18**, *And their message will spread like cancer. Hymenaeus and Philetus are of this sort, 18 who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.*

The specific false teaching Paul identifies is resurrection denial or rather, resurrection re-interpretation. They claimed the resurrection had already occurred, presumably in a spiritual or symbolic sense.

This was not a minor theological adjustment. The bodily resurrection of Christ is the cornerstone of Christian faith.

1 Corinthians 15:12-17, *Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, then Christ is not*

risen. 14 And if Christ is not risen, then our preaching is empty and your faith is also empty. 15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. 16 For if the dead do not rise, then Christ is not risen. 17 And if Christ is not risen, your faith is futile; you are still in your sins!.

The resurrection is not a peripheral doctrine that can be spiritualised without damaging the whole edifice. It is the foundational event that validates every claim Jesus made about himself and every promise the Gospel extends.

By denying or distorting the resurrection, Hymenaeus was not merely making an intellectual error rather he was dismantling the structure of Christian hope.

Paul says this false teaching was overthrowing the faith of some.

Hymenaeus's theology was capsizing faith the way a storm capsizes boats.

C. Alexander!

Alexander is most likely the same Alexander the coppersmith mentioned in **2 Timothy 4:14-15**, *Alexander the coppersmith did me much harm. May the Lord repay him according to his works. 15 You also must beware of him, for he has greatly resisted our words.*

The consistency of the description across both letters suggests the same individual. Someone who began in the church, departed from the faith, and became an active opponent of Paul's ministry.

The coppersmith profession is mentioned to identify him precisely, distinguishing him from other men named Alexander (the name was common).

His opposition was not merely theological rather he actively resisted Paul's words and did much harm.

This suggests someone who used his position and relationships within the Ephesian community to undermine Paul's authority and contradict his teaching.

Alexander did not merely disagree with Paul, but he actively worked against the Gospel.

Paul's response: *May the Lord repay him according to his works.*

This is not a personal curse but a prayer for divine justice.

It is the same prayer found elsewhere in the bible.

Psalm 28:4, *Give them according to their deeds, And according to the wickedness of their endeavours; Give them according to the work of their hands; Render to them what they deserve.*

Jeremiah 17:10, *I, the Lord, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.*

Revelation 22:12, *"And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.*

Paul entrusts Alexander's case to God, not because he is indifferent to the damage but because he trusts God's justice more than human retribution.

III. Put out from the Protection of the Church.

A. Handed over and abandoned

The phrase *delivered to Satan* is one of the most theologically charged phrases in the Pastoral Epistles, and it must be understood carefully to be understood correctly.

The word *delivered* (**paradidōmi**) means to hand over, to commit, to abandon. It is the word used in **Acts 15:26** of men who *risked* their lives, men exposed to great danger with no shelter and no protection.

Paul instructs the Corinthian church to deliver to Satan the man who was sleeping with his father's wife.

1 Corinthians 5:5, *deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.*

The most probable interpretation is that this phrase describes the act of formal excommunication. The removal of a person from the community of the church and the fellowship of believers.

Within the church, the person lives under the protection and blessing of the covenant community, accountable to one another, surrounded by prayer and pastoral care, and under the special presence of Christ in the gathered body.

Matthew 18:20, *where two or three are gathered in My name, I am there in the midst of them.*

Outside the church, the person is in Satan's domain. The protection is removed, and the person is left exposed to the full fury of the enemy.

1 John 5:19, *We know that we are of God, and the whole world lies under the sway of the wicked one.*

If the whole world already lies in Satan's lap, then only someone under the shelter of God's people can be handed over to him. You cannot deliver to Satan someone who is already fully in his power.

That shelter extends even to unbelievers who stand close to God's people. God pours out His blessing on His own, and those who stand near are splashed by it.

- **Genesis 18:32**, God would have spared the whole city of Sodom for the sake of ten righteous people.
- **1 Corinthians 7:14**, the unbelieving spouse and the children are *sanctified* by the believer. Not saved, but blessed by being near.

This is therefore not merely a legal declaration of the church.

When Paul delivers someone to Satan, God's hand of protection is truly withdrawn, and the person is exposed to real Satanic power.

Yet Satan never acts beyond God's permission. Even when someone is handed over, God sets the limits.

B. When God hands over His own?

To be delivered to Satan is not always a judgment. The Scriptures show that God, for His own holy purposes, has handed over His most faithful servants.

Job was handed over to prove that true faith does not depend on circumstances.

Job 1:12, *Behold, all that he has is in your power; only do not lay a hand on his person.*

Satan took Job's possessions, his children and his health. Yet Job fell to the ground and worshipped: *The LORD*

gave, and the LORD has taken away; blessed be the name of the LORD (**Job 1:21**).

