**Pastoral Epistles**

Lecture notes

Dr. Bill Mounce

Introduction

Historical reconstruction

# First Missionary Journey (Acts 13-14)

## Through Asia Minor, which is Timothy’s home

## Not hear of Timothy, but possible Paul led him to the Lord

### Is a disciple by the second missionary journey

### 1 Tim 1:2 (1 Cor 4:15,17)

# Second Missionary Journey (Acts 15:36-18:22)

## Acts 16:1-3

Part of Paul’s inner circle — trusted friends and leaders

### Connected with Silas in their work in Beroea and Thessalonica

### Listed as author of 1/2 Thessalonians

# Third Missionary Journey (Acts 18:23-21:16)

Most of the time in Ephesus — 1 Timothy

### Timothy sent to Corinth — not timid

## On the way to Jerusalem, we read Paul’s prophecy in Acts 20:18b-35

# Titus not mentioned in Acts

## Prominent role in 2 Corinthians

## Like Timothy, part of Paul’s trusted inner circle

# Imprisonment

## Paul expected to be released after Acts 28

## Reflected in Church history

## A.D. 61-63

# Five major events

## 1. Timothy was with Paul during the Roman imprisonment, and sent to Ephesus (before his release)

## 2. Paul possibly went to Spain — fourth missionary journey

## 3. Paul and Titus had a missionary journey on Crete

## 4. Timothy met Paul somewhere when Paul was traveling to Macedonia (“tearful meeting”), and returned to Ephesus

## 5. Paul wanted to go to Ephesus to help Timothy

# Other major chronological questions

## Order of the five events

## Order of writing of 1 Timothy and Titus

Basic misconceptions

# 1. All three letters are significantly different

## 1 Tim — problems of an established church

## Titus — new church (salvation/sanctification) = 1,2 Thessalonians

## 2 Tim — personal (little of the Ephesian situation)

# 2. Timothy/Titus are itinerant apostolic delegates — not pastors

## We call them the “Pastoral Epistles” but Timothy/Titus are not pastors

## We can still apply the truths

# 3. Not a manual written to an anonymous church situation

## Example: qualities of leaders are the opposite of Paul’s description of the false teachers

Critical Issues

## Most attacked of all NT books on authorship

# 1. Historical problem

## Events of the Pastorals not fit within Acts

## Answer: after Acts

# 2. Church Structure is second century since emphasis on structure

## The church was not uniformly charismatic in the early years

## Synagogue structure was always present, and would have developed quickly

# 3. Theological problem

## Theology different — tied into the heresy

## Terminology different (e.g., “faith”) — have Pauline parallels

## Gnosticism is second century — but the PE are pre-gnostic

# 4. Linguistic problem

## Style — natural variation and the Ephesian problem reflected in Paul’s terminology

## Terminology — possibly a different amanuensis

## Vocabulary especially reflects the false teaching

# 5. Authorship

## Fiction Hypothesis

## Fragment Hypothesis

## Pseudepigraphy

## Amanuensis (Luke)

Outline

**1 Timothy**

 I. Salutation (1:1–2)

 II. The Ephesian problem (1:3–20)

 A. Problem stated (1:3–7)

 B. The true intention of the law (1:8–11)

 C. Paul’s example of salvation by grace (1:12–17)

 D. Encouragement and warning for Timothy (1:18–20)

 II. Correction of improper conduct in the Ephesian church (2:1–4:5)

 A. Salvation is for all people (2:1–7)

 B. Questions of disruption and leadership (2:8–15)

 C. Overseers (3:1–7)

 D. Deacons (3:8–13)

 E. Heart of the corpus (3:14–16)

 F. The source of the heresy (4:1–5)

 III. Personal notes to Timothy (4:6–16)

 IV. How Timothy is to relate to different groups in the church (5:1–6:2a)

 A. People of various ages (5:1–2)

 B. Widows (5:3–16)

 C. Payment and discipline of elders (5:17–25)

 D. Slaves (6:1–2a)

 IV. Final Instructions (6:2b–21)

 A. The final discussion of the opponents (6:2b–10)

 B. Encouragement to Timothy (6:11–16)

 C. Words to the rich (6:17–19)

 D. The final encouragement to Timothy (6:20–21)

**Titus**

 I. Salutation (1:1–4)

 II. Qualities necessary for church leadership (1:5–9)

 III. Description of the problem in Crete (1:10–16)

 IV. Instructions and theological basis for godly living (2:1–3:11)

 A. Instructions (2:1–10)

 B. Theological basis for godly living (2:11–15)

 C. Continued call for godly behavior (3:1–11)

 V. Personal comments and final greeting (3:12–15)

**2 Timothy**

 I. Salutation (1:1–2)

 II. Thanksgiving (1:3–5)

 III. Encouragement to Timothy (1:6–2:13)

 A. Call to suffer without shame (1:6–14)

 B. Examples (1:15–18)

 C. Continued appeal to Timothy (2:1–13)

 IV. Instructions for Timothy and the opponents (2:14–4:8)

 A. Timothy and the opponents contrasted (2:14–26)

 B. The last word about the opponents (3:1–9)

 C. Encouragement and proclamation (3:10–4:8)

 V. Final words to Timothy (4:9–22)

1 Timothy 1:1-2

Salutation

## Normal three-fold division — speaker; recipient; greeting

## Much more information in the letter’s salutation than might first meet the eye

### Hint at what is coming

**Paul’s au**t**hority is being questioned in Ephesus**

## “Apostle” — sent with the authority of the sender

## Apostleship is “by command of God and of Christ”

### “Will” is usual

### “Strong” word

#### Jesus commands demons

#### Secular literature — commands of gods

# Timothy is “my true child”

## Timothy bears my authority — not the false teachers

# Why is Paul making these points in a private letter to Timothy

## Form of private letter — expected church to read it — “Grace be with you” (6:21)

# Triad of Grace, Mercy, and Peace

## Normal Greek greeting: χαιρειν (James 1:1)

χαρις is a colorless word that Paul infused with deep, theological meaning

## Definition: God’s goodness toward those who do not deserve it.

# Preach?

## You and I deserve nothing but hell

### God saved us, not because we deserve it, but because he is a God of grace, who in his grace extends forgiveness and life to us — goodness

### Yancey: “You can’t do anything to make God love you more … or less”

## Grace is not only past — present and future

### When we became Christians, we did not somehow become deserving

### We continue to stand in constant need of God’s grace even to survive

### “Future Grace”

### Amazing Grace: ’Twas grace that taught my heart to fear, and grace my fears relieved; how precious did that grace appear the hour I first believed! Thru’ many dangers, toils, and snares, I have already come; ’tis grace hath bro’t me safe thus far, and grace will lead me home.”

## Easy to develop a sense of entitlement

### Saved by grace, but I’m doing pretty well now

# Mercy

## “God’s goodness toward those in misery and distress” (Grudem, 200)

## God has committed himself to treat his *own* people with goodness when they are in need — not for everyone

# Peace

## Normal Jewish greeting: Shalom

## Cessation of hostilities

### We were at war (Eph 2:1-3) — because of our sin

### But now we are at peace (vv 4-7; Titus 3:3-7) — because of his Son

## First and foremost, peace is not a *feeling* but an objective *fact*

### Rom 5:1 — true no matter whether we feel at peace or not

## Because we *know* we are at peace

### It leads us to feel peaceful, regardless of circumstances — a peace that can transcend the daily events of life — anger; hurt; betrayal

# Do these theological convictions permeate my life?

## When in the mess of life, dealing with difficult people, like me/you …

## Respond in grace? Why? He doesn’t deserve it!

## Respond in mercy? Why? They’re miserable people!

# How get to this point?

## Only when we fully understand that we don’t deserve God’s grace and mercy

## When we come to understand the debt of sin God forgave — continues to forgive

## Then we will be able to extend ourselves in grace and mercy to others.

## Publican and sinner

1 Timothy 1:3-7

# Begins by reminding Timothy of an earlier meeting (v 3a)

## Paul was on his way to Macedonia, probably after release from jail

## Timothy left Ephesus to see him

# Ephesus was inundated by false teachers

## 1. Entrenched management (young minister)

## 2. Many house churches

## "Command" — strong term — authority — judge or general

### Different from how Timothy is to treat others — "urge" (5:1a)

Practical truths on dealing with false teaching

## I will identify 10 of these in 1 Timothy

# #1. Be courageous

## Titus 1:11 — “they must be silenced”

## Personal story on my mistakes in church leadership

### Must be willing to confront — even if you are a people pleaser

### Ken and his lack of courage

# #2. Be discerning

## Don’t treat everyone the same way

## 1 Tim 4:11 — “Command and teach these things.”

### “Urge/Encourage” language shows he is not speaking to the FT

**Command them to stop doing two things**

1. Teaching "any different doctrine"

Coined “different doctrine”

ἕτερος — essentially different

When coin — etymology probably still present

# #3. Know the truth

## Titus 1:9

### How much to know? Statement of Faith is the minimum

### True doctrine unites; it does not separate

## Example of Preterism

### 1. What must a person believe to be in leadership

### 2. Cannot insist on anything beyond

2. Devoting themselves to myths and endless genealogies

Myths drawn from minor characters in the OT genealogies

Elders are not be *addicted* to wine, and Timothy is to devote himself to teaching Scripture

## The false teachers were obsessed with their secret, private knowledge

### With it comes an arrogance when you know something nobody else knows

### Elitists; intellectual snobs addicted to their erroneous theological minutia

# Modern-day examples

## Attitude of Preterists

## Health and Wealth

# #4. Heresy is more than false teaching

## Devoted to it; highly emotionalDon’t be surprised by the strength of oppositionStory of Orthodox icons

# #5. Connection between a person’s character and truth

## “Root” and “fruit” in Jesus

### Titus 1:16

### Have to dig down sometimes (1 Tim 5:22-25)

## Question: can bad people espouse good theology?

### Usually truth will be mixed with error

### Matt 5:20 — “white-washed tombs” and Matt 7:21-23

**Why must they stop their teaching and obsession?**

## Look at what it is producing — "promote speculations"

### Elsewhere: “fighting about words, vain discussions, senseless babble”

### Commentator: “pretentious nonsense” — Squabbles and speculations

## What should be produced is: “stewardship from God that is by faith.” Not all translations get this right

### Elders are appointed by God as stewards

### Care and watch over the God’s church — teaching is part of it

### Their lives are to be consumed by the things of faith

What is Paul’s goal for Timothy and the Church? (v 5)

## Positive side of the connection between roots and fruit

**Goal of biblical instruction is … love**

Greatest Commandment is not theological correctness — important

## Definition: “Joyful commitment to meet the needs of others”

### 1 Jn 4:16

### John 13:34-35 ??

Different from obedience (see Jn 15:10; 1 John 5:2)

### Example of children

# This is what people need to see when they come in the doors of your church

## Biblical-informed, theologically-driven love

## Where there is true biblical preaching, there will also be love and grace

**Biblical love comes three sources — central idea is sincerity**

1. Pure heart — motives that are not mixed

2. Good conscience — FT rejected, seared, defiled

3. Sincere faith — FT are hypocrites

# Gentle reminder to Timothy — and to us

## No matter how difficult your task, you too have to do your work with love

### It is easy to do the right thing the wrong way

## We can be very self-righteous when we “stand for the truth”

## When it is not done in love — when it does not produce love — wrong

## Hard because FT don’t generally “play fair” — tools are gossip; critical spirit

V 6-7 — Urgency

## Certain people — FT — have wandered into vain, worthless, discussions

## How did this happen? Intellectual questions? Honest investigations?

# 1. “Swerved from these” — pure heart; good conscience; sincere faith

## Most false teaching is rooted in moral perversion — 1 Tim 6:3-5a

## On the surface it will look acceptable — dressed up in religiosity

# 2. Wanted to be (known as) teachers of the law

## Motives

## Arrogance and ignorance — often go hand-in-hand

**#6. Sometimes hard to recognize false teachers since they are usually dressed up in religiosity — Matt 5:20**

## Things to look for:

## 1. Motives such as wealth (1 Tim 6:5b-10)

## 2. Power and control

## 3. Sexuality (1 Tim 5; 2 Tim 3:6)

## 4. Arrogance

1 Timothy 1:8-11

# 1:8-9a

## Anticipates a objection from v 7

## Law good — lawfully

# “Law” and the “Just” person

## 1. Law in general

### Good citizen

### Non-Pauline

## 2. Mosaic law: the regulations Moses received at Mt. Sinai — Decalogue

### Justified by faith, not law

# The FT were using the ML “unlawfully” — as it wasn’t intended

## 1. “Legalists” — primary emphasis on external behavior

### Restrictions — “Thou shalt not”

### Chapter 4: marry; eat certain foods

## 2. Applied the law to all people — Christians and non-Christians alike

### Not intended for the just

### Justified by faith; Christians

## Not a full orbed treatment of his theology of the Old Testament

In what sense is the Mosaic Law not for the just?

## Complicated — The most difficult question for me

## Gal 3:23-26

# 1. As a “guardian,” the law was temporary

## It taught us what sin is, but did not give us the power to obey

## Luther: Forces us to our knees

### Bill — throw ourselves into the merciful arms of God

# 2. When Jesus came — he gave us the power to obey

## God writes his law on our heart through power of his Spirit

## Changed people lived in a changed way

# This is why the FT were wrong — all legalists are wrong

## Wanted to make Christians live under the condemning power of the law

### External

## Ignored the reality of a changed heart changing the way a person lives

Vice list (vv 9b-11) — who Law is for — use Law lawfully

# Paul constructed the vice list with an eye to literary style

## Pairs of words, many starting with a (“un-“) — rhythm

## 8 sets of vices that basically follows the Decalogue (Exodus 20)

## Purpose: show type of person under condemning power of Mosaic law

# First 3 of the 10 Commandments are sins directly against God

## (1st – No other gods; 2nd – No images; 3rd – Swear. 4th – Sabbath – not in NT)

## 1. Mosaic law is for the lawless and disobedient — oppose God’s law

## 2. Ungodly and sinners — oppose God himself

## 3. Unholy and profane — conduct opposed to God

**Begins to parallel Commandments 5-9 in closer detail**

## 4. Those who strike their fathers and mothers — 5th - Honor

## 5. Murderers — 6th - Kill

## 6. Sexually immoral, men who practice homosexuality

### Two ways to break the 7th commandment — Adultery

### a. Broadly sexual immorality — not just the specific act of adultery (lust)

### b. Includes practicing homosexuality, pederasty, bestiality

# Church needs to be careful at defining adultery too closely

## Many activities that break the seventh commandment — Pornography — sexual abuse (spouse or another)

# Legalism wants to carefully define sin

## So he know how close he can get without actually “sinning” — just petting, flirting, teasing

## Law of the Spirit says: “let there not even be a hint of immorality”

## 7. Mosaic law for enslavers (kidnap to sell) — 8th - Steal

## 8. Liars, perjurers — 9th - Bear false witness

### Broadens the commandment

### More than courtroom perjury

### Only *rigorous honesty* is acceptable to God

# Catch-all: “whatever else is contrary to sound doctrine”

## “Healthy doctrine” — medical language for physical health

### Metaphor of spiritual health

## False teaching brings spiritual sickness & disease—“spread like gangrene”

### Paul’s gospel of healthy/sound doctrine brings spiritual health

## “Glorious gospel: “the gospel of the glory of God”

# Preach

## Never fall back into legalism — Gal 3:1-3 (faith)

## Can’t make the “do’s” and “don’ts” of the gospel central

## Legalism is latent in all of us — do certain religious things

 1 Timothy 1:12-17

# Contrast to the preceding

## Paul’s personal testimony — living proof that FT wrong

## Salvation is not due to law but to God's mercy and grace through faith

1:12-13a Thanksgiving

# "Has given me strength"

## Esp. conversion experience on the road to Damascus — conversion; apostolic call

## "Because he judged me faithful" — not that he deserved to be saved (grace)

### Not that I deserved it (grace)

### God knew that I would be faithful

# Notice Paul's amazement — preach the whole passage

## Even though formerly I was a horrible person — triad of sinsBlasphemer, persecutor — Jesus; church"Insolent opponent" — "I was an all-around jerk!"

# Pharisee, Paul told Philippians blameless before the law

## Looks back at pre-Christian life — sees himself for who he truly was

### True today: any legalist can be totally self-righteous and a complete jerk

## If we had a biblical view of our sin — Rom 3:10-12

### We would all stand in stark amazement and wonder

### All say the Sinner's prayer: "God be merciful to me the sinner"

Paul's Merciful and Gracious salvation (vv 13b-14)

# Paul is not saying that he deserved God's mercy

## Contradiction in terms, and runs contrary to the point Paul is making

### OT distinction: intentional and accidental (ignorance) sins

## Paul's actions were fueled by ignorance, and so God chose to extend mercy

### No excuses — not how God chooses to treat all ignorant sinners

# Triad of grace, faith, & love overflowed and washed away triad of sins

## "Overflowed" — coined — "super-overflowed"

### Not saved by law — doing religious activity — FT

### Only a super-abundance of God's grace can totally remove all my sin

## Salvation starts with God's grace

### Where Paul the Pharisee had no faith in Jesus, grace overflowed w/ faith

### Where Paul had no love (persecution) — love

## God's grace super-abundantly overcomes the depths of our sin

### Replaces sin with faith and love

Paul's Role in God's Plan of Salvation (vv 15-16)

# Amazement

## Begins by quoting what would have been a well-known saying — v 15a

## Adds that "sinners" includes himself — "foremost of sinners"

# First of 5 “Faithful Sayings”

## Introduce traditional material — be careful about source issues

## Sometimes just adds emphasis — 1 Tim (3:1)

# Paul lives with the abiding sense of being a sinner redeemed

## "I am," not "I was"

## True of all saints as they grow in their spiritual maturity

### "God, be merciful to me, the sinner"

### John Bunyan, Grace Abounding to the Chief of Sinners

### John Newton: "Amazing grace, how sweet the sound, that saved a wretch like me."

## Call for self-evaluation: do you live in the amazement of a sinner redeemed?

# What was the ultimate reason God showed mercy to Paul? V 16

## Paul an example that salvation is by grace

## "Example" can refer to an artist's rough sketch that will be filled in

Doxology (v 17) — "word of praise"

# If you truly know the extent of your own sin and depth of depravity,

## If you truly understand the undeserved grace and mercy of God

### There is only one way to respond — praise God for who …

## Theology always must move to doxology

### God is not a God to be merely described, but to be proclaimed

# Doxology stresses ≠ the personal but the transcendent nature of God

## Final triad

## Paul calls for congregational assent — "Amen!"

# “Praise”

## BiblicalTraining.org

## Definition: Declare who God is and what he has done

 1 Timothy 1:18-20

# Relationship with the preceding

## Picks up closely from v 7 — “charge”

## Preceding two paragraphs are not tangents

1:18-19a

# “Entrust”

## Legal term — when you entrust something, that person is legally responsible to care for it.

## Timothy has been entrusted with the charge of silencing doctrinal error — must take that trust seriously

# #7. There is more at stake that you and your church

## Not yours to change, ignore, or leave unprotected

# Don't be discouraged — you can handle this

## Typical of Paul (2 Timothy): Command and encourage

### "In accordance with the prophecies previously made about you"

## Two other times

### 1 Tim 4:14 — prophecy specifically was that Timothy was gifted for the ministry (evangelism/teaching)

### 2 Tim 1:6 — Paul was part of the ceremony

### Probably a commissioning service, like in Acts 13:1-3

## Point: Tim was obviously gifted for this work and was called to the work

### Don't get discouraged — you can do this

# Prophesied gifts are the tools by which T. fights the fight

## Spiritual gifts are the tools of his trade

### "For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds" (2 Cor 10:3-4).

## Balance: innocent as doves; shrewd as serpents

# #8. Weapons to defeat false teaching

## Temptation always exists to fight the fight of ministry with human tools

### Institutional power — bully pulpit — work hard

## False teaching is defeated

### Not with bylaws and church legislation

### Primarily by biblical teaching

## False teaching may appear to win in the short term

### Always loses in the long-term — must believe that

# "Holding faith and a good conscience"

## These are the checks and balances of those in ministry leadership

## 1. Never violate your faith — beliefs or biblical informed principles

## 2. Maintain a good, or "clear," conscience — ends never justify the means

# #9. Warning — anybody can fall — Timothy

## No one is immune from the attacks of evil — especially when you are in the midst of confronting evil

## If you think you are immune, Satan has just won the first battle

Attention turns to the FT

## Unlike Timothy, FT had "rejected this" — faith/good conscience

"Rejected" indicates a conscious, deliberate rejection

## Deliberately, intentionally, consciously, rejected what they knew to be true and ignored the warnings of their conscience

# Result? "Some have made shipwreck of their faith"

## “The” faith or “their” faith

# "Whom I have handed over to Satan" — Excommunicated

## Even though Jesus has overcome the world, Satan is still the "ruler of this world" (John 14:30)

### Church affords all of us a degree of spiritual protection

### One reason we gather together on a regular basis — safe house

### Two men are cast out of the protective fellowship of the church into Satan's realm to experience the natural consequences of defying God's truth

### Power of social ostracism — Titus 3:10 — 1 Cor 5:5

# #10. Ultimate goal is remedial

## “That they may learn not to blaspheme.”

### “Learn” means “to discipline with punishment.”

### Paul wants them to learn from Satan’s school of “hard knocks.”

## Paul can do this individually because he is an apostle

### Today, this is the function of the elders and the church as a whole

### Final stage — Matthew 18

# Position paper on church discipline

# Other passages on this same basic topic

## 1 Tim 4:1-5; 6:2b-10; Titus 1:10-16; 3:9-11; 2 Tim 2:14-3:9

1 Timothy 2:1-7

FT in Ephesus were elitists

## Only cared about their little group — clique — friends — only those who would follow their rules

So much so that they wouldn't even pray for outsiders — secular rulers; Gentiles

Paul’s solution begins by insisting that they start praying for all people — esp. for their salvation

# Reason #1 — God wants all people to be saved (2:3-4)

## He wants all people to be saved

## Not universalism

## 1 Tim 4:10 — Titus 2:11

# Reason #2: Jesus died for all people — 2:5-6

## Pun on “men/man” starting in v 1.

## #1 — Uniqueness of God and the uniqueness of Jesus

## #2 — Work of the mediator — did on cross

# Reason #3: Paul is missionary to the Gentiles

## To not pray for the Gentiles is to treat his calling with contempt — 2:7

Interesting theological discussion

## If God is all-powerful, and if he truly wants all to be saved, doesn’t he always get what he wants?

## 1. “*Secret will*” — will always come to pass — Acts 2:23

## 2. “*Moral, revealed will*” — Ten Commandments

What is your circle of comfort?

## What is your clique?

## Who is outside that group — people you have no intention to pray for?

# Every one of us has some group that we find it very difficult to pray for

## Perhaps it is rulers — hard to pray for people in power over us, esp. if disagree

## Perhaps it is Gentiles — people who are different than you are — uncomfortable

## Perhaps it is our enemies — those who have hurt you — " Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven" (Matt 5:44-45).

## Piper: "Timothy, push out the boundaries of your concern. Do not let your prayers be limited to any one group of people or kind of people. Enlarge the circumference of your love. Do not be provincial, sectarian, nationalistic, elitist or racist in your prayers. Let your prayers embrace all kinds of people: high and low, white and black, democrats and republicans, Soviet premiers and Iranian Ayatollahs. Enlarge your heart until it embraces the world. Go to school at Calvary until you can hate the bigotry and racism of the Ku Klux Klan and the neo-Nazis, but can pray with yearning love in your hearts for these men and women."

# None of this means anything if you don't believe in prayer

## Don't think that prayer moves God to do something that he might otherwise not do, there is no reason to pray for anyone

1 Timothy 2:8-10

# Things are a mess in Ephesus — especially the worship service

## Even during public prayer, men were angry with one another

## Some of the women were extravagant and sexual in their dress

### Hair was just right, but what was inside was all messed up

Men’s disruptive behavior in worship — 2:8

# Not saying

## 1. Only men pray

### 1 Cor 11:5 guarantees women a role in public prayer

## 2. We must raise our hands

### Reflection of their custom — standard posture (arms, hands, eyes)

# When you pray — hands must be holy

## "Without anger or quarreling"

# Doesn’t specify what they were angry about

## FT’s theology — easy to imagine (Seeker; eschatology; lose salvation)

## Things in general (I suspect) — men stereotypically go to anger, especially since it gives them the power to insist they are right

# Men we’re good at arguing — esp. over theology

## This can be a very good thing — Jude 3 (fight for faith)

## Strengths can become weaknesses — can lead to anger

Women’s disruptive behavior in worship — 2:9-10

# 1. Extravagant

## “Costly attire” means extremely expensive (7,000 denarii)

## Contradicted the women’s profession of godliness

# 2. Sexually enticing

## “Modesty”; “self-control” — sexual connotations

### Kind of clothing that suggests marital unfaithfulness — promiscuity

## Also contradicted the women’s profession of godliness

# 3. Not just clothing — behind the actions — attitudes, values, priorities

## “Adorn” and “respectable” dual meaning — clothing as well as deportment, her demeanor

## Should have a priority on good works — “clothed in good works”

# Solution — beautiful where it matters: heart and lives — 1 Pet 3:3-4

## The type of life that is in accordance with true godliness

## Not placing a priority on fixing your hair — clothed in good works

# Not saying women can’t wear jewelry

## Nazarene tradition

## Nothing wrong with braiding your hair or having a gold ring or nice clothes

## Watch conjunctions: braided hair and put in gold or pearls

# Major interpretive issue: “woman” or “wife”

## I did not deal with this sufficiently in the commentary

 1 Timothy 2:11-15

# Controversial passage

## Meaning of almost every word is debated by someone

Its meaning is quite simple and straight-forward (except v 14)

# My procedure

## My explanation — especially what the text does not say

## Then say some things positive about egalitarianism

# Not an issue of orthodoxy

## My mom/sister/wife are all excellent teachers

## By-laws — my role/elders must be men

# Context: disruption of the church

## Angry men and extravagant and sexually-seductive women

## Another issue of disruption — leadership (into chapter 3)

“Let a woman learn quietly — with all submissiveness”

 **“A” woman**

## Does not say a woman who is deceived or uneducated

# “Quietly” — V 12 concludes with the same word

## Can mean “silence”

### 1 Cor 11:5 guarantees vocal role in public worship (pray; prophesy)

## 1 Tim 2:2 — “quietness” — gentleness of demeanor — “submissive”

## Specifically, “quietness” that does not compromise authority of the elders

# Submissive to whom?

## Doesn’t mean women are to be submissive to any individual man/all men (v 12b)

## Opinion — submission to the teaching of the elders, who are male (wish he had explicitly said this)

## Problem solved if he is thinking of wives and husbands

# Does not say women are to learn so they can teach

Many reasons for women to learn, and men too

2:12 — restates v 11 with an eye to practical application

**“I”**

## Not Paul’s personal opinion, as if he were open to other positions

### Cf. 1 Cor on remarriage (vv 10-12, 25-26)

### Are his opinion, but not because he says “I”

## Authoritative, eternally binding judgment of an apostle — v 13

# “Am not permitting”

## Tense does not say this is only temporary

## Does not say he is not permitting until women learn

# “A” woman

## Does not say a woman who is deceived

# “Teach” — what (no object to the verb) and where?

Can’t mean she can’t teach anything, anywhere (see commentary)

ἄνδρος is object of both “each” and “authority”

## Does not prohibit teaching heresy

### 1. Not what the text says

### 2. Greek word almost always refers to teaching in a positive sense

## Conclusion

### Gospel within the context of the gathered church — 1 Tim 3:15

###  “This is the official doctrine of the church” is the responsibility of men

More?

### Parachurch

### Secular school

**“Exercise authority”**

## 1. Meaning

### Hapax — rare in secular literature — article by Baldwin

### a. To have authority (ESV)

### b. To grasp at, domineer (NIV)

## 2. Relationship to “teach” (οὐδέ)

### Payne argues they represent one concept

#### Köstenberger argues convincingly again, since both must be positive or both be negative (and concludes it can’t mean “domineer”)

### a. Exercise authority is the general principle: authority over a man/husband

### b. Specific application: teaching a man — teaching is an act of authority

**“A man”**

## Teaching whom?

### Any man, or only specific men?

### Earlier point on submission

## Elders have the authority over the church, and that authority is expressed, among other ways, in teaching (chapter 3)

### At a minimum, women may not assume the role of elder

## Probably has implications that extend beyond eldership, otherwise Paul would have said “elder” and not “a man”

# “Man” or “husband”

## Is the issue male/female roles, or husband/wife roles

## Would explain why he doesn’t specify the object of the submission

## Would also explain some of the application issues — like why God is blessing the growth of the Chinese church under the primary leadership of women

Reason #1: “For Adam was formed first, then Eve”

# “For”

## a. “Illative” use to give a reason

## b. Rarely it introduces an illustration: what happens when male headship is not followed

### Rare usage, and always a contextual indicator

### In the NT, when an imperative (or imperatival idea) is followed by γάρ, the γάρ clause always gives a reason (Wallace, I think)

**Paul’s understanding of Genesis 1-2 and the order set in creation**

“Formed” (πλάσσω) is a rare word, drawing the reader to Genesis 2 (LXX)

Gen 2:18 — animals — 20b — Eve from Adam’s rib

### Adam was incomplete in and of himself

### Could not do his work without a “helper” — partner

Men and women both are created equal in God’s image

### Equally valuable, but different roles — Eve created “for” Adam

### Assumption — created us differently to fulfill those different roles

### Differences go far beyond bearing of children

## Application in the Ephesian situation and ours — maintain the God-ordained role distinctions

### But again, male/female or husband/wife?

**What is this not saying?**

## 1. Jewett

### Primacy based on the order of creation

### Believes Pau is just wrong

## 2. Due to lack of education

### Assumes Eve was not taught — but clearly she was, even if she added to the instruction

### Does not say this

### Built on the faulty notion that leadership is predicated on education; or, to say it in reverse, tat education people are qualified to lead. Some of the stupidest people I know have Ph.D.’s

## 3. Prohibition because women teaching would cause offense

### Sometimes compared to Paul’s “acceptance” of slavery

### Really? Does Paul really care about offending people?

**Isn’t this a cultural thing?**

## No, although good friends and good scholars believe otherwise

## God created us to be different — abilities; roles — “good”

## Gender differences are not due to sin — Gen 1-2 before Genesis 3

## Gender differences are woven into the fabric of creation

# If I were ever going to change my mind:

## Chapter 2 would in some way not be relevant to the historical situation

## 1. Fee’s argument that it is *ad hoc.*

## 2. Despite what I think the clear meanings of words are, if confronted, would Paul say this is the only way things can happen? (e.g., missions, esp. in China)

**Very careful of cultural biases and the effects of sin**

## Men: no question that women have been victimized throughout history

### “Housekeeping monthly” (magazine)

### Still today — women are constantly portrayed as sexual objects (beer; unbuttoned blouses)

## Women: essence of curse on women in Gen 3 is to usurp the man’s role

### “Your desire shall be for your husband” (Gen 3:16)

## Men and women must fight through Gen 3 to get back to Gen 2

v 14-15

## Eve’s failure is a reason for this limitation God places on Eph. women

# 1. Traditionally — saying something about women in general

## As Eve was the one deceived, so women in general are more easily deceived than men, and so they should not be elders

## Politically correct as endorsing slavery — men and women are equal but different in their weaknesses — Piper

## Uncomfortable

**2. Illustrates the consequences**

## Genesis 3 shows what happens when God’s design for male leadership is ignored, and therefore only one reason

### Moo changed his mind to this position

## Adam was standing right there — refused to be a man — head of home

## Eve took the leading role, and was deceived

## History of sin is consequence of what happens when God’s design ignored

V 15 is not as weird as it sounds

## Paul wants to move theologically from the past and the singular Eve to his present and the plural Ephesian women, and from deception to salvation.

## “Saved" ≠ salvation by procreation — working out salvation — good works

### 1 Tim 4 and the FT’s prohibition of marriage

## Eve became a sinner but she and the Ephesian women can be saved, and that salvation will work itself out, not by changing God’s assigned roles but by doing what God has called and gifted her to do — among other things this includes bearing of children as well as continuing in faith, love, and holiness.

Conclusions

# 1. God created us to be different

## World desperately wants to eradicate those distinctions

### Devalues women’s unique roles — children; motherhood

### Concentrated effort to devalue men — stupid men ads

## Successful: young men are failing at alarming rates

### SAT

### Grad school

## Learn to value those differences

### See how they complement each other

### We weren’t made to sing in unison — 2-part harmony

# 2. Worth is not determined by role

## This is the lie of the world — perceived to be a secondary role means secondary worth — commentary

## Fuller Seminary

# 3. There is so much work to be done in the church

## If I can’t do everything, I can’t do anything

# 4. Most men also have restricted authority in the church — if not an elder

# 5. Affirm women’s role in the church throughout history

## Be all you can be

# 6. Men — get off the stick

## Created to be leaders — church; home; marriage — wife may be smarter

## Love wives as Christ loved the church — cherish daughters

### Not sexual objects — created by God; of infinite worth

## Passage is worthless if men do not rise to the challenge — created to do

 1 Timothy 3:1-7

# Paul continues his discussion of disruption caused by leadership

## Prophecy: Third missionary journey — Acts 20:28-30

## Provides the institutional side of fixing the problem

## Remember: the first corrective is correct teaching and theology

### The econ is more institutional

“Development of Christian Ministry”

## Apostles

## Deacons (Acts 6) — not stepping stones to elders

## Elders (on the pattern of the synagogues) — first missionary journey

## Ignatius (d. 117)

### Monarchical episcopate

### Deacons were stepping stone to elders, and on to bishops

Nature of the lists

# 1. Official, but not checklists

## Many of the characteristics are in opposition to the false teachers

## The lists are not identical — pick what first the historical context

## Is the list require an elder to be married and have children, then neither Paul or Timothy could be elders, and it would be contrary to Paul’s preference for celibacy.

## It would also remove from consideration a childless person, or someone with just one child.

## Conclusion: these lists show the “type” of person who should be in leadership

# 2. Are there any other qualities and elder must have?

## I am hesitant to add to Scripture

## Part of the problem (at least in the US) is that the church in Ephesus was comprised of small house churches, and so I wonder if there are an additional set of qualities necessary to elder a large church

## My experience is that eldering in a large church takes more than just being a good person — requires organizational leadership

# 3. Duties?

## They are not specified, but implied

## Oversight by teaching (elders)

## Hospitality

## Church discipline (1 Tim 5)

# 4. Why are overseers and deacons so similar?

## Both require the same type of person

## Deacons are not “trustees”

# 5. Raises authorship issues

## Not especially Christian qualities

## No inner qualities — but how do you measure inner qualities?

## Rules are external (structural)

## My commentary is wrong

Church leadership is a good thing — 3:1

## Not necessarily saying that the desire for leadership is a good thing

# Interesting that he even needed to say this — different scenarios

# 1. Hard work

## Takes years to prepare to be a biblical elder — teach truth; refute error; mature

## Going to be much conflict — 2 or 4 gathered

# 2. Other impediments

## Perhaps you have bad experience — hurt by an elder

## Many good, qualified men are scarred off.

3:2 “An overseer (elder) must be above reproach”

## Chief concern — following 10 qualities define what “above reproach” means

## “Must be”

### Story of Clouse

### Should be an incentive for leadership development

### Actually, a pastor’s primary role is to shepherd the elders, and they shepherd the church (Getz)

# “Above reproach”

## Doesn’t say: perfect/flawless

## Doesn’t say: “An overseer must someday be above reproach.”

## Issue of character

### You cannot impart what you do not possess

### The truths that challenge the hearts of others must first change yours

# “Husband of one wife”

## One of the arguments elders must be male (1 Tim 2:12)

## Controversial and awkward Greek phrase — “one-woman man”

### “One – wife husband”

### Determined more by views on divorce and remarriage

## 1. Must be married

### Eastern Orthodox Church

## 2. Prohibition of someone married more than once (death/divorce)

### The emphatic position of μιᾶς

### “The husband of but one wife” (NIV).

## 3. Polygamy/Concubines (Grudem)

### Common in Judaism, but not Christianity

## 4. Faithfulness in marriage — “one-woman [type of] man”

### Majority position in commentaries today

### “He must be faithful to his wife” (NIV/NLT).

### Changed my mind when I got to widows in chapter 5

### Also covers issues of flirting and pornography

# Able to teach

## What separates elders from deacons (vv 8-13)

### “He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it” (Titus 1:9).

## “Able to teach” (ESV) sounds like an elder must be able, but doesn’t have to

### Practical, sometimes it just isn’t possible (1 Tim 5)

### All must be able to teach — currently involved in teaching ministry?

### “Skilled in teaching” seems better

## Church not led by administrators

### Successful businessmen are not necessarily qualified elders

2. Proven managerial ability — proven in the home (4-5)

## Home becomes the testing/proving ground for the elder

## Proven: proven fact

## People: not managing things

# Children

## 1. Submissive, and the father is to retain his dignity in the process

## 2. “His children are believers and not open to the charge of debauchery or insubordination” (Titus 1:6).

## Are elders held to a higher standard

# Wives?

## Later

3. Spiritually mature — v 6

## Elder (quickly) given power — pride often follow

### Some things just take time (1 Tim 5:22-25)

## Deacons — period of testing (v 10) — implied also for elders

## Power is intoxicating — great power almost always corrupts

# “Judgment of the devil”

## Subjective objective – devil is judging – he is God’s agent in punishing sin

## Object of genitive — same judgment as Satan (preferred)

4. Good reputation in the eyes of people outside the church (v 7)

## Pastor — visitor, “who is that” — yelling at sporting event — never returned

## “Snare of the devil” — either the same snare that the devil fell into, or (preferred) the snare set by the devil (καί is epexegetical)

# Major error in my commentary

## I agreed that these standards are too low and are not sufficiently “Christian”

# Satan is on a feeding frenzy

Voracious appetite that will never be satisfied — never gives up

### Satan sets many snares

### Painting a bull’s-eye on our chest — children

### Satan wouldn’t devour just me — gets me, he gets this church

## Psalm 69:6 “Let not those who hope in you be put to shame through me, O Lord God of hosts; let not those who seek you be brought to dishonor through me, O God of Israel.”

# Leadership Wars

## Unqualified people asked to care for God’s church

# How do we raise up elders?

## Acts20:28 — “Holy Spirit has made you overseers”

## 1. Person will make himself known — or others will

## 2. You watch to see who is growing (BiblicalTraining Institute)

## 3. Pursue those you think are gifted and called — relationships

### “What is God teaching you today?”

## 4. Short seasons of responsibility — you watch

## 5. Don’t be in a rush

## Story of Jesus and the angel

# Who are these “elders” today?

## 1. Senior pastor?

## 2. Staff?

## 3. Elders?

## 4. Small group leaders?

# What if you are not in a house church?

## 1. To what does “teaching Elder” referred to? (“plurality”)

## 2. What is the relationship of the elder to the paid pastoral staff?

Other passages

## 1 Timothy 5:17–25 and Titus 1:4–9

1 Timothy 3:8-13

# Basic message is clear: church leadership — elders; deacons

## 1. Requires spiritually mature

## 2. Behavior above reproach

## 3. Proven managerial ability — marriage and children

## Sound remarkably like elders — 9 qualities — 6 parallel the elders

# How are deacons and elders different?

## 1. Deacons are not required to be teachers

### “They must hold to the mystery of the faith with a clear conscience” (v 9)

## 2. Titles — elders (”overseers”) have general oversight

### Final human authority — “shepherds”

#### Lead primarily (but not exclusively) by teaching

### Deacon (”to serve”) — gifted in day-to-day running of church

#### Deacon for finance, missions, facilities, men’s and women’s ministries, benevolence fund, and outreach

### Distinction not maintained in some traditions

#### Southern Baptists

#### Governing board over the elders

## 3. None in Titus

### Young church

# 3:8 gives us 4 of the 9 qualities

## Self-controlled …

### In speech (”double-tongued”)

### In drink (”not addicted to much wine”)

### In desire for wealth (”not greedy for dishonest gain”)

## “Double-tongued” is an interesting and rare word

### Say one thing to one person and something else to another

### Say one thing but mean something else

### “Rigorously honest” — absolutely trustworthy in what he says

# 3:9 gives the fifth quality — 2 parts

## a. Firm grasp on the gospel — “mystery of the faith”

## b. As they live out the gospel, conscience not tainted by guilt

# 3:10 — Sixth quality — Proven spiritual maturity

## “Blameless” is not perfect — as elders: “above reproach”

## Formal examination — character; home; reputation; adherence to gospel

## Period of testing is not expressly stated for elders

### But certainly implied — not a recent convert — 1 Tim 5:22,24-25

# 3:11 — Major interpretive decision

## Nothing in this paragraph that would limit the office of deacon to men, although Paul envisions the office in Ephesus to be held primarily by men

## 1. “Women” meaning “deaconesses” (διακονίσσα)

### 1. Phoebe was a deacon in her church (Rom 16:1)

### 2. ὡσαυτως and dependence on δεῖ εἶναι

### 3. Expect qualifier such as “their” if wives

## 2. Wives (commentary) — 7th quality

### 1. Vv 11 and 12 deal with the deacon’s family

### 2. γυνή in next verse is wife

### 3. If about a deaconess, you would expect more

# Preach: Church leadership is not a right, but a privilege

## Privilege is earned, by your growth into spiritual maturity

 1 Timothy 3:14-16

# Heart of the letter

## Paul pauses to remind Timothy of what is at stake

3:14-15a

## Historical setting

## Feel the force of “Ought” — “it is necessary”; “must”

### No room to ignore chapters 2-3

### Elder must be above reproach and he must have a good reputation

# Four images to describe the church — three of them relate to building

# 1. “*Household* of God”

## Double meaning

### The building (”house”) — people (”household”) who worship in building

## Non-institutional culture — church; take it or leave it — participate or ignore

### Terry on the church: “It’s not much, but it is all we have.”

# 2. V 5b — “Church of the *living* God”

## Our God is not some dead idol who idly watches his family/temple be destroyed

## “It is a fearful thing to fall into the hands of the living God” (Heb 10:13).

V 5c-d

# 3. That building — temple — has pillars

## To damage the pillars is to damage the temple

# 4. That building has buttresses — ramparts around it

## Not “the” or “a” foundation

## As the church conducts itself according to God’s design, we become the ramparts — surround and protect the gospel

## #1 non-Christian estimation of Christians is: “hypocrites”

“Truth” in v 15 leads to a description of the truth, the gospel (v 16a)

## “Mystery” in Paul is always a secret now revealed.

## “He” is Jesus, “God” in the TR

## V 16 calls us to be amazed, marvel at the mystery — truth of Jesus

## 2 or 3 stanzas (with 3 or 2 lines per stanza)

# Stanza 1 — Marvel at Christ’s work

## Marvel at the Incarnation

## Resurrection — “Vindicated by the Spirit”

## Ascension — “seen by angels” (universal proclamation)

# Second stanza — Marvel at the Result of Christ’s work

## Proclaimed

## Believed

## Result of widespread faith — “taken up in glory”

# This is why we take seriously the charge to leadership

## This is what is at stake

1 Timothy 4:1-5

# Second major description of the heresy (1 Tim 1:3-7)

# 4:1a — These problems should come as no surprise

## Holy Spirit was very clear — explicit

### Through the Spirit-inspired prophecies of Jesus and Christian prophetsPerhaps also a reference to Paul’s prophecy in Acts 20:28ff.

## Prophecies were coming true in Ephesus

# 4:1b — Instead of being devoted to gospel,

## the Ephesian church was devoted to false teaching whose origin lay with Satan and his demons

## Not saying the FT were demon possessed — inspired by Satan

### Does all false teaching originate with Satan?Does affect how to read the PE in lights of its historical context

## Satan is alive and well

### “God may perhaps grant them repentance leading to a knowledge of the truth, and they may escape from the snare of the devil, after being captured by him to do his will” (2 Tim 2:25-26).

### “We do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places” (Eph 6:12).

### Woman kept imprisoned by Satan for 18 years

# 4:2 — False teachers were hypocritical liars

## Will see in v 3 — presented themselves as learned, pietistic, ultra-spiritual

### Insincere liars — hypocrisy is intentional; premeditated

### Knowingly abandoned their faith; not tricked — originally knew

## Satan often comes in piety and spirituality (angels of light, 2 Cor 11:14-15)

# Specifics of their false teaching — 4:3a

## “Asceticism”: denying oneself certain earthly pleasures in order to achieve a higher level of spirituality

### Christian asceticism never denies the goodness of God’s creation

## 1. Denied the goodness of marriage (having children) — Gen 2:24-25

## 2. Denies the goodness of “some” foods

# Paul’s answer

## 2 reasons, 3t, interwoven

## a. God’s creation is good

### “God created (food) to be received [intention] … everything created by God is good [doctrine of creation]… it is made holy by the word of God [“God saw that it was good”].”

### Mk 7:19; Acts 10

## b. Its goodness is affirmed in our prayers (before we eat) — Jewish custom

### God created food to be received “with thanksgiving by those who believe and know the truth … nothing is to be rejected if it is received with thanksgiving … it is made holy by prayer.”

### Prayers don’t make food holy — our prayers reaffirm the gospel’s evaluation of creation.

# Asceticism is an insidious danger — demonic danger

## Motivation? Guilt for past sins; Hide current sins; Pride

## General terms: deny enjoyment

# 1. Asceticism attacks from within the church

## Masks itself with piety and spirituality — wrong; sneaky

# 2. Asceticism calls God a liar

## Denial of the doctrine of creation — said creation was good

## Hard to find modern parallels in America — deny ourselves nothing

### Historically, the church taught that sexual relations are evil — Kent

### Why give up something for Lent? Fish on Fridays? Tyler — anger

### Resistance to John Piper’s “Christian Hedonism” — God is most glorified when we are most satisfied in him.”

### Asceticism views God as a stingy God — neither bountiful or lavish in his gifts

# 3. Asceticism adds to Scripture

## If you really want to please God, in addition to what Scripture says, don’t do this

# 4. Asceticism not only adds to Scripture, it replaces it — Col 2:16-19a

## Focus is on me and what I do, not on Christ and what he did

## Truth is based on Scripture, not on the appearance of piety

1 Timothy 4:6-10

# He understands that Timothy needs more than instruction

## Encouraged — reminded why he is doing what he is doing

## We have a very personal look into Paul’s and Timothy’s friendship

# Pattern

## 1. Describe the problems

## 2. Follow up with encouragement

4:6-7 — What does it take to be a “good servant of Christ Jesus”?

# Teaching the right things

## “These things” in v 4 refer to the first 3 1/2 chapters

# How does a “good servant” learn biblical truth to teach? “Trained”

## Trained in two things

### 1. “Words of the faith” — content of the Bible — what it says

### 2. “Words of the good doctrine” — theology/doctrine — what it means

## Stay away from the teaching of the false teachers (v 7)

## Repeats: train yourself for “godliness”

### “Life totally consecrated to God”

### Godliness is flat out hard work

Not easy, so Paul motivates — 4:8

## Greco-Roman world was obsessed with gladiators and the Olympic games

## Yes, physical exercise has some value

### Far surpassed by spiritual exercise — “value in every way”

## Among other advantages, it holds the promise of life

### If you really want to live, here and now — live totally consecrated to God

### If you want to live after death — pursue a life of godliness now

## If you have the option of doing something that is temporary (bodily training) or eternal (godliness), why would anybody pick only the temporary?

### Exactly what we often do -- Phil 2:12-13

# Motivation: Reminds Timothy what is at stake — 4:9-10

## What they are toiling for the message of God who alone saves

## Is all this worth the effort? Yes!

# “Savior of all men”

## Significant verse for (potential) universal atonement

## “Particular atonement” sees it as “all groups of people”

## Skeat: μαλιστα means “to be precise”

 1 Timothy 4:11-16

4:11

## “These things” refer to the whole of the letter

# Some situations require the leader to take an authoritative stance

## Leader must be willing to lead — to act with authority if necessary

# Other situations require something less demanding

## Teach; give instruction

# Wisdom is required to know when to command / teach (Principle #xx)

## Generally wise to start with teaching

### Assume the best of the person

## If instruction fails

### Timothy/Christian leader must be willing to make the hard decision

4:12

## Timothy was probably late twenties to mid-thirties — balance in your leadership

# 1. Don’t let people look down on you

## “Despise” — strong — be treated with disgust / contempt

## Timothy is dealing with entrenched management — Ephesian elders

## How?

# 2. Live in such a way that you are a positive example

## 1 Pet 2:12 of all Christians

## Conduct should be so exemplary that any accusations have no credence

## Typified by Elihu — Job 32:6b-10

4:13

# Devoted to a biblically based ministry

## Devoted to the public reading of Scripture

### Don’t base your ministry on the latest ideas — verse here and there

### Betrays your true doctrine of inspiration

## Devoted to exhortation

### Encouraging people to follow the teaching of Scripture

## Devoted to “the teaching” — to theology — beliefs that come from Bible

# Order is significant

## Begin with the words of the textEncourage people to put the words of Scripture into practiceFormulate your beliefs from the biblical text that you have lived out

# All three are necessary

## Reading alone produces superficial ritualism — “the Word of the Lord”

## Exhortation alone makes a pep rally without substance

Doctrine alone makes arrogant Pharisees — knowledge without love

4:14 — Encouragement

## Reminds Timothy of his commissioning service — ministry — 1:18

### Spiritual giftedness for ministry was confirmed — prophecy; elders

### Critical words of encouragement — If truly called — truly gifted

Ends with a series of personal admonitions — keep close watch on yourself

## Feel Paul’s concern for Timothy coming to a crescendo

# 4:15 — emphatic restatement of v 12

## Timothy, devote yourself to the practice of these truths I have been discussing

### Do so publicly — people can see your progress — spiritual growth

## Much in the Christian life is “more caught than taught”

# 4:16a — Watch yourself

## 1. “Yourself” — speech, conduct, love, faith, purity

### Timothy is not above temptation and sin and failure

## 2. “Teaching”

### Ever watchful, lest you drift away from truth of the gospel

# 4:16b — Ends on a note of persistence

## Doctrine of perseverance — as you live in obedience, you are working out your salvation to the benefit of yourself and those watching you.

1 Timothy 5:1-2

# 5:1-2 — one way to be an example (4:12)

## Picks up imagery in 3:15 of the church as a home, and says …

# Not describing Timothy’s conduct toward the FT

## Refute heresy and heretics — authority; demandHow he conducts himself in general toward people in church

# Basic: don’t start with an adversarial role

## Don’t rebuke — strong, almost violent word

# Rather “encourage” them to do the right thing

## Gentle persuasion rather than browbeatingTreat them with respect, dignity, honor — encourage

Always two ways to say something: positive encouragement or negative rebuke

# Encourage them as if they were a family member

## Encourage older men and women as if they were your mom/dad

### Cultural emphasis on treating those older than you with respect

## Much deeper, more profound, sense — they are your father/mother; bro-/sis

### Mark 3:31-35

### Not *as if* we are family; we are family

# Introduces a significant challenge to some

## Some of you have little to no experience of how to relate well to a father/mother

### Dysfunctional familiesTreat older man as father — yell and shout and demean or just ignore

## Why we first and foremost must be theologically driven

### Not emotionally/experientially

### Despite your circumstances, we see an older man as a father should be

### Titus 2:2-6

## So what does this look like?

Older man — 5:1a

# Put yourself in Timothy’s shoes

## Younger man, and looked down upon by the older, especially the eldersNatural response: rebuke; be disgusted

# When you are dealing with an older man

## Think of your wonderful, kind, dignified, worthy-of-respect father (theologically)

## Put his face on that older man’s body

## Treat that older man like you would treat your own father

“Encourage … younger men like brothers”

# I think of how I treat my own brothers

## Radically different personalities, interests — ways we do things

# Especially when we disagree

## Always honor, respect

## No matter what, they will always be my brothers

# When I see you younger men

I see my brothers’ faces and will treat you accordingly

“Encourage … older women like mothers”

## When I interact with you older women — I must see my mom’s face

“Encourage … younger women like sisters, in all purity”

# I’ve got the greatest sister in the world

## There is nothing that Teri can do that would make me mad, or frustrated, or cause me to walk away.

## When I see you younger women — you must look like Teri to me

# Paul knows the sexual dangers of ministry — adds “in all purity”

## Ephesian church was full of passionate, sexually active young widows (5:11)

## Shown themselves easy prey for the FT (2 Tim 3:6-7)

## Flaunting their sexuality Sunday morning in church (1 Tim 2:9)

# Young men — ministry/date — look into that lovely young face

## Mind: paste a picture of your sister on her face

## See if your conduct changes.

##

 1 Timothy 5:3–16

# Care of Widows in the Ephesian church

## Accepted the financial responsibility of caring for widowsProblem: some were taking advantage — self-indulgent, sinful livesProblem: not enough money to support all the widows

# 5 Paragraphs

## The widows who should be supported — contrasted with those who should not

1. (5:3-4)

## V 3 is the thesis of the passage

“Honor” includes not only respect but also financial support

## “Truly widows” strange

### Not women whose husbands are truly dead

### 1. Truly godly 2. Truly alone — no other means of support

## Throughout OT — theme of God as protector of helpless — widows; orphans

### “Father of the fatherless and protector of widows is God in his holy habitation” (Ps 68:5).

### Israel called to protect those who can’t protect themselves widows/orphans

### Church — James — doers not merely hearers — 1:27; 2:15-17

# V 4 contrasts “true” widows with those church should not support

## First of 3 times — the primary responsibility to care for widows is the family

### Defines “household” extending at least to grandparents

## Two reasons

### 1. Right thing to give back to your parents

### 2. Pleases God — 5th Commandment (“Honor your Father and Mother)

2. 5:5-6 — Godly and Ungodly Widows

# (1) “True” widow is defined by two characteristics

## 1. “Left all alone” — no “extended family”

## 2. Godly character

### Hope is set on God

### This is evidenced by her prayer life — busy with prayer

# (2) Widow not be supported: “self-indulgent”; spiritually “dead”

## Lives for her own pleasure and not for God

## Group of widows in Ephesus who were a real problem

3. 5:7-8 — Reproach (church’s reputation) and Family Responsibility

# Timothy is to insist (command) that Paul’s instructions are carried out

## Evidently “they” (family) weren’t doing what even society said they must

## Church’s reputation was damaged

# Repeats for a second time the necessity of caring for your own family

## Extends the responsibility of “family” beyond “household” to “relatives” (cousins?)

## Strong language used for those who refuse

## 1. Denied the faith

### Not apostasy — living like non-Christians; virtual atheists

### Your lifestyles deny the reality of your faith — Titus 1:16

## 2. “Worse than an unbeliever”

### *Knowingly* break God’s law

### Perhaps — damaging cause of gospel in a way that a non-believer can’t

4. 5:9-13 — Enrollment of widows

## Enrollment: formally accepting responsibility of ongoing financial support

# Should enroll — 5:9-10

## 1. 60 or older — lone in the sense that because they are older, they have no other means of support

### Why 60? Date at which the ancient world considered someone “old”

### Our culture — 70?

## 2. Godly character — faithful in marriage (= elders/deacons but reversed)

### Life of good works — gives 5 examples of good works

# Should not enroll “younger widows” — 5:11-13

## Not a description of all younger widows of all times

### Focusing in on the young widows in Ephesus who were causing problems

## Lacked Christian character, visible in two ways

## 1. Remarriage

### Problem is not that they were remarrying — recommendation in 3 verses

### Sexual passions were drawing them away from Christ and were remarrying non-Christians — interpretation

### Abandoning the Christian faith — their “former” faith — apostasy

### Remarriage for the wrong reason to the wrong people

## 2. How they were spending their time made available by the church’s finances

### “Learning to be idlers” — sarcasm: studying hard

### “Gossips and busybodies” — talking nonsense

## Contrast with older, godly widows

### Hope set on God

### Dedicated to praying

### Busy with their lives of good works

5. 5:14-16 — Summary of Paul’s Instructions — 3 points in closing

# 1. Younger widows should remarry

### Busy themselves with home and family

### Live lives free of reproach

### Sense of urgency — some/many have apostatized

# 2. Christian woman has widows in her extended family — care for them

## Third and final reference to family responsibility

### Primary responsibility for the elderly is with their extended family

## Practical nature of Paul’s instruction — ultimately will be the wife

# 3. Church care for those who are “truly widows”

## Truly alone; truly godly

## a. Wrong to burden the church unnecessarily

### Church must discern who it should and shouldn’t help

### Why we don’t give money to everyone who comes knocking

## b. Must care for the true widows — really need and deserve it

 1 Timothy 5:17-25

## 3 more sets of instructions

1. “Double honor” — 5:17(-18)

## No such thing as a non-teaching elder in the NT — all able to teach

## Differentiating between elders who currently teach & those getting a break

# “Respect”

## 1 Thess 5:12-13

## Work of leadership is difficult — demanding — often involves difficult choices

## Please don’t take this to an extreme — you are not God’s anointed

# “Payment, stipend”

## Part of the meaning of the Greek word — “honor” and “honorarium”

## Modern church application is paid pastoral staff

### Not called “elders” — work of an elder and receive the stipend of an elder

## Other side of the coin: work (hard; “toil”)

# Two reasons why (cf. 1 Cor 9:9-14)

## 1. 1:18a — Deut 25:4 (sled over grain to separate husk and kernel)

## 2. 1:18b — Citation of Jesus (Luke 10:7)

2. How to handle charges brought against elders (5:19-21)

## Two parallel passages (Deut 19:15-20; Matt 18)

# 5:19 — (Eye)witnesses play two roles

## If none — protect elders from unsubstantiated charges

### If 2-3 — ensure due process (2-3 of the same event?)

### What about “private sins”? Earlier steps in Matthew 18

## Three sides to everything

# Process

## a. No witnesses, no charges (gossip; slander) — Position paper (p. 6)

## b. Assumption is that there is a one-on-one meeting (Matt 18)

## c. Envisioning a private confrontation between elder and accuser (with eyewitnesses)

# 5:20 — What to do if the elder refuses to repent and continues to sin

## Antecedents to pronouns

### “Those” are the sinning elders

### “In the presence of all” — church as a whole (public hearing of Matt 18:17a)

### “The rest” — rest of the elders or rest of church

## 5:21 — Adds note of gravity — Look who’s watching!

### Do the right thing in the right way

#### “Prejudge” — make up mind before hearing the facts

#### Don’t show any partiality — rich; friends; etc.

3. Appointing elders (5:22-25\*)

# (5:23 is parenthetical)

## A lot of alcoholism and drunkenness among the Ephesian elders (1 Tim 3:3)

## Because of abuse — limit freedom — avoid appearance to detriment

## Medicinal, not social drinking (Stein, diluted)

# Themes — 5:22a

## “Laying on of hands” is the commissioning service for elders

## Basic message: go slowly — Period of testing (1 Tim 3:10)

# Personal warning — 5:22b

## If you appoint elders who shouldn’t have been, you share in the responsibility for their future sin and its consequences — who is “you” today?

# Two scenarios

## 5:24 — It takes time for the sins of some people to be revealed

## 5:25 — Don’t pass over others quickly — good deeds may be hidden — qualified

## Solution to both problems is same — no substitute for caution and time — p. 7

1 Timothy 6:1-2a

# 5:1 — honor and respect one another

## People of different ages and gender — widows — elders

## Slaves honor/respect their masters

# Common topic

## (Titus 2:9-10; 1 Peter 2:18-25; Eph 6:5-9; Col 3:22-4:1; Philemon)

# 6:1a — Slaves: fully respect your masters

## “They are to be well-pleasing, not argumentative” (Titus 2:9)

# Difficult for our ears to hear

## Thoroughly disgusting institutions in the history of the world

## One man can own another — repulsive

While Paul does not explicitly condemn slavery — plants seeds of abolition

# 6:1b — Motivation (“teaching” is the gospel) — Evangelistic

## Not that Paul believes in slavery — no social conscience

### Evangelist — more important than turning Christianity into a political movement

### In fact, the cause of Christ is more important than any one person’s external situation — even the circumstances of any one group of people

## Cf. Titus 2:10

# Not to say that political involvement is wrong — some; calling

## Must not turn a relationship w/ Jesus Christ primarily into a political movement

## Church has tried this repeatedly — failed miserably

6:2 — specifically with slaves with Christian masters

## Tendency for Christian slave to treat a Christian master with contempt

### Sitting in church — Gal 3:28 — “brother”

### Looks over at the master — contempt — you should know better

## Work harder — your master, who benefits from your labor — is a believer

# Paul is planting the seeds for what became the abolition movement

## 1. “Enslavers” (1 Tim 1:10) parallels “Though shalt not steal”

## 2. “Good service” is more accurately “acts of kindness”

### Radical redefining of the relationship between slave and master

### I don’t care what society says — his labors are acts of kindness

## 3. Masters

### “Stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him” (Eph 6:9, also Col 4:1) — level at the foot of the cross

## 4. Slaves

### “Servants of Christ, doing the will of God from the heart” (Eph 6:6)

## 5. Philemon 15-16

### For this perhaps is why he [Onesimus] was parted from you for a while, that you might have him back forever, no longer as a slave but more than a slave, as a beloved brother.”

### Does away with social structure — hierarchy

## 6.1 Cor 7:21

**Our deepest/most significant relationships — how we think about ourselves — are not assigned by society**

## Just because society says you are a slave — agree; think like one

## Society is a society of ungrace — establishes a pecking order based on its priorities

### Assign worth based on role

### Who you are — Job, salary, house, car — looks, athleticism, smart — slave

### Meaningless priorities of a sinful society — into fabric of church

# Gospel is radically counter-cultural

## Regardless of what society says — God says, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus” (Gal 3:28).

## Church is a society of grace

## Level at foot of cross — brothers — one in Christ Jesus

## It is these relationships that define us and give us shape

Paul’s refusal to outwardly condemn slavery has led to great abuse

## Writings of the pre-war south — no souls; Ham’s curse; ordained by God

## Greatest attack not from secular society — Christian — Wilbur Wilberforce

# Warning to those who would condemn Paul/Church for not condemning evil social structures

## Piper on Jonathan Edwards

## 250 years — Africa — unimaginable wealth — why church not condemn?

 1 Timothy 6:2b-10

# Final denunciation of the False Teachers in Ephesus

## Begins with the transitional statement — 6:2b

## Balance of authority (teach) and gentle persuasion (urge)

Centers in on the false teachers — 6:3-5

**Two tests of correct theology**

## 1. Is a person’s teaching contrary to biblical theology (“different doctrine”)

### Contrary to the sound (“healthy”) words of Jesus?

## 2. Does their teaching lead to godliness?

### “Godliness” describes a life totally consecrated to God

### Belief is connected to behavior — roots of a tree are connected to its fruit.

Paul spells out *downward spiral* that ends in their/our moral failure/ruin

# 1. “Puffed up with conceit” even though they “understand nothing”

## Arrogance and ignorance normally go hand-in-hand

# 2. Ignorant conceit leads to unhealthy desire for controversy

## Not condemning healthy debate about important points of theology

## Condemning desire to do nothing but quarrel about meaningless words

# 3. Downward spiral continues

## Senseless quarreling fills you up with “envy, dissension”

## An envious person slanders, which in turn produce suspicion

## What else could be the result except “constant friction among people”?

# 4. Final results: depraved minds — devoid of biblical truth

## Rejection of biblical truth will end in moral failure and deprived thinking

# Paul adds an example of depraved and deprived thinking — 5b

## Evidently the FT were paid for their teaching

## Paul doesn’t have problems with this — double honor

Primary motivation was financial greed — gain — “profit”

# Series of medical metaphors — lost in translation

## Words of Jesus produce spiritual health — “sound” — “healthy”

### False teachers are “puffed up with conceit” (mentally ill) and have an unhealthy (“sickly”) craving (serious illness)

### Eventually “constant friction” — “infectious abrasions” (open sores)

## Abandoned biblical theology that brings spiritual disease

### In turn they become mentally unstable, ignorant and arrogant, spiraling down to serious mental illness until they become like infectious sheep, rubbing up against healthy sheep and spreading their disease.

“Profit” — there is great profit (“gain”) — in godliness — 6:6-8

## Great gain in godliness — a life totally consecrated to God

### Profit of godliness shows itself not in greed but in contentment

## Profit of Godliness isn’t concerned with what I have

### Understands we weren’t born with any material possessions

### Wouldn’t take anything with us when we die

## Godly contentment means that we will be content with the basics of life

### “Clothing” means “covering,” includes “shelter”

### Pairing of “food and clothing” is proverbial for necessities

Godly contentment is contrasted with loving financial “profit” — 6:9

## Another downward spiral

# 1. Starts with temptation

## Desire to be rich opens the door to entirely new/different set of temptations

## Pun: profit (πορισμός) gained by desiring wealth is temptation (πειρασμός)

# 2. These temptations become a snare — trap and hold on

## Possibly: snare made up of senseless and harmful desires

# 3. Ultimate end? Plunged into ruin and destruction

## “Plunge” used of sinking ships and drowning people

## Those who desire to be rich sink further and further, inexorably, into the seas of ruin and destruction

Paul concludes: “the love of money is a root of all kinds of evil” — 10

## Fee: why would anyone want to become rich?

## True godliness has nothing to do with the circumstances of our life

### Profit we should seek is the profit that comes with contentment

### Contentment that looks beyond external circumstances

## The only profit there is in loving wealth is the pain of more temptations

 1 Timothy 6:11-16

# Everyone needs to be encouraged

## Even “men of God,” an OT phrase reserved for the likes of Moses, David, the prophets

## Three words of encouragement and the doxology (fourth)

1. Word of encouragement — 6:11

# Don’t be like the arrogant FT

## Flee — like Joseph fled from Potiphar’s wife — not cowardly; bravest; smartest

## Pursue ‚ run toward — what is righteous and godly

# “Gentleness” is probably the most difficult quality

## Not normal Greek word — “Meekness in the midst of suffering”

### Willingness not to respond in anger or retaliation — midst of persecution

## Moses — sinful nation — interceded for the sinning Israelites

2. Word of encouragement — 6:12

# Christian life/ministry is a struggle — fight

## “Good fight” — joy, celebration, thanksgiving — deep satisfaction the world knows nothing of

# Why Paul so often uses athletic/wartime metaphors — manual toil

## “Onward Christian Soldiers”

# We know what waits for us at the end of the fight — Eternal life

## 2 Tim 4:7-8

3. Word of encouragement — 6:13-15a

## Interpretive

## Basic message — you minister in the presence of God and Jesus — keep yourself unstained from the world — live your life looking forward to the return of Jesus

# “Commandment” is probably not one specific statement

## General concept — Timothy’s commitment to Christ, preach gospel

## Keep your life — as Christian and minister — unstained; above reproach

## Do so until Jesus returns — 2 Tim 4:1-2

# Who’s watching? In whose presence do we live and minister?

## 1. God — “gives life to all things”

## 2. Jesus — also lived true to his own confession — persevered in life to the point of death

# Something else is going on

## Paul is picking up language normally associated with emperor worship

### “Appearing” refers to God/emperor breaking into history

## Look forward to the appearing — supernatural intervention of Jesus

### God is the “only sovereign”

### King of kings

### Alone is immortal

## As we live out our lives — fight the good fight of faith

### Easy to feel overwhelmed by the “gods” of this world

### Easy to forget the reality — God is sovereign; control — his own time

## Remember who you serve!

4. 6:15b-16 — “Doxology” (word of praise)

## Transcendent — not personal

# “Only Sovereign” — only one in charge

## King of all would-be kings — Lord

## “Alone possesses immortality”

### Having no beginning and no end is inherent in him alone

### Immortality of the soul

#### He may grant immortality — Judgment

## “Dwells in unapproachable light”

### Reminds us of the giving of the Law on Mt. Sinai

### So unapproachable that no one has/can see him

### Yet — “Blessed are the pure in heart, for they shall see God” (Matt 5:8)

# This is the God who demands our loyalty, worship, our lives

## This is the God — the goal — whom Timothy and we serve

## This is the God who comes to our aid — Ps 80:1-3

Titus 1:1-4

# Historical context

## After second missionary journey

## Instructions not only for the Cretan church, but all young churches (cf. Thess.)

# Salutation

## See what ideas he holds together as core

### Then compare his decisions with our own teaching and preaching

## 1. Bring people to *faith* (subjective)

## 2. Intellectual, theological *knowledge* gained through experience (objective)

## 3. Leads to *godliness*

### Strong emphasis in this letter

### So strong I will argue that all three of these must be present in our teaching and preaching

## Also puts the gospel into its historical context

### 1. Planned before time

### 2. Now present in the preaching of the gospel

 Titus 1:5-9

# Discussed in detail at 1 Tim 3

## We will only cover the unique or special points Paul makes to Titus

# Historical context ( v 5)

## Will have two tasks

### 1. Organizational: create a church structure with elders

### 2. Instruction: keep it from doctrinal contamination

## Elders — not deacons

### Suggests a younger church

### Pattern of the second missionary journey (and Acts 6)

### Wonder if there is much of a Jewish background, perhaps from Pentecost (Acts 2), such that this would make sense to them, even though they are a young church

# Children (v 6)

## 1. Believers — beyond what Paul says in 1 Timothy

## 2. Trustworthy type people

## See Chrysostom (Mounce, 393)

# Above reproach (v 7)

## Some basic concern as in 1 Timothy

## “As God’s steward” adds the same note of seriousness as does 1 Tim 3:14-16

# Teaching Competencies (v 9)

## Threefold

### 1. Commitment — cf. deacons (1 Tim 3:9)

### 2. Teach truth — “skilled in teaching” (1 Tim 3:2)

### 3. Refute error

## Notice the chronological sequence

## This will help to produce spiritual health

### Contrast with the sick and morbid cravings of the FT

### Medical metaphor (Luke?)

Titus 1:10–16

# Introduction

## Only real discussion of the false teachers in Crete

## False teaching is present, but not as developed/advanced in its theology of influence

## Similar to what was in Ephesus, but perhaps more Jewish

# Details

## V 10 — Jewish (also v 14)

## V 11 — House churches; motives

## V 12 — Epimenides (600 B.C.)

### “Liar’s Paradox”

### Primarily directed toward the FT, but perhaps includes Cretan culture in general

### “This testimony is true” gives apostolic weight to a non-canonical saying.

## V 13 — Rebuke sharply, but remedial

### Will see more in 2 Timothy on how to handle error

## V 15 — Ritual cleanliness

### Legalists (emphasis on externals)

### Basic message: external ritual can make you acceptable to God (have to add in two words)

### FT were identifying moral purity in terms of ritual purity

## V 16 — Root/fruit — 2 Tim 3:5

### 1. FT were teaching a person’s faith and belief were not related

#### Cannot separate theology from character (Mounce, 395)

### 2. Godly living was not necessary

#### Gate and Path

#### Will spend the rest of the book showing the connection, and therefore v 16 is the “hinge” verse of the book — especially the two upcoming creedal statements

 Titus 2:1–10

Household Codes

# Structure

## Different ages/genders (like 1 Tim 5:1-2)

## Personal admonition in the middle (vv 7-8; like 1 Tim 4:6-16)

# Theme(s)

## “Self-controlled” (σώφρων and cognates) occur 4t

## 3t gives his reasons — vv 5, 8, 10

Introduction (2:1)

## “Sound/healthy” doctrine

Older men (2:2)

Older Women (2:3-5)

## Character (cf. 1 Tim 3:11; 5:13-14)

## Duties

### Adds to their role the training of younger women

### Unconnected to the issues of Tim 2 — informal, 1 on 1

## Somewhat cultural

### Most are eternal

### Not prohibited working outside the home

### Reason not grounded in creation

## Pastoral note — most American women go back to work when their kids are gone and when the church needs them the most.

## Should also include men/women retiring and becoming passive in church service, right when they know the most and can be the most help.

Younger men (2:6)

Personal (2:7-8)

## Technically, is part of his instructions to all young men

## Titus may have been young, and mention of this age group may have prompted Paul’s memory of something he wanted to say to Titus

Slaves (2:9-10)

## Discussed the issue of slavery in 1 Tim 6:1-2a

## Same motivation as in v5 and v 8 — not saying it is right

Titus 2:11–15

# Introduction

## First of the two great salvation passages in Titus (and the Bible)

## Balances the letter’s emphasis on practicality

# “For” (2:11a)

## This is why it is so important to follow vv 1-10 — look at what is at stake

# God’s grace has appeared (vv 11b)

## Not in other times/places/religions

### Exclusively in Christ Jesus

## Brought three things

### Critical that we do not separate them

# 1. Brings salvation

## “Salvation” refers to the possibility, not the actuality (≠ universalism)

## Emphasis is not only that it is available, but that it is available for *all*, including slaves (just mentioned)

# 2. “Training us to … “ (v 12)

## See blog on παιδέυω

## Important to keep justification (salvation) and sanctification together

### Negatively: renounce

### Positively: Live … Not enough to simply “eschew evil.”

## God’s grace brings both salvation and sanctification

### This is the basic message that has been lost in America

# 3. Eschatological expectation — waiting for the blessed hope (v 13a)

## Live in the here and now, but always with an eye to the future

## Easier to do when you are older, but critical to do when you are younger

# Strongest statement of Christ’s divinity in the Bible (v 13b)

## “Appearance” contrasts with the emperor (cf. 1 Tim 6:14)

## Doctrine of the divinity of Christ does not rest on any one verse or affirmation (Murray Harris)

### Object of worship

### Savior

### Creator

### Forgives sin

### Judges the world

### We pray to him

### Jesus shares OT names for God

## But this is the clearest – so much so that liberals use it to say Paul did not write the PE

### 1. Granville Sharp rule: one article controlling two nouns (e.g., the God and Father”)

### 2. Salvation is connected to God the Father (v 11) and Jesus (v 13)

### 3.”God and Savior” is a set phrase in Greek culture — always refers to one person

### 4. “Appearing” is connected to God, but in Paul everywhere else ἐπιφανεία is always Jesus’ second coming.

# Christ’s work on the cross (14)

## 1. Negatively: to redeem

## 2. Positively: to purify

### A purified life is part of God’s salvific plan

### “Zealots” for good works — our title

# 3:15 Summary charge

## Balance of exhort/rebuke

 Titus 3:1-11

# Call to ethical behavior (3:1-2)

# Second great hymn (3:3-8)

## Repeats the true nature of salvation

## See chart in the commentary (436-7) comparing Titus 2:11-15, 3:3-7, and 2 Tim 1:9

## Trinitarian

### Fee calls it “inherent Trinitarianism:

### 1. Father purposes — why Paul says that God saves

### 2. Son does the work — makes it possible

### 3. Spirit accomplishes — closes the deal

# Begins with why?

## We could not save ourselves and yet are in need of saving (v 3)

# How?

## 1. God’s goodness and kindness does what we cannot do for ourselves

### “He saved us” — the thrust of the entire hymn

### No mention of faith — the hymn is not about us; it is about Him

## 2. Motivated by his own mercy

### Not our works done by us in human “righteousness”

## 3. Accomplished through the work of the Holy Spirit

### Cleansed: regeneration

### Filled: renewed by the Holy Spirit

#### Richly poured out on us

#### Through what Jesus did on the cross

## 4. Repeated: not what we do — “justified by his grace”

# Fourth Faithful Saying

# Contrasts all this with the false teachers (vv 8b–11)

## Emphasis on sanctification (v 8b)

## Contrast with the behavior of the FT (v 9)

## “Church discipline” (vv 10–11)

 Titus 3:12–15

# Final comments

## Zenas and Apollos apparently were on Crete

## Final encouragement to good works (v 14)

 2 Tim 1:1-14

# Introduction

## Review the historical setting of the letter

## In 1:3-18 count all the ways Paul encourages Timothy

## See the deep theological truths behind the encouragement

1:1-2 Standard greeting

1:3-4 — I serve God “as my forefathers (ancestors) did”

## Paul still sees himself as a Jew, worshiping the God of Abraham, Isaac, Jacob.

## Judaism is his “spiritual heritage.”

# #1 — Timothy is not alone

## Part of a community

## Source of joy for Paul

**1:5 — How does Timothy’s spiritual heritage encourage him?**

# #2. Acts of remembering often encourages

## Ps 77:11-15

# #3. Spiritual heritage

## “Cloud of witnesses” (Heb), including Paul

## Encouragement of a friend coming along side you and agreeing with you.

# Value of celebrating

## We need “memories that motivate”

## Celebrate those special moments of God’s calling and victory

## Memory of those celebrations motivate us during the dark days

1:6 — Gifted

# #4. God hasn’t call Timothy to a task, without equipping him to do so.

## “Ordination” — Timothy must never question if he is suited/able for the task.

1:7 — Spirit of power

# #5. Empowered by the powerful Holy Spirit

## Not talking about a “forceful” personality

## God’s gifts are powerful gifts and are to be exercised in a powerful way.

1:8 — Not be ashamed

# #6. Challenge

1:9-11a — This is the message worth being proud of

# #7. The gospel is worth suffering for

## God saved us (not we ourselves)

## Election — called us to a holy calling

## Grace, not works

## Given in Christ before time

## Titus 2 & 3

# Connection of justification and sanctification (savior/called)

## Major question — gate and path

## Col 1:23

## Heb 12:14

## 1 Cor 10

Vv 12b — Paul now specifies why he is not ashamed

# #8. Sometimes our confidence can carry a hurting friend through their difficult time

## Gary and Rachel

# 1. He knows God

## Paul understands the character of God

# 2. Paul is “convinced” — based on experience

## Experience has taught Paul that God is true to his character

## What experiences? Persecution. Suffering as a Christian.

# Translation issue

## ESV: What God has entrusted to me — Gospel

## NIV: He is able to guard what I have entrusted to him — life (see ESV footnote)

1:13-14 — Protect the Gospel

# Timothy is to be controlled by the gospel message he heard from Paul

## 1. “In Faith” — Faithful to the sound doctrine of the gospel.

## 2. “In Love”

### Illusion that doctrinal purity is not enough in and of itself

### Greatest Command to be right; second is to convince everyone else

# #9. Encouragement can sometimes take the form of a warning

## 1 Tim 1:18-19

# Guard the good deposit (v 14)

## **#10. Remind him where the strength comes from**

## More than what we mean by “deposit”

### 1. Important.

### 2. Legal responsibility to keep safe (commentary, p. 487)

## Parallelism with v 12.

### Paul entrusted his life as a deposit to God (v. 12)

### Now Timothy is to guard the deposit of the gospel God entrusted to him.

2 Timothy 1:15–18

# Different kind of passage

## Break from theology of the gospel.

## Paul wants to update Timothy on some personal information.

## Two examples of people who were, and were not, ashamed and follow the pattern of sound words

Friends who were failures (v 15)

# “Turned away, deserted”

## Christians from Asia living in Rome deserted Paul

## Not apostasy but personal desertion.

# Remember the historical situation — especially painful

## In prison in Rome as a serious criminal

### 1:17 Onesiphorus “search hard”1:16 “Not ashamed of my chains”

## 2:9 “serious criminal.”

### Knew he was going to die (4:6-7)

## On top of all these, his friends were deserting him

### “All who are in Asia” — Phygelus & Hermogenes probably were friends.

### 4:10. A good friend had abandoned him (“Demas”) — apostasy

### 4:16. No one defended Paul at his first appeal.

The Friend who was victorious — Onesiphorus

## Play on words: found … found (vv 17b-18a)

## Day of Judgment

# Onesiphorus

## Twice in the Bible (2 Tim 4)

### Constant help for Paul at Ephesus in earlier times.

### Came to Rome, possibly just to help Paul.

### Not ashamed but “refreshed” Paul (emotional and financial/materially)

## Possibly had died between visiting Paul and the writing of this letter.

### If true, then Onesiphorus probably would have been quite elderly – a senior saint.

# Distinct pattern

## Acknowledges the negative (not Pollyanna)

## Deliberate decision to move to the positive — content; give thanks

### 1:12; 2:9; 3:10-11; 4:6-8; 4:16-18

# Lessons we can learn

## 1. Paul is human, susceptible to the same kinds of depressions that you and I face.

### We have a tendency to create spiritual heroes, like Paul.

### But Paul is a human being, just like us.

## 2. Power of a good friend

### Feel his love for, and encouragement by, Onesiphorus.

### Encouragement to us to be that kind of friend.

## 3. Paul balances the bad and the good.

### Not belittle pain

### Doesn’t dwell on it — puts it in perspective by thinking theologically.

 2 Timothy 2:1–13

# Personal appeal to Timothy to persevere

## Context of conflict (vv 1–7)

## Gospel is worth it (vv 8–13)

Strengthened by Christ’s grace (2:1)

# “Strengthened”

## Not a one-time shot in the arm

## Means of continual strengthening

#  “Grace”

## “Unmerited favor” — gift at salvation

## Ongoing gift of empowerment (1 Cor 15:10) — theme throughout the book

### 1:2b — Salutation

### 1:6 — Timothy given a gift — fan into flame

### 1:7 — God gave us a spirit of power.

### 1:8 — Share in suffering by the power of God.

### 1:9 — In salvation God’s grace was given to us.

### 1:13 — Faith and love are ours in Christ Jesus

### 1:14 — Guard the deposit by the Holy Spirit

Entrust the gospel to faithful “men” (2:2)

## Not specifically state that “faithful men” are elders. These faithful men are to teach, and teaching is the function of the elders.

# 1. “Faithful” in their belief (NIV: “reliable”)

## Mature believers

## Stay true to the true gospel — integrity

### Deacons (1 Tim 3:9) — “hold to the mystery of the faith” — devoted

# 2. Faithful in their conduct: “Above reproach”

## 1 Tim 3:2b-3

# 3. “Able to teach”

## 1 Tim 3:2Titus 1:9 — “Ready, willing, and able”

Persevere with single-minded devotion (vv 3–7)

Theme: “Share in suffering.”

### Stay focused on his ministry task — don’t let suffering deter you

## Share with whom?

### “Share in suffering” is with Paul, Luke, and the Roman church

### NIV is right — “endure with us”

# Three illustrations of what it means to not be deterred by suffering

# 1. Soldier (2:4)

## “Entangled” (like a rabbit in a briar bush)

Focused —not entangled in civilian affairs

### Prize that motivates? Enlisting officer (Hayden)

## Doesn’t mean Timothy can’t have dealings/“involved” with the secular world.

### Paul made (and sold) tents.

### Get into an entanglement that would deter his ministry

# 2. Athlete (2:5)

## Focused — Athlete will run the race according to the rules.

## Prize that motivates – Victor’s crown

# 3. Farmer (2:5)

## Focused — Farmers can’t let the hard work of farming deter them.

## Prize that motivates – Part of the crop

# All three illustrations

## Don’t allow the difficult times to change your direction

## Focused on the task at hand — Devoted

## Eye to the prize: please — victor’s crown — part of harvest

# What is the prize for Timothy?

## 1. Timothy is a soldier of the cross — please his commanding officer (God)

## 2. Timothy is also an athlete running the race of the Christian life — win the crown (4:7-8)

## 3. Timothy is also a farmer — working the fields that Jesus said are “white with harvest” — share in the harvest (2:10; 1 Thess 2:19-20)

Concludes with a call for reflection (2:7)

## Timothy wasn’t struggling with what these verses mean

## Reflect on the practical application of what Paul has said

The Gospel is not Bound (2:8–10)

## Timothy is to persevere in the hard work of the Christian life/ministry because the gospel is worthy of the struggle

# 1. Gospel is about “Jesus … the offspring of David”

## (Fully) human (John 1:14 “The Word became flesh …”)

# 2. Gospel is also about Jesus, who is also the “Christ, risen from the dead”

## This Jesus is also the Christ, the Messiah, God’s resurrected agent (Rom 1:3-4; 10:9)

# The gospel will win

## Not only is the gospel inherently worth suffering for, but …

## Because the gospel will ultimately triumph — “Bet on the winner!”

# It will win because it cannot be bound

## God has given the gospel a “power” that refuses to be bound/limited.

# Preaching

## The gospel is first and foremost the simple account of the life, death, and resurrection of Jesus Christ

## 1. First and foremost we are “Christians,” followers of Christ

### Jesus is our unifying theme, and our allegiance is to him and not to secondary issues

## 2. Completeness of our Gospel message — don’t preach just part

Hymn of 2:11-13

## Importance of God’s perseverance

# 1. Conversion/Sanctification (v 11b)

## “Died” is become a Christian / disciple (Mark 8; Rom 6:1-4)

## “Live” is not eternal life but is a new kind of life here on earth

## Follows with three ways people live after conversion.

# 2. Perseverance (2:12a)

## Promise that if we endure in our Christian walk, I can know for a fact where I am spending eternity — reigning with Christ.

### This is the prize of the soldier, the crown of the athlete (2:4-6), the eternal glory that awaits us (2:10).

## Necessity of endurance/perseverance (“if”)

### Reigning is conditioned on us enduring (Col 1:23; Matt 24:13)

## Regardless of your theology, this verse has to mean something.

# 3. Judgment (2:12b)

## Not an occasional sin, or even a series.

## If you fail to endure to the point that you disown Christ and never repent, know for certain that He will disown you.

## At this point theological discussion is often pointless and often harmful.

### Did he lose his salvation, or was he never a Christian?

### It doesn’t matter; you end up in the same place — hell

# 4. Faithfulness of God (2:13a)

## Third kind of person: Finds himself between enduring and apostasy.

## For those whose endurance has failed, and yet have not fallen all the way into apostasy, the promise is that your sin does not nullify the faithfulness of God.

## God is a faithful God.

### It is basic to his character to be faithful to his promises.

### “He cannot deny himself.”

## It is rooted in the very depths of His character always to keep His Promises

### “Remove your sins as far as the east is from the west.”

### Romans 8:31-39 for the struggling Christian.

# Where is the dividing point between faithlessness and disowning?

## Why do you want to know?

### God knows, and it is His job to judge.

## Do you want to sin as much as possible and still get to heaven?

### Bowl and Pitcher bridge without sides.

## I don’t run around wondering if I am saved.

### Elect. Free gift by faith. HS says I am his child. Fruits of the Spirit.

## By God’s grace, I will continue to …” (1 Cor 9:27).

### The Lord wants us to stay as far away from sin as possible — not even flirt with it.

### Because in my baptism I was joined with Christ in a new type of life, and I want to please my commanding officer by enduring in my Christian walk.

 2 Timothy 2:14–21

# More on False Teachers

## 2:14–21 — Contrast Timothy and the FT, using a metaphor

## 2:22–3:9 — Personal description of the FT

# Contrast Timothy and the FT (vv 14–21)

## Don’t enter into debate with the FT

# Two kinds of people: Like to argue about theology, and those that don’t.

## Some look forward to a good theological debate — race horse

### Sometimes for good reasons (central doctrinal issues — e.g., Jude 3-4)

### Not always for good reasons (some use debate as a cover-up for sin)

## Some avoid theological debate at all costs — any theology is too much

### Sometimes for good reasons (“Blessed are the peacemakers — see God”)

### Again, not always for good reasons — Use the pretext of “peace,” no dissention / division — lazy, ignorance

## Unfortunately, this is often determined more by personality

# “Charge them before God not to quarrel about words” (v 14a)

## Not discussing words in general

## Typical description of false teachers — teaching had no real content

### V 16 “irreverent babble”

### Empty words — meaningless talk

### Old wives’ tales— godless chatter

# Reason #1. “Does no good” — nothing positive (2:14b)

## One of two tests for when theological debate should cease

# Reason #2. “Ruins the hearers” — only negative (2:14c)

## Second test —turmoil, ungodly behavior (2:16-17a; 1 Tim 6:3-5a)

# Be careful: don’t always assume turmoil is bad.

## There are some things worth fighting about

## Fundamentals (Virgin birth — divinity of Christ — miracles)

## Turmoil caused by Wycliffe (burned at the stake)

Timothy’s Responsibility (v 15)

## “Rightly handling” (“rightly dividing”)

## Rare word, hard to define, impossible to translate (without losing meaning)

### 1. Right *belief* — contrast to the false teaching.

### 2. Right *behavior* — contrast to the false teachers’ immoral lives

False teaching (vv 16-18)

## Specifics on the false teaching

## 1. Spiritualized Jesus resurrection

## 2. Dualism (cf. 1 Tim 4)

 God’s Firm Foundation (2:19)

## In the face of apostasy, Paul knows that God’s foundation, His work in the lives of true believers, cannot be shaken or moved.

# “Foundation”

## Paul uses the metaphor of a foundation for different things.

## The “foundation” is the foundational work of God in their lives.

### Saving/redeeming them

# “Firm” — “stands (firm)”

## True believers may be struggling, but at the end of the day, will not apostatize.

# How can Paul know this? Seal

## Seal: inscription on a building, like on a cornerstone.

## Seal marks:

### Ownership

### Protection

### Holy Spirit is the seal, guaranteeing our inheritance (Eph 1:13-14).

## Despite the apparent success of the false teachers, God’s seal of ownership and protection is on them. May be temporarily swayed, but they cannot be permanently swayed.

# Two inscriptions on the seal that tell us why the foundation is firm.

## 1. “The Lord knows those who are his” (2:19b) — Num 16:5 (God identifies Moses as the true leader over against Korah.) — John 10:14-15a, 27-29

### In fact, the verb should be translated “knew.”

#### Election (1:9; 2:10)

#### ἔγνων is aorist

### God chose me before time — therefore, I can know beyond a shadow of a doubt God will not let me go.

## 2. “To name the name of the Lord” — If you that Jesus is my Lord, then you must “depart from iniquity.”

### Paul joins election with sanctification

### The elect *must* pursue holiness (1 Pet 1:1-2a) —assurance

Metaphor (v 20)

# “Articles”

## Used mostly of jars and dishes

## 1. Gold and silver: public meals (“good china”)

### “Articles of gold and silver” are “for noble purposes”

## 2. Wood and clay: private meals (“paper plates”)

### “Articles of wood and clay” are “for ignoble” purposes.

# Interpret the metaphor (v 21)

## NIV drops the “therefore” (οὖν), which shows Paul is interpreting the metaphor.

## “The latter” (NASB: “these things”) — Wood & clay jars for ignoble purposes

## How do you cleanse yourself from these things? — v 22ff. (flee evil)

What will be the result of fleeing/pursuing? (V 21)

## We will be like vessel of gold and silver in God’s house, instruments in God’s hands to do that which is noble, and best.

## Prepared to do any good work.

2 Timothy 2:22–3:9

# Answers the question of how Timothy can cleanse himself

## What it looks like to be holy and useful, prepared to do any good work

# 1. Negatively: Cleanse yourself by fleeing

## Youthful desires?

### NIV tries to help with the “evil desires of youth”

### Illustrated by the Joseph story (Genesis 39)

# World: only cowards run away

## Paul: only fools don’t know when to run

## Fleeing can be the brave/smart thing to do.

# 2. Positively: Cleanse yourself by pursuing

## 1. Righteousness

### Doing what God has asked us to do — not what the world asks.

## 2. Faith

### “Faithful” to Jesus — putting him first.

### Living out what it means to believe in Jesus.

## 3. Love

### 1 John 3:14, 16.

## 4. Peace

### Rom 14:19 “Let us therefore make every effort to do what leads to peace and to mutual edification.”

# Does this seem too hard?

## We are not called to do this alone (v 22b)

How to interact with the FT (vv 23-26)

# What should Timothy NOT do (vv 23-24a)?

## “Lord’s servant”: One of several names for Timothy (3:17 “man of God”)

## General title — more than just Timothy — anyone in leadership

### Thinking primarily of elders (“able to teach”)

# What should Timothy do? (24b - 25a)

## “Kind to everyone”

### 1 Thess 5:15. “Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.”

### In the midst of conflict, don’t stoop to their level. Don’t become like them.

## “Not resentful”

### “Patient in the midst of adversity, pain, or evil”

# Purpose and result of all this? (v 25b-26)

## 1. God may grant them repentance

## 2. They will have a knowledge of the truth

## 3. Escape from the Devil’s snare

All this is the fulfillment of prophecy (3:1–5)

#  “Last days” — “Day of the Lord”

## Day of salvation for the righteous and a day of judgment for the wicked (details in Joel and Zephaniah)

## Already and not yet (fulfillment and consummation)

# Vice list (3:2-4)

## Bookends with “love” — that is the main point

### If the greatest commandment is to love God, to honor him. then the greatest sin is to love something else.

## When we break this commandment, all the other vices follow

### Guthrie. “Self-centeredness, and material advantages, when they become the chief objects of affection, destroy all moral values, and the subsequent list of vices is their natural fruit.” (Same progression as in Rom 1:21ff., 24, 26, 28)

# Summarizes what these vices can look like, and did at Ephesus (v 5a)

## “Godliness” is a technical term in the PE for true Christianity.

## 1. Outside appear to be religious / godly / righteousness.

### 1. Facade of wisdom. Sound erudite/wise/educated as they launch into discussions of the minutia of theology — 1 Tim 1:7

### 2. Pious in their lifestyle — Ascetics (food; marriage).

### Possible to look good, on the outside, and yet be lovers of self and not God.

#### Fee: “They liked the visible expressions, the ascetic practices and the endless discussions of religious trivia, thinking themselves to be obviously righteous because they were obviously religious.”

## 2. Denying its power

### “Power” refers to the *ongoing* work of God in our lives.

### Jesus. “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence” (Matt. 23:25).

### “Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men’s bones and everything unclean.” (Matt 23:27).

### Matt. 7:21-23. “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’”

### When we are religious on the outside but inside are full of sin, then there will be no power from God enabling us to pursue sanctification.

Specifics on what these types of people are actually doing in Ephesus (vv 6–9)

# False teachers’ success among certain Ephesian women (3:6-9)

## “Worm their way” – deceptive, religious charlatans, hypocrites with questionable / satanic motives

## “Into homes” — House churches — Possibly private homes

## “Gain control” (NIV) — “Capture,” as in war — Similar to wording in 2:26

# Casualties: “Weak-willed women” (NIV)

## Difficult to translate

## Diminutive (“little”) used sarcastically

## Not saying all women are “weak-willed, burdened with sins.”

# 1. “Loaded down with sins” (v 6b)

## Suggestion of this passage (sneak; home).

## Not faithful to their husbands

## Widow’s sensual desires were overcoming their dedication to Christ (1T 5)

# 2. “Swayed by all kinds of evil desires” (v 6c)

## As unconfessed / unforgiven sins continue to pile up, the weight of the pile of sin “sways” us toward more and more sin

## Tense shift (perfect to present) — have been burdened and are being swayed.

# 3. and 4. “Always learning but never able to acknowledge the truth (v 7)

## Cycle of learning from false teachers, burden with more sin, pay, learn ….

##  “Acknowledge the truth.

### Come to an understanding of the gospel.

### 1. We’re not being taught the truth

### 2. Prolonged exposure to false teaching dulls your senses.

# Conclusion of the passage (3:8–9)

## Jannes and Jambres are not named in the Bible, but in later Jewish tradition they were the Egyptian magicians who opposed Moses.

## Two points of comparison between the magicians and the Ephesian false teachers.

### 1. Both opposed the truth (Moses; Timothy)

### 2. Their “folly” will eventually become very clear

## Despite the apparent victory of sin in the short term, God is in control and eventually the sins of the false teachers will be clearly evident to all.

# Timothy, there is a time to walk away.

## When Biblical instruction no longer matters.

## When they want to argue about meaningless words

## Impossible for them – in their current state of sin – to ever learn the truth.

## Walk away, and their “folly” will eventually be “clear to everyone.”

### Timothy doesn’t have to prove that they are “fools.”

### The “fools” will do it themselves.

2 Timothy 3:10–4:8

# Encouragement from Paul and the Word

Paul’s example (3:10–13)

# Persecution is not necessarily your fault

## It is inevitable for all true Christians

# Paul is telling Timothy, ”You know …”

## 1. What I believe and taught.

## 2. The kind of life I lived, and how my life style backed up what I said.

## 3. That I stuck to my convictions.

**It is from that type of person that the next four qualities flow ….**

4. Faith — faithful to the gospel.

5. Patient — not lose patience

6. Love — not react in anger, frustration.

7. Endurance — didn’t give up.

# Spells out specifically the sufferings he endured (v 11a)

## Persecution on his first missionary (Acts 13-14)

## But why these?

### Timothy joined the team in Acts 16.

### 1. Timothy, as a very young person, may have seen these persecutions, and they may have made an especially deep impression – esp. at Lystra.

### 2. Persecution not by some foreigners, but by Timothy’s home town (e.g., Tim’s students beat up in India vs. Spokane).

#  “Yet the Lord rescued me from all of them.”

## Cry of victory: They took their best shot, and failed

### Not that Paul didn’t suffer

### God does not always save from pain

## How is this an encouragement? Keep thinking about it.

# You will Suffer, as will all Christians (3:12-13)

## “Godly” = “totally consecrated to God / to Christ.””

## May have varying degrees of suffering.

### Martyrdom

### Beat up at school

### Teased by your friends

## Eventually, if you stand up for Christ, you will get shot down.

# How exactly is this an encouragement?

## 1. Paul is kept safe (“rescued”) in the midst of suffering — not from suffering

### 4:18 “The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom.”

## 2. Suffering is part of the godly Christian life

### Desire to be godly always results in suffering

### John 15:19-21 “If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will persecute you also. …. They will treat you this way because of my name, for they do not know the One who sent me.”

2. In the midst of suffering, preach the Word! (3:14 — 4:8)

# Call for perseverance in what Timothy has become convinced is true

## 1. OT (v 15)

## 2. As interpreted by the Gospel message (NT)

### V 15b “holy Scripture … make you wise for salvation through faith in Christ Jesus.”

### 4:2 “Preach the Word!”

## Makes two points about the OT/Gospel message

### 1. “Learned” — Knew the facts

#### 3:15 – from infancy (Acts 16: Jewish mother; Greek father)

#### 1:5 – Christians (Eunice and Lois)

### 2. “Become convinced of”

#### ESV “firmly believed”; NET “confident about”

#### Absolutely convinced that it is true.

# Why was Timothy convinced it is true? 3:14b-15

## 1. “You know those from whom you learned it”

### The truth of the message is bound up with the character of the messenger.

## 2. “How from infancy you have known the holy Scriptures” (v 15)

### Life-time of experiences have convinced him that the Bible is true.

Why do we believe – fully convinced – that the Bible is true?

# Do you believe the Bible is true?

## 1. “No,” may still find today’s talk interesting — Challenging

## 2. My assumption is “Yes,” but then second question

# “Why?”

## Lots of possible answers

### Impartial answers will not give you strength in the midst of persecution

## If don’t know why, may not really believe it.

### If not believe it, then not preach it.

## If seminarians do not make the decision for themselves

### No conviction — embarrassed by parts — sermons on “Boundaries.”

# 1. Character of those who taught you.

## Mom and Dad / 5th grade Sunday School (Betty Joe) / Mr. Eberlie.

## Reliable people — behavior match their beliefs.

# 2. Bible has shown itself to be true in my experience

## Even when I have disagreed, eventually I see it is right.

### Vengeance is God’s — “I have a right”

### God is all good all the time — death of a child (Rachel)

## Best explanation of reality.

# 3. Scripture is “self-authenticating.”

## Given time, as we read the text & live out our lives, Bible proves itself to be true.

## Jesus: “My sheep hear my voice, and I know them, and they follow me” (John 10:27; cf. (1 Cor 2:14).

## For me, this is the strongest argument — but the least provable.

# 4. Ultimately, we believe, just like everyone else

## Whatever we choose to believe is the ultimate authority, we choose it because we believe it.

## Billy Graham (p. 138).

All Scripture is God-Breathed (vv 16-17)

## Primary biblical passage for our doctrine of “inspiration” — source

# Scripture

## OT (“holy Scriptures” in 3:15)

## As interpreted by the NT

# All

## Grammatically, the word is singular — views the Bible as a whole

### Can translate “each, every” — every single passage, scroll

## Emphasis is on the totality of Scripture

### Easy parts to believe: God loves you — cares — grace sustains

### Hard parts, such as when a child dies

# “God-Breathed” (NIV)

“Inspired” — “Given by inspiration”

### Meaning of the English has changed and doesn’t carry the right meaning

### Today we talk about many writings as being “inspiring” — Garfield

## Scripture is unique — Paul made up this word: “God breathed”

### 2 Pet 1:20-21

### 2 Pet 3:16

## Doctrine of the “Inspiration of Scripture”

### God is the *source* of Scripture — “Breathed” — “from God”

### No difference between reading, and Jesus appearing and saying them.

# Two points implicit in all this

## 1. Because Scripture comes from mouth of God, it is therefore *true*

## 2. Because Scripture comes from mouth of God, it is also *authoritative*

# Because Scripture is from God, it is (therefore) “profitable”:

## *Theology* — “Teaching” and “reproof”

### Basis for determining what we believe, and rebuke those who believe differently

## *Behavior* — “Correction” and “Training in righteousness”

### Correct unbiblical behavior and train us toward righteous behavior

# What is the ultimate result? 3:17

## “Man of God”

### OT expression for a messenger of God

### Specifically Timothy, and by implication all Christians — men and women

## “Competent,” namely, “equipped for every good work”

### Scripture may not tell us everything we could ever want to know (Deut 29:29)

### Sufficient for salvation and sanctification

Final conclusion: “Preach the Word” (4:1–2)

## Culmination of Paul’s discussion since 3:10.

# Characteristics of Timothy’s preaching?

## 1. Prepared at all times, regardless of personal circumstances, or regardless of whether the people want to hear it or not.

## 2. “Correct, rebuke, encourage” — and be patient and careful about it.

## Sequence: Preach

### Correct those who are wrong (theology and behavior)

### Rebuke those who disagree

### Encourage those who believe Timothy

Warning: There will inevitably be conflict when the Word is preached (4:3–4)

Reason for the urgency (4:3-4)

## Word play “bad times” vs. “time” — ties the passage together.

## People’s “natural” desire is to hear what they want to hear — itching ears

### Notice that these are people within the Ephesian church.

How is Timothy to respond? (4:5 )

## Persevere (2 Tim 2:3-7)

## In the presence of God

# The Preacher’s Commitment

## I will preach the Word.

## Every Sunday you will hear the voice of God.

## Three reasons why

# 1. I will preach the Word because it is true

## There will always be significant opposition to the proclamation of God’s word, inside and outside the church.

## I will discharge my duties

## I will not change my beliefs

## I will preach the Bible because it comes from God. Period. End of discussion.

# 2. I will preach the Word because I am told to.

## Look who’s looking over my shoulder — I don’t have a choice.

# 3. I will preach the Word because it alone is sufficient for salvation & sanctification

## 1. Sufficient for salvation — 2 Tim 3:15; 1 Peter 1:23

### If I preach the latest self-help books or “Christian” counseling techniques, and that is all you hear, how can you “confess with your mouth that Jesus Christ is Lord” (Rom 10:9).

### I will preach the Word because I don’t want people to go to hell.

Not stand at throne and watch people I preached to, who responded positively to my preaching and believed they were on their way to heaven, be sent to hell.

## 2. Sufficient for sanctification

### 2 Tim 3:16 “profitable … for training in righteousness”

The Crown of Righteousness (4:6-8)

# This passage summarizes and concludes most of the themes of the letter.

## Giving the reason for the charge (v 5) – Paul’s death

# “Poured out like a drink offering”

## Paul’s life is a “living sacrifice” to God.

## Paul gave himself, completely and totally, “sacrificially,” to Jesus.

## Evangelism, preaching, teaching — or making tents, Paul knew that life wasn’t about him.

# “Departure” (“Loosening”)

## Not just a euphemism for death.

## This is what Paul thinks of death! It’s not an end; it is a loosening to go to the next life.

## Gordon Fee: “a great run”

# V 7

## Encouraging Timothy that just Paul finished his task and looks forward to his crown, so also will Timothy, and all of us you long for Christ’s return.

# 1. “I have fought the good fight”

## I’m not encouraging you to do anything I haven’t already done.

##  “Good”

### Not that he did a good job fighting.

### The fight itself is good — it is worth the fight!

# 2. “I have finished the race”

## The “athletic contest” has been brought to completion.

# 3. “I have kept the faith”

## God knew he would be faithful (1 Tim 1:12) and so entrusted the gospel to Paul.

## Paul was faithful to God’s charge — and at the end he could fairly say, “I have kept the faith.”

### He did not allow persecution to change the direction of his life.

# 4:8a — Paul’s reward

## On that day (of judgment) will receive his crown.

### 2 Tim 2:5 — As an athlete competes according to the rules, and wins, and receives the crown, so also Paul has competed according to God’s rules, and he has won.

### The race of life is over, and all that is left is to receive that crown of righteousness — No death.

## What specifically is the “crown of righteousness”?

### Crown, which itself is righteousness — declared righteous.

### Someday the battle with sin will be over. Steve Camp: “I know some day I will be free; the weight of sin shall be released.”

# V 8b — Paul’s application to Timothy

## Longing not for the things of this world — Longing for Jesus.

### “So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal” (2 Cor 4:18).

### Phil 3:20 “Our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.”

### Rom 8:18 “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.” — vs. beatings, stonings, etc.

Conclusion

# May our lives be offerings poured out to God

## Fight the good fight.

## Be faithful to our calling despite suffering.

## May we live engaged and yet detached lives, focused on our heavenly goal.

# May death be merely a loosening as we sail into real life with God

## Where righteousness will be fully ours, as we see Him face to face.

## May we be found as faithful as Paul when we meet our final hour.

## Amen.

 2 Timothy 4:9–22

# At first glance, just final personal remarks about people

## Lonely, since most of his friends have gone on ministry trips.

# Demas

## “Longed for His appearing … loved this world”

### Inner circle (Col 4:14; Philemon 24) — Would be like Steve deserting me.

### Deserted because he loved the world — Apostasy

## Word play

### “Longed” is “loved,” but Demas (v 9) loves this present world.

# Luke

## Author of third gospel and Acts

## I suspect was Paul’s amanuensis

# Mark

## “John Mark” left Paul during first missionary journey in Pamphylia.

### Split Paul and Barnabas at second journey.

## Co-worker again (4:11).

### First Roman imprisonment (Col 4:10; Phlm 24).

## Paul didn’t nurse a grudge

# Alexander

## Not sure of his identity (common name), or where he lived (Ephesus / Rome).

### Possible, and I think likely, that he is the same as in 1 Tim 1.

### Ephesian elder Paul delivered to Satan (1 Tim 1:20).

### Possible that Paul’s arrest was due to his vengeance.

## Paul understood that vengeance was God’s not his, or yours, or mine.

### 4:8 “The Lord will *pay* Paul *back* with a crown of righteousness.”

### 4:14 “God will *pay* Alexander back for his harm.”

Historical setting (4:16-18)

# “First defense”

## Roman law procedure

## Usually have someone with you lawyer, friend, influential person

## “Fully proclaimed … all the Gentiles” — all the world (Mt 24:14)

# “Rescue” is ῥύομαι

“Bring safely” is σῴζω — not “save”

 Summary of 2 Timothy’s Theological Themes

# 1. How should you use your spiritual gifts? (1:6-7)

## Some: Do this because the Bible tells you to.

## Theologian: What happened to you in conversion?

### God’s Spirit worked with your spirit and made you into a powerful, loving, self-disciplined new creature.

# 2. What if you suffer because you are a Christian? (1:8ff)

## Some: “Just gut it out.” “Stiff upper lip.”

## Theologian: What is the gospel all about?

### God who graciously saves us.

### Not based on what I do, but on what Christ has done.

### Destruction of death.

### Gift of immortality

# 3. What if you are tempted to be ashamed of the gospel? (1:12)

## Difficult to translate

### NIV: Paul entrusted his own soul to God’s care, and He will guard it.

## Some “Just don’t be ashamed.”

### Theologian: I have believed my whole life that God will guard me, so I will not be ashamed of Him now.

# 4. What if you are ever imprisoned for the gospel? (2:9)

## Some: in Paul’s position, he may give up, admit defeat.

## Theologian: “Gates of hell will never destroy God’s church,” only man’s.

# 5. What if the going ever gets really tough and you think about giving up on Christianity, of no longer being a disciple? (2:10, 12a).

## I can see this happening — Start good but eventually give up.

## Theologian: if we endure, we will reign with Christ in heaven.

## Theologian: if we are faithless, He will still be faithful to us (v 13).

# 6. What do you do if it looks like the bad guys are winning? (2:18b-19)

## Theologian: The opponents can’t touch God’s true children

### “Solid foundation”

### “Knows who are his” is the doctrine of election.

### God’s true children turn away from wickedness and pursue holiness.

# 7. What about persecution? (3: 10-12)

## Theologian understands that the world hates our master, it will therefore hate His true disciples.

# 8. What should I preach? (3:14-4:2)

## Theologian: Because God is supreme in all things, His words are supreme in our lives.

## Don’t preach human ideas.

# 9. What if someone really hurts me? (4:14-15)

## Some tend to take things into their own hands.

## Theologian understands the character of God and lets God be God

# 10. All alone, deserted by my friends when I needed them the most? (4:16-18)

## Theologian understands forgiveness

### God has forgiven me.

### So should I forgive others.

## Theologian understands the faithfulness of God

### God stood by his side

### God will bring Paul safely through death to heaven

### There is not even a shadow of doubt in Paul’s mind that this will happen

## Paul was convinced that God was faithful.

### Paul knew he had been faithful to God’s call on his life.

### Knew his crown of righteousness waits for him (4:8).

### Knew God would not abandon him but would bring him home.

## Why?

### Paul was a theologian — He knew the deep truths of Scripture.

### Didn’t react to external pressures but deliberately, consciously, acted in accordance with his beliefs, his theology.