

The Pastoral Epistles – 1 and 2 Timothy, Titus

The goal of this Bible Class is to give the students a working knowledge of the Pastoral Epistles (1 and 2 Timothy and Titus). It is based on an expository approach to teaching the Bible, preparing the students for the worship of our Savior. The various lessons are to be viewed by the teacher as thematic suggestions to help with preparation. While the lessons are not intended to be read to the class word for word, the main ideas should be the substance of what is taught. The teacher, in preparation for the class, should consider reading through the whole curriculum before beginning the class, as well as the books of 1 and 2 Timothy and Titus several times. This will provide the instructor with a broad and comprehensive understanding of the Pastoral Epistles as they are being taught. At the end of the course, the class will be concluded with a Bible Knowledge Evaluation. The instructor should be sure to review the material sufficiently that the students are able to correctly answer the questions on the evaluation at the end of the course.

It is important that the instructor be not only knowledgeable about the material, but also able to teach it with enthusiasm and conviction. Students best learn from teachers that are themselves excited about the scriptures. The use of maps, diagrams, white boards etc. is extremely helpful. Some of these have been provided in the curriculum. It is suggested that the class be conducted in an interactive manner. This can be accomplished by having them read short portions of the scripture texts, asking them questions, and wholeheartedly encouraging them to ask questions. All students should be encouraged to bring a Bible to class. The students will be provided with a handout for each lesson which includes some blanks and a few true/false questions to be filled in/answered while the lesson is being taught. The answers will be found in the text of the lesson underlined and in **bold** and *italicized* type. Be sure and write the answers as you on the white board as you work through the lesson

The inclusion of the Westminster Shorter Catechism as part of the curriculum is designed to help the students acquire a broad understanding of Christian doctrine along with the specific Bible teaching. The Elders of the church will coordinate the specific questions and answers to be used in the class.

It will become evident to the teacher that this course curriculum, while not dealing with every verse and concept in the books of 1 and 2 Timothy and Titus, is comprehensive and deeply theological. It is designed to help the students understand the books in their wider biblical context, with emphasis on its place in the redemptive history of God's covenant people. The students will be confronted with and asked to understand and remember fairly difficult concepts. It should be remembered that children are able to comprehend much more than we often give them credit for. While this class will be a challenge for both the teacher and the students, the rewards for the efforts of those in the class will be surprising and exciting.

In preparation for these lessons, it would be helpful to consult some of the following:
Calvin, John, *The Comprehensive Calvin Collection*, (Albany OR, Ages Software, 1998)

Bailey, Robert A., *The Structure of Paul's Letters*, (Xulon Press, 2004) **Note** – The author does not subscribe to a Pauline authorship of 1 and 2 Timothy and Titus, but his outlines are helpful.

Fee, Gordon D., *New International Biblical Commentary, 1 and 2 Timothy, Titus* (Peabody, MS, Hendrickson Publishers, 1984)

Gaebelein, Frank E. *The Expositors Bible Commentary* (Grand Rapids, MI, Zondervan Publishing House, 1978)

Hendrickson, William, *New Testament Commentary, Thessalonians, Timothy, Titus*, (Grand Rapids, MI, Baker Book House, 1979)

Henry, Matthew, *Matthew Henry's Commentary on the Whole Bible*, (Peabody, MS, Hendrickson Publishers, 1991)

Kelly, J.N.D., *The Pastoral Epistles*, (Peabody, MS, Hendrickson Publishers, 1960)

Knight, George W. *The New International Greek Testament Commentary, The Pastoral Epistles* (Grand Rapids, MI, William B. Eerdmans Publishing Company, 1992)

Lea, Thomas D. and Griffen, Hayne P., *The New American Commentary, 1,2 Timothy, Titus*, (Nashville, TN, Broadman Press, 1992)

Tuuri, Dennis, *1 Timothy* – 1996 sermon series. Consult the Reformation Covenant Church tape library

The Pastoral Epistles – 1 and 2 Timothy, Titus

Lesson 1 - Introduction to the Pastoral Epistles

Objective – To introduce the students to the author, recipients, historical context and overall scope of the Pastoral Epistles. Secondly, to help them to understand that these letters were written to ordinary saints (Timothy and Titus) called and equipped by God to do extraordinary work in the Kingdom of Jesus Christ

❖ **Greetings** – Pray with the students for the Lord’s blessing on their class this term

❖ **Attendance and Accountability**

Introduce yourself

Introduce your substitute teacher

The teacher is asked to take attendance at the beginning of each class period in order to provide encouragement and extra help to students when they miss a class.

Make sure all class members know each other’s **names**.

Requirements – Writing utensils, Bibles, a good night’s sleep

There will be **tests** on the outlines of the books and some other material

Memory verses will be assigned

We will take **attendance** each week and have some **accountability** questions as well. For the next few weeks, the question will be, **“Have you gotten a good night’s sleep, brought your Bible and writing materials, worked on your memorization, and done any other assigned homework?”**

❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

❖ **Schedule**

This lesson will be one of introduction to the Pastoral Epistles. The remainder of this quarter’s schedule will be as follows:

Weeks 2-8 – 1 Timothy – “How to Behave in God’s House”

Weeks 9-12 – 2 Timothy – “Live a Life of Faith in Jesus”

Weeks 13-15 – Titus – “Good Works in the Church of Jesus Christ”

Week 16 – Final Review and Student Evaluation

❖ **Lesson – Introduction to the Pastoral Epistles**

Since the early eighteenth century, Paul’s letters to Timothy (1 and 2 Timothy) and Titus have been referred to as the “Pastoral Epistles” or simply as “The Pastorals”. Their focus is on instruction and advice to Timothy, Titus and the pastors of the churches in Ephesus and Crete respectively. Paul’s instruction to Timothy and Titus is basically two-fold:

1) Defend sound ***doctrine***

2) Maintain sound ***discipline***

These letters are a treasure-trove of information for pastors and other church leaders, as well as for young men aspiring to such positions. However, since all Christian men and women

are called by God to exercise leadership in some capacity (home, vocation, etc.), these epistles also provide instruction and encouragement to all saints, at least by way of application. Because of this, it will be beneficial for the teacher to make application to the students from these lessons as related to their current or future status as leaders. Additionally, these letters give much insight into how Christians should relate to other Christians within the church and there is much general application to be made regarding attitudes, words and actions towards fellow believers.

A. Authorship

Prior to the nineteenth century, the overwhelming majority of Bible scholars ascribed the authorship of the Pastorals to Paul, the apostle. Since then there have been questions raised by some theologians as to whether or not Paul was the true author. Based on both internal and external evidence, we will assume a Pauline authorship throughout these lessons.

Have one student read each of the following Scriptures as a way to establish, by internal evidence, that the author of the Pastorals was **Paul**: 1 Timothy 1:1, 2 Timothy 1:1, Titus 1:1

B. Historical / Geographical Context

Historically, the Pastorals seem to be placed at the time following the events in the book of Acts which ended with Paul's two year imprisonment in **Rome** (somewhere between A.D. 59 and 64). Paul was apparently released from this imprisonment and made further travels, which are not detailed in the New Testament. It was during this time of his travels that Paul likely wrote 1 Timothy and Titus. Paul was in **Macedonia** when he wrote 1 Timothy (1 Timothy 1:3). His residence at the time of the writing of the book of Titus is unknown. Paul's **second** imprisonment in **Rome** began somewhere between A.D. 65 and 67 and it was from this imprisonment that he wrote 2 Timothy. He was executed in Rome shortly thereafter. Timothy was overseeing the church in **Ephesus** when Paul wrote his letters to him (1 Timothy 1:3). Titus was overseeing the church in **Crete** at the time of Paul's letter to him (Titus 1:5). (Refer to the map on the sheet entitled "Paul's 2nd Missionary Journey")

C. Personal History – Timothy and Titus

1. Timothy – Timothy is referred to by two different names in the King James version, Timotheos and Timothy which is from the same Greek word meaning **"honoring God"**. (Have the students turn to Acts 16) According to Acts 16, Timothy was a native of **Lystra** in what is now Turkey. He was the son of the mixed marriage of a Jewish convert named **Eunice** (1 Timothy 1:5) and a **Greek**, unnamed father who was likely an unbeliever. Acts 16 also tells us that he was well spoken of by his brethren who were at Lystra and Iconium. Timothy was trained in the Old Testament Scriptures from his youth (2 Timothy 3:15) and became a Christian some time after both his mother and his grandmother (**Lois**) were converted to Christ. It is possible that he was a convert of Paul's first missionary journey, which included a stop in Lystra sometime around A.D. 48 (see Acts 14:8ff and sheet entitled "Paul's 1st Missionary Journey"). When Paul and Silas again came to Lystra on Paul's second missionary journey around A.D. 50, he desired to have Timothy go with him (see sheet - "Paul's 2nd Missionary Journey"). To help prevent any needless opposition from the

local Jews, Timothy was circumcised by Paul (Acts 16:3). Timothy's chronology from this point seems to be as follows:

Acts 17:14 - Left by Paul at Berea (in what is now Greece - see maps) with Silas

Acts 17:15 – Leaves with Silas to join Paul in Athens, Greece

Acts 19:22 – Sent by Paul to Macedonia (see maps)

Acts 20:4 – Accompanies Paul when he leaves Greece and travels again into Asia Minor (Turkey) on his way to Jerusalem

With Paul in Rome during Paul's first imprisonment (He is mentioned in the "Prison Epistles" of Philippians - see 1:1, 2:19ff, Colossians - see 1:1, and Philemon – see v. 1).

Left by Paul in Ephesus to oversee the church there (no historical reference in the Bible for this event)

Scripture tells us that Paul had a close personal relationship with Timothy and that he related to Timothy with all of the kindly affections of a father to his son. Paul includes Timothy in the salutation (greeting) portion of 2 Corinthians, Philippians, Colossians, 1 and 2 Thessalonians. In Philippians 2:19-23, Paul refers to Timothy as one who will sincerely care for the state of the *Philippians*, as one with proven character, and as one who served with Paul in the gospel. In 1 Corinthians 4:17, Paul calls Timothy his "beloved and faithful *son* in the Lord". In the salutations of his letters to Timothy, Paul addresses him as "a true *son* in the faith" (1 Timothy 1:2) and "a beloved *son*" (2 Timothy 1:2). Timothy is mentioned in all but three of Paul's epistles (Galatians, Ephesians, and Titus)

Despite his youth (1 Timothy 4:12), Paul also placed a lot of trust in Timothy and in his abilities as a church leader, and sent him, on several occasions, to various churches to act on his behalf:

1 Corinthians 4:17, 16:10,11 – Sent to the Corinthians by Paul to remind them of Paul's exhortation to them

2 Corinthians 1:19 – Preaches to the Corinthians

Philippians 2:19,23 – Sent by Paul to the Philippians to ascertain the state of the church, that Paul might be encouraged

1 Thessalonians 3:2,6 – Sent by Paul to the Thessalonians to encourage them in the faith.

Returned to Paul with good news of their faith and love and of their desire to see Paul and his companions.

1 Timothy 1:3 – Left by Paul in Ephesus (setting for 1 and, possibly, 2 Timothy) to deal with false teachers

Timothy was also a man with faults and failings. It appears that he tended to *doubt* his calling before God as a minister of the gospel (2 Timothy 1:6), that he was prone to *fear* (2 Timothy 1:7ff), and that he had frequent illnesses (1 Timothy 5:22). Paul gives various warnings and exhortations to Timothy throughout his letters to him. He tells Timothy not to let others look down on his youthfulness (1 Timothy 4:12) and he warns Timothy to flee youthful *lusts* (2 Timothy 2:22) and to not being ashamed of the gospel (2 Tim 1:8). As we will see in our study of 1 and 2 Timothy, Timothy was a man like all of us, sinful and weak.

We can take encouragement from the life of Timothy that the Lord will indeed accomplish great things through the lives of ordinary saints like us!

2. Titus – His name means **“nurse”** (as in a nursing mother). Much less is known about Titus when compared to what is known of Timothy. His name is not found in the book of Acts and, outside of the book of Titus, he is mentioned only in the books of 2 Corinthians, Galatians, and 2 Timothy. Chronologically, the first mention of Titus is Galatians 2:1-3, when he accompanied Paul on his trip from Antioch to Jerusalem. In these verses we learn that Titus was a **Greek** and a likely a convert of Paul who later refers to Titus as his “true son in the faith”. At Jerusalem, Paul’s position that Gentile believers are not obliged to keep the Mosaic ceremonial law was upheld when Titus was not forced to be circumcised. Paul also sent Titus to Corinth to enlist the Corinthian participation in the collection of money for the saints in Judea who were undergoing persecution. He later sent Titus back to Corinth to deal with some problems in the church and to counter the work of Paul’s opponents there. Upon hearing that Titus’ journey to Corinth had met with success, Paul wrote the letter of **2 Corinthians** and sent it along with Titus to encourage the saints there. When Paul wrote his letter to him, Titus was working on the island of **Crete**, having been left there by Paul himself. Our last glimpse of Titus comes from 2 Timothy 4:10 where Paul tells Timothy that Titus had gone to Dalmatia. This may imply that Titus had been with Paul during his second Roman imprisonment.

The scant knowledge we have of Titus tells us that he was a trustworthy and valued young co-worker of Paul’s, who was skillful in dealing with difficult situations in the church. The Lord will use each of us, regardless of our age or relative strengths and weaknesses to further the cause of Jesus Christ and His Kingdom in the world!

D. Overview of the Pastoral Epistles

1. 1 Timothy – “How to Behave in God’s House”

The overall theme of 1 Timothy is “how to behave in God’s house” (3:15). In Paul’s first letter to Timothy are instructions on the pastoral care of churches, church structure, and conduct in the church. Some theologians think that Paul may have prepared this letter to use as part of a liturgy for ordination. As stated earlier, though much of Paul’s instructions and warnings are to Timothy personally, there is much application for all saints to be found in this letter, especially as it relates to leadership. Some of the issues covered in this letter include:

- Dealing with **false teachers** in the church who love to debate obscure doctrine
- The place of prayer in the church
- The role of **women** in the church
- Qualifications for the offices of elder and deacon (and their wives)
- Holiness in church leadership
- Honoring all those in **authority**
- Dealing with temptations of greed, materialism, and pride

2. 2 Timothy – “Live a Life of Faith in Jesus”

2 Timothy may have been Paul’s *last* epistle. Paul likely wrote 2 Timothy during his second Roman imprisonment and shortly before his execution. Thus, along with the book of Philippians and Acts 20:17-38, the book of 2 Timothy is a book of Paul’s farewell to those he ministered to. In his second letter to Timothy, Paul urges this young leader in the church to be *strong* in the grace of the Lord and in the work that God has given him to do. Paul exhorts Timothy to be single-minded in his devotion to the ministry and to entrust what has been given to him (by Paul) to *faithful* men. He tells Timothy that he must be willing to endure suffering for the sake of the gospel of Jesus. Paul also exhorts Timothy to deal strongly with the *false teachers* of his day and to avoid being drawn into their foolish arguments and disputations. He warns Timothy that perilous times lie ahead for him and for the church in general, and Paul urges Timothy to continue in the teaching that he has received from him. Finally Paul resigns himself to the martyr’s fate that lies ahead of him and urges Timothy to come to him in his *last* days.

3. Titus – “Good Works in the Church of Jesus Christ”

The Bible clearly teaches that we are saved by grace through faith in Jesus Christ alone and not by our own good works. Yet, Scripture is also clear that Christians, once they are saved, are called by God to do great and mighty deeds, by the power of the Holy Spirit, for the advancement of the Kingdom of Jesus. A recurring theme in the book of Titus, mentioned at least six times in its three short chapters, is that of maintaining “good works”. Though we do not know where Paul was when he wrote the letter, some of the issues Paul dealt with in his letter to Titus are similar to those in 1 Timothy and include:

- Qualifications for the office of *elder*
- Dealing with troublemakers of the church who aspire to leadership
- Giving proper exhortation to each of the various church members
- Honoring those in *authority*
- Avoiding needless arguments and dissensions

As we begin our study of the Pastoral Epistles, let us all pray that we too may persevere in the faith, and continue steadfastly in the good works that the Lord has called us to do in His Kingdom.

❖ **Homework** – Read the entire book of 1 Timothy; Study the catechism questions for the quarter.

❖ **Prayer / Preparation for Worship**

Paul's 1st Missionary Journey

- 1 Paul and Barnabas sent out by the Antioch church, with John Mark (Acts 13:1-3).
- 2 They encounter Bar-Jesus, false prophet and friend of the governor. Bar-Jesus is struck blind. The governor believes (Acts 13:4-12).



3 John Mark leaves to go back to Jerusalem (Acts 13:13).

4 Paul preaches to Jews and Gentiles. The Jews are jealous and stir up opposition (Acts 13:14-52).

5 They stay a long time. Many Jews and Gentiles become believers. A Gentile plot on their lives forces them on (Acts 14:1-7).

6 **Timothy possibly converted by Paul.** Paul heals a cripple. They are hailed as gods. Enemies arrive from Antioch and Iconium—they are almost killed (Acts 14:8-20).

7 Many more disciples won. They return the way they came, encouraging the young churches (Acts 14:21-26).

8 They report everything to the church in Antioch (Acts 14:27-28).

Paul's 2nd Missionary Journey

- 1 Paul and Barnabas agree to revisit the Galatian churches. But they disagree about taking John Mark who had left them on the earlier mission (Acts 15:36-38).
- 2 After an argument, Barnabas takes Mark to Cyprus (Acts 15:39).
- 3 **Paul takes Silas. At Lystra Paul asks Timothy to join them (Acts 16:1-3).**
- 4 They revisit the towns, telling the believers the decisions of the Jerusalem Council about Gentile converts (Acts 16:4-5).
- 5 Paul tries to go into Bithynia, but is blocked by the Holy Spirit (Acts 16:6-7).



- 6 At night, Paul has a vision. A Macedonian urges him to come across to help. They decide to sail for Macedonia (Acts 16:8-10). At this point Luke (author of Acts) joins them.
- 7 Paul delivers a girl fortune-teller from an evil spirit. The girl's owners protest and a crowd attacks Paul and Silas. Flogged and imprisoned, they are freed by an earthquake. Their

jailer believes (Acts 16:11-40).

- 8 Paul convinces both Jews and Greeks. Some Jews stir up a riot—Paul leaves secretly (Acts 17:1-9).
- 9 Paul receives a better reception, but people from Thessalonica stir up a mob. Paul leaves, **but Silas and Timothy stay behind (Acts 17:10-15).**
- 10 Paul speaks to the court of the Areopagus which met to consider new religions. His mention of the resurrection divides his audience: some laugh, some believe (Acts 17:16-34).
- 11 **Silas and Timothy arrive with news of Thessalonica.** Paul writes 1 and 2 Thessalonians, encouraging that church in its difficulties. They spend almost 2 years here, building up the church. Despite Jewish opposition, they are able to stay (Acts 18:1-17).
- 12 They stop briefly in Ephesus—Paul had been forbidden earlier by the Spirit to preach in Asia. He debates with the Jews who want him to stay longer (Acts 18:18-21).
- 13 They travel back to Antioch, via Caesarea and Jerusalem (Acts 18:22).

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 2 – 1 Timothy 1
Fight the Enemies of the Faith

Objective – To help the students to see that, by humility and a true knowledge of Law and gospel as taught in the Scriptures, they too can have full assurance that the grace, mercy and peace of God rests upon them through the work of Jesus, their hope.

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization, and read the book of 1 Timothy?”

- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

- ❖ **Scripture Memorization** – Help the students memorize
1 Timothy 1:15 – “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief.”

- ❖ **Outline of 1 Timothy** – Begin to help the students memorize this outline, which they will be tested on later in the quarter.

1 Timothy – How to Behave in God’s House

- Chapter 1- Fight the Enemies of the Faith**
- Chapter 2 – Pray, Especially for Authorities**
- Chapter 3:1-13 – Anoint Those Qualified for Office**
- Chapter 3:14-16 – How to Behave in God’s House**
- Chapter 4- Reject Those Disqualified from Office**
- Chapter 5:1-6:2 – Give Honor, Especially to Authorities**
- Chapter 6:3-21 – Fight the Good Fight of Faith**

- ❖ **Review** – (Use the fill in the blank questions on the student handout to review the material from last week’s lesson):

1 and 2 Timothy and Titus are called the *Pastoral* Epistles
These letters were written by *Paul*.
The name Timothy means *“Honoring God”*.
Timothy was from *Lystra*, in what is now Turkey
His mother, *Eunice* and his grandmother, *Lois* were Jewish believers (2 Tm 1:5). His father was a *Greek* (and likely an unbeliever - Acts 16:1)
Paul called Timothy his *son* in the faith and he placed a lot of trust in Timothy in spite of Timothy’s many *faults*.

1 Timothy was written by Paul between his first and second imprisonment in ***Rome*** . Paul was in ***Macedonia*** when he wrote 1 Timothy (1 Tm 1:3) Timothy was in ***Ephesus*** when Paul wrote 1 and 2 Timothy The theme of 1 Timothy is ***how to behave in God's house.***

❖ Lesson – 1 Timothy 1 – Fight the Enemies of the Faith

The book of Acts is the history of how God used the brave saints such as Peter, Paul, Silas, and Barnabas to establish the first century church in various cities throughout the Roman empire. It ends with Paul under house arrest in Rome. However, historians tell us that Paul was later released from this imprisonment and traveled throughout the known world strengthening the new churches and their leaders. The book of 1 Timothy is a good follow-up to the book of Acts, in that it deals with how these new churches should operate. However, it is interesting to note that in Paul's first letter to Timothy, Paul does not try to give Timothy detailed instruction as to what proper church government, or church practices or procedures should be. Paul instead writes to Timothy about ***men*** of leadership in the church and their Christian character (or lack thereof). 1 Timothy begins with Paul talking about how Timothy is to deal with men (false teachers) in the church, and it ends the same way. In the middle of the book (3:15), Paul's purpose is summarized: How leaders in the church of Jesus Christ (as well as saints in general) should behave in God's household. In the end, a church will only be as godly and useful in the Kingdom of God as her saints (especially her leaders) are.

Chapter 1 could be outlined as follows:

1:1-2 – Timothy, the faithful leader

1:3-7 – False teachers - Ignorant, prideful

1:8-10 – Law and gospel - True knowledge and humility

1:11-17 – Paul – Knowledgeable, humble

1:18-20 – Hymenaeus and Alexander, the unfaithful leaders

Verses 1-2 – Timothy, the faithful leader

Paul (Hebrew name, Saul), though he began as a persecutor of the church, was converted to faith in Jesus Christ as recorded in Acts 9. In verse 1 Paul, using his Gentile name, refers to himself as “an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope”. The word “apostle” literally means ***“sent one”***, and it refers to a select group of the disciples of Jesus who were commissioned by Him to go into the known world and establish the church after His ascension into heaven. It was a title of authority in the early church

After his conversion, Paul became the apostle to the Gentiles, one of his converts being Timothy. So why would Paul, who considered Timothy to be his beloved son in the faith, use this title of authority (apostle) in a letter to him? It is likely that this letter was not just for Timothy's personal reading, but was also intended by Paul to be read in the church at ***Ephesus***. Thus, the title “apostle” would immediately establish Paul's position to speak with authority to the Ephesian Christians. Paul calls Timothy “a true son in the faith”

demonstrating his fond affection for Timothy and putting him forward in the church at Ephesus as one who, as a faithful follower of Jesus, wields God-ordained authority as well.

Paul begins his letter to Timothy in a manner that is similar to many of his epistles: “Grace, mercy and peace from God our Father and Jesus Christ our Lord.”

(Have a student read each of the following verses in which Paul gives a similar salutation: 1 Co 1:3, Ga 1:3, Ep 1:2, Ph 1:2, Titus 1:4). It is only by the grace and mercy of God in forgiving our sins, and drawing us near to Himself through the work of Jesus that we have peace with Him. Paul, as an apostle, has the authority of Jesus to pronounce this ***benediction*** (blessing) upon Timothy and the Ephesian Christians, not just as a wish or a hope, but as a sure truth in their lives.

Reformation Covenant Church Distinctive:

This salutation/benediction of Paul reminds us of the “Aaronic benediction” from Numbers 6 that we so often hear spoken by the pastor at the end of our worship service at Reformation Covenant Church:

22 And the LORD spoke to Moses, saying: 23 “Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them:

24 “The LORD bless you and keep you;

25 The LORD make His face shine upon you,

1 And be gracious to you;

26 The LORD lift up His countenance upon you,

And give you peace.” ’

27 “So they shall put My name on the children of Israel, and I will bless them.”

Verse 27 tells us that this blessing is a sure promise from God, as spoken through the pastor, that He will be gracious and merciful to us throughout our week, and that He will bless us and give us peace with Him.

Verses 3-7 – False teachers - Ignorant, prideful

In verses 3 and 4, Paul reminds Timothy of the reason why he left him in Ephesus (Have a student read these verses). To put in rather crudely, Paul is commanding Timothy to tell some ungodly men aspiring to leadership in the church of Ephesus (“elder wannabees”) to “Be quiet!”

Timothy, a man probably in his early thirties, was a leader who needed a lot of encouragement from Paul. We might rightly call him “***Timid*** Timothy”! He, like many of us, was not a natural-born leader, but rather had to rely on the Holy Spirit, as ministered through Paul, to work in him to overcome many of his own shortcomings. Below are some examples of how Paul encouraged Timothy in his letters to him:

1 Tim 4:12 – Let no one look down on your youthfulness

1 Tim 4:14 – Do not neglect your spiritual gift

1 Tim 4:16 – Pay close attention to yourself and to your doctrine

1 Tim 6:20 – Guard what has been entrusted to you
2 Tim 1:7 – God has not given us a spirit of timidity
2 Tim 1:8 – Do not be ashamed of the gospel
2 Tim 2:3 – Suffer hardship

We can take heart knowing that God can also use us to do His work, despite our own sin and weaknesses and lack of natural gifting.

On the other hand, the men whom Paul is calling Timothy to rebuke have no such fear or timidity! Whereas Timothy has a bit of an “inferiority complex” the false teachers of the law have more of a “superiority complex”. Verse 7 tell us that, though these men wanted to be teachers of the law, they did not ***know*** the law nor do they understand how it applied to the lives of the Ephesian Christians. Instead, verse 4 tells us that they have given “heed to fables and endless genealogies”, and verse 6 tells us that they have strayed from the truth of the Scriptures and have turned aside to idle talk.

What exactly was wrong with the teaching of these men? Some Bible commentators say that these men were teaching a fanciful rewriting of the Old Testament relating to the family lines of the patriarchs (Abraham, Isaac, Jacob, etc) and taking pride in their own lineage. On the other hand, later in this letter Paul accuses these same men of subscribing to a form of Greek Gnosticism which taught that the body and all matter are basically evil and that only the spiritual realm is good (see chapter 4). Perhaps their false teaching is a mixture of both. No one knows with certainty the details of what these men were teaching. What ***is*** known is that their teaching was causing needless arguments and divisions within the church at Ephesus rather than godly edification (the building up the saints in their faith and love for God and for each other). These teachers were both ***ignorant*** (they did not know the Scriptures) and they were ***prideful*** (they put themselves forward as ones to be listened to and admired). Later, we will learn that one of the motivations of these men for teaching these things was the love of ***money*** (see chapter 6). They had put aside both sound doctrine and godly living.

Verses 8-10 – Law and gospel - True knowledge and humility

Paul says that these false teachers have failed to see that the ***law*** (the Ten Commandments and the case laws) is good, if one uses it according to the way God designed it to be used. One of the primary uses of the law, both in Timothy’s day and in ours, is the restraint of evil men, and the sanctification of Christians who still have remnants of the sin nature in them. Paul uses the Ten Commandments to describe this:

1 Timothy 1:9-10 – The law was made ...	The Ten Commandments
for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and the profane	1 – You shall have no other gods 2 – You shall not make any graven images 3 – You shall not take God’s name in vain 4 – Keep the Sabbath holy
for murderers of fathers and murderers of mothers	5 - Honor your father and your mother 6 - You shall not murder
for manslayers	6 – You shall not murder
for fornicators, for sodomites	7 – You shall not commit adultery
for kidnappers	8 – You shall not steal
for liars, for perjurers	9 – You shall not bear false witness

Reformation Covenant Church Distinctive

The Confessional Statement of Reformation Covenant Church contains a number of references to the continued application of the law in the life of the New Testament Christian:
10. We believe that Old Testament standing laws continue to be morally binding unless they are rescinded or modified by further revelation in the Holy Scriptures.

11. We believe that the civil precepts of the Old Testament are a model for perfect social justice for all cultures, even in the punishment of criminals.

12. We believe that obedience to God’s Law is commanded for heathen and Christian alike, the former having the wrath of God abiding on him as a rebel, and the latter having the Spirit of God abiding in him working conformance to, and joy in, God’s Law.

13. We believe that all civil magistrates are under obligation to keep God’s Law and are judged by God in how they perform this duty.

Yet, this high appreciation for the law of God and its continued application in the life of the believer is not contrary to the gospel of Jesus Christ. (Have a student read verse 11)

Verses 11-17 – Paul – Knowledgeable, humble

In verse 11, Paul beautifully links the law, and its godly use, to the gospel message of salvation by grace through faith in the finished work of Jesus. God’s law and the gospel are inseparable, because both flow from the person of the Triune God Himself!. We need the law to show us our sin and our need for forgiveness and salvation in Jesus. Once we are saved, we continue to need the law to show us how to live as children of God in the Kingdom of Jesus and to drive the remnants of the old sinful man out of our lives by the sanctifying work of the Holy Spirit. (Have one of the students read verses 13-17)

Verse 13 tells us that Paul, in sincere humility, knows the kind of man he was prior to coming to faith in Jesus Christ (unlike the false teachers such as those we will meet in verses 18-20):

- a blasphemer
- a persecutor (of the Church)
- an insolent (haughty, disrespectful) man

And Paul knows that it was only by the mercy of the Lord (repeated in verses 13 and 16) that he was saved by grace (verse 14) and called into ministry (verse 12).

Verse 15 is the first of five “faithful sayings” in the pastoral epistles (the other four being 1 Timothy 3:1, 4:8-9, 2 Timothy 2:11-13 and Titus 3:8 – see table). The great theologian, Cornelius VanTil, once said that the reason he knew that he was a Christian was that he knew that he was a *sinner*. Only true Christians have come to realize the depth of their own sin against God and their need for Jesus to save them from the power of and the penalty due their sin. Paul not only knows that this was true of himself before his conversion, but even as a saved man, he still considers himself to be the *chief* of sinners. Knowing how much we still sin and how far our daily lives are from conforming to God’s law, this should be our heart’s attitude as well!

The “Faithful sayings” of the Pastoral Epistles

Verse	“This is a faithful saying...”
1 Timothy 1:15	...Christ Jesus came into the world to save sinners, of whom I am the chief
1 Timothy 3:1	If a man desires the position of a bishop, he desires a good work.
1 Timothy 4:8-9	For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.
2 Timothy 2:11-13	For if we died with Him we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself.
Titus 3:4-8	But when the kindness and the love of God our Savior toward man appeared...

Paul, having understood the law correctly and having experienced the grace and mercy of God, is all more thankful to