God was proving to Satan, and to everyone who would ever read the account, that the one who truly loves God loves Him for who He is, not for what He gives.

Christ was handed over to prove His perfection.

Matthew 4:1, *Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.*

After forty days of fasting, weak and alone, Jesus was led by the Spirit Himself to face the tempter, and He did not break.

Paul was handed over to keep him humble and dependent.

2 Corinthians 12:7, *a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.*

The word buffet means to strike with the fist. Paul asked three times for it to be removed.

The Lord said no!

2 Corinthians 12:9, *My grace is sufficient for you, for My strength is made perfect in weakness.*

Peter was handed over so that he could strengthen others.

Luke 22:31-32, *Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren.*

Peter boasted that he would never deny Christ. He was let go, he fell, he wept bitterly, and he came back able to strengthen the church.

The church at Smyrna was handed over to receive a crown of life.

Revelation 2:10, *Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.*

In every case, Satan's power had limits.

- **With Job**: first *do not lay a hand on his person*, then *spare his life* (**Job 2:6**).
- **With Peter**: *that your faith should not fail.*

Some are handed over for proving, some for humbling, some for refining, and some for reward.

In every case, the glory goes to God.

C. The consequences of sin.

But Hymenaeus and Alexander were not delivered to Satan for testing. **They were delivered for judgment**. Scripture gives sober examples of this as well.

King Saul was handed over in judgment on a proud and disobedient heart.

1 Samuel 16:14, *But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.*

The word troubled means to terrify, to torment.

Saul became demon tormented. He tried to pin David to the wall with a javelin, massacred the priests of Nob, consulted the medium at En Dor, and ended his life by suicide.

Judas Iscariot was handed over in judgment on a heart that rejected Christ.

John 13:27, *Now after the piece of bread, Satan entered him.*

Judas had lived three years within the sheltering circle of the apostles. When that shelter was removed, Satan entered him. He betrayed the Lord and then took his own life.

Ananias and Sapphira were chastened unto death.

Acts 5:3, *Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?*

Both fell down dead, and great fear came upon all the church (**Acts 5:11**).

Satan holds the power of death (**Hebrews 2:14**), and at times God permits him to use it.

The immoral man in Corinth was handed over *for the destruction of the flesh* (**1 Corinthians 5:5**).

The followers of Jezebel in Thyatira were cast into a bed of affliction.

Revelation 2:22, *Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.*

Jesus speaks of them as those who had known *the depths of Satan.*

Revelation 2:24, *"Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I [r]will put on you no other burden.*

Hymenaeus and Alexander belong in this **second category**.

They had corrupted the Gospel and blasphemed, and Paul put them out for chastening and judgment.

- The unbeliever who stays near the church only for its benefits is in danger of being handed over for eternal judgment.
- The believer who cultivates disobedience, false doctrine or immorality is in danger of being handed over for chastening.

1 Peter 5:8, *Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*

D. The Matthew 18 pattern of discipline.

Put Out of the Church.

Jesus himself laid out the pattern for church discipline in **Matthew 18:15-17**, *"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' 17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.*

The pattern is progressive: private, then small group, then congregational, then treatment as outside the covenant.

The goal at every stage is the same: to gain your brother.

The escalating severity of the discipline reflects not increasing vindictiveness but increasing urgency.

The church is doing everything in its power to recover the offender before the final step must be taken. The final step is treating the person as outside the covenant and not rejection. It is the recognition that the person has effectively placed themselves outside the covenant by their own choices.

Critically, Paul says in **2 Corinthians 2:6-8** that when the man who was disciplined in **1 Corinthians 5** did repent, the church was to restore him immediately.

2 Corinthians 2:6-8, *This punishment which was inflicted by the majority is sufficient for such a man, 7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. 8 Therefore I urge you to reaffirm your love to him. 9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.*

Discipline that does not end in restoration when repentance occurs is no longer discipline but punishment.

E. Trained through chastening.

The purpose clause is everything.
They may learn not to blaspheme.

This is punishment with a purpose and the purpose is correction.

Paul is not writing off Hymenaeus and Alexander. He is applying the severest available pastoral instrument for a redemptive purpose.

To produce in these men the learning, to train, to educate, to discipline as a parent disciplines a child that their blaspheming makes necessary.

The same logic is explicit in **1 Corinthians 5:5,** *deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.*

The word learn (**paideuō**) means to train through punishment.

It is the word used in **Luke 23:16, 22** for the scourging of Jesus.

In **1 Corinthians 11:32** for the Lord's chastening of believers who came to His table unworthily.

1 Corinthians 11:30, 32, *For this reason many are weak and sick among you, and many sleep… But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.*

The destruction of the flesh is therefore real physical affliction. It may mean disease, disaster in the home, the loss of a job or career, the breakdown of a marriage, or even death. When someone is handed over to Satan, no one can predict what will follow.

Yet the destruction is limited.

Satan can destroy the flesh, but he cannot destroy a soul that belongs to God.

That is why Paul adds, *that his spirit may be saved in the day of the Lord Jesus*.

The goal is the salvation of the spirit.

Church discipline, when properly applied, is the most loving thing a church can do for the person who has fallen into sin and refuses correction.

This redemptive purpose is grounded in the nature of the God who disciplines.

Hebrews 12:6, *For whom the LORD loves He chastens, and scourges every son whom He receives.*

God's discipline is not vindictive. It is the expression of His love for those who belong to Him.

The church that exercises discipline reflects the character of God.

The church that refuses to exercise discipline in the name of grace or unity or avoiding conflict is not reflecting grace, but it is reflecting indifference.

Hebrews 12:10-11, *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. 11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

IV. A Church that Guards and Restores.

A. Guarding the Purity of the Church

The action Paul takes with Hymenaeus and Alexander is not merely a personal pastoral decision but a model for what the church must be in every generation.

The guardian of the apostolic deposit, the body that takes its responsibility to the truth seriously enough to take difficult action when that truth is being actively undermined.

1 Timothy 3:15, *but if I am delayed, I write so that you may know how you ought to conduct yourself in the house*

of God, which is the church of the living God, the pillar and ground of the truth.

This is what Paul means in when he describes the church as the pillar and ground of the truth.

The word pillar describes a structural support that holds up a building. The word ground describes the foundation.

The church is the structure that upholds and supports the truth of the Gospel in the world.

When the church allows false teaching to go unchallenged, it is failing its structural function. The building begins to lean.

Every believer has a role in this guardianship. It is not merely the responsibility of pastors and elders.

Jude 1:3, *Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.*

The whole community is responsible for its preservation.

B. The church as the agent of restoration

But the church is not merely a guardian but an agent of restoration.

The discipline of **Hymenaeus and Alexander** was not designed to write them off permanently. It was designed to produce the conditions for repentance and restoration.

The church that disciplines without holding open the door of repentance is not following the New Testament pattern.

The theology of restoration runs through the entire New Testament.

James 5:19-20, *Brethren, if anyone among you wanders from the truth, and someone turns him back, 20 let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.*

Galatians 6:1, *Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.*

The word restore is a medical term for setting a broken bone. It is painful, but it heals.

V. The remedy of Truth and Holiness.

A. The Noble Warfare in View

As we come to the end of 1 Timothy 1, it is worth stepping back and seeing the architecture of the whole chapter.

- Paul has moved from authority (**V 1** by the commandment of God)
- through relationship (**V 2** to Timothy, my true son)
- through the dangers of false teaching (**V 3-11**)
- through the glory of the Gospel (**V 12-17**)
- through the charge to faithful ministry (**V18)**
- to the warning about what happens when ministry is abandoned (**V19-20**).

The chapter is a complete manifesto for faithful Christian leadership.

The central message is this: ***The church exists to guard and proclaim the Gospel.***

The Gospel is not our creation, but it is our sacred deposit.

- It is threatened from without by cultural hostility and from within by false teaching.
- It is sustained by leaders who are divinely commissioned, who serve with pure hearts and good consciences, who wage the good warfare with faith, and who are willing to take the difficult action that protecting the sheep requires.
- It is the most glorious message in the universe.

Christ Jesus came into the world to save sinners.

B. The urgency of faithful leadership.

The studying of the letters to **Timothy and Titus** is essential for the church today to have faithful and truthful leaders.

This is not merely an academic observation but a pastoral emergency.

The contemporary church is facing precisely the challenges that Paul addresses in these letters.

- The infiltration of false teaching under the guise of intellectual respectability,
- The erosion of doctrinal boundaries in the name of love and unity,
- The abdication of pastoral courage in the face of cultural pressure, and
- The appointment of leaders who are gifted but not godly.

The Pastoral Epistles give the church what it needs:

- a clear standard for leadership character,
- a clear method for guarding and transmitting the apostolic deposit,
- a clear framework for church discipline, and
- a clear vision of the Gospel that is worth fighting for.

Churches that take these letters seriously will be healthier, more faithful, and more fruitful than churches that treat them as antiquarian documents for a different age.

The final encouragement of this chapter is not a warning but a word of grace.

The God to whom Paul gives glory in **V 17**, the King eternal, immortal, invisible, God alone wise is the same God who is at work in every faithful church and every faithful minister.

- ✓ He is not frustrated by the shipwrecked ministries of Hymenaeus and Alexander.
- ✓ He is not threatened by the false teachers who have crept into the body.
- ✓ He is building His church, and the gates of hell will not prevail against it (**Matthew 16:18**).

Conclusion

*In **January 1956**, **five young American missionaries** were speared to death on a jungle riverbank in **Ecuador by the Huaorani people**, a tribe that had never heard the Gospel and was feared throughout the Amazon for their extreme violence. **Jim Elliot, Pete Fleming, Ed McCully, Roger Youderian, and Nate Saint** were all under thirty-five.*

*They had invested years in preparation, had made careful plans to make peaceful contact, and had believed God had commissioned them for this specific work. **Jim Elliot's journal**, discovered after his*

death, contained the now-famous line: He is no fool who gives what he cannot keep to gain what he cannot lose.

The world called it a tragedy. Life magazine ran a full spread of the story, and many Christians wondered whether it had been a terrible mistake.

Had these young men been deceived?

Had their faith been shipwrecked on the rocks of a jungle river?

What happened next silenced every question. ***Elisabeth Elliot****,* ***Jim's widow, and Rachel Saint, Nate's sister****, returned to the* ***Huaorani tribe****.*

They lived among the very men who had killed their husbands and brother. They learned the language, earned trust, and began to share the Gospel.

Within a few years*, nearly the* ***entire group of killers had received Christ****.*

Mincaye, *one of the men who had speared the missionaries, became a beloved brother in Christ. He was baptised in the same river where the killings had taken place.*

In ***2005, Steve Saint, Nate's son****, arranged for* ***Mincaye*** *to attend the* ***fifty-year memorial service at the river****.*

Mincaye *stood before thousands of people who had heard of his transformation and said, through a translator:* ***Long ago I did not know God. I killed badly. But Nimu and Gikari (Rachel and Elisabeth) came and brought God's carvings (the Bible). Now I walk God's trail. I am going to see all of them again soon, and I am not afraid.***

Five young men left everything to wage the good warfare, having faith and a good conscience. They did not see the fruit of their investment with their own eyes. But the God who is King eternal, immortal, invisible, and alone wise, was not finished with the story when the spears entered. He was just beginning.

This is the final word of ***1 Timothy 1****.*

Not shipwreck, but the faithful saying.

Not the names of the fallen but the glory of the King.

Not the end of the story but the continuation of the charge: wage the good warfare. Hold faith.

Keep your conscience clear. Pass the deposit to faithful men. Serve the glorious Gospel of the blessed God. And know that the One who commissioned you is the One who will complete what He has begun.

The letters to Timothy and Titus are not museum pieces*.*

They are marching orders for the church in every generation.

The church that studies them, obeys them, and builds its leadership on their foundations will be the church that outlasts every false teaching, every cultural tide, and every generation of opposition, because it is built not on the wisdom of men but on the Word of the King eternal.

To Him be honour and glory forever and ever. Amen.

APPLICATION FOR DAILY LIFE

1. This week, make a solemn personal commitment before God: ***I will not drift. I will actively guard my faith and my conscience***.

   Write it down and sign it as a covenant between you and God.

2. Read **Matthew 18:15-17 carefully**.

   Is there anyone in your church or circle of relationships from whom you have drifted in conflict without following this pattern?

   Take the first step this week.

3. Study **2 Timothy 4:7-8** as the conclusion Paul hoped Timothy would reach at the end of his ministry: fought, finished, kept.

   What would it take for you to be able to say the same at the end of yours?

4. The Pastoral Epistles are essential for the church. Commit to reading **1 Timothy, 2 Timothy, and**

Titus through in full over the next three weeks, one letter per week, in a single sitting each time.

Let the cumulative impact shape your vision of faithful leadership.

5. Identify one person in your church who seems to be drifting from faith. Do not wait for them to reach the point of shipwreck. Come alongside them this week with prayer, the Word, and personal presence.

6. The five Ecuador missionaries gave their lives for the greater cause of Christ.

   What is one specific sacrifice you are being called to make for the advancement of the Gospel in your sphere of influence?

   Make a concrete plan to act on it this week.

7. Close this series by writing a letter to yourself, to be opened in one year, answering this question:

   How will I be different one year from now as a result of studying 1 Timothy 1?

   What will I believe more firmly?

   What will I do more faithfully?

   What will I guard more carefully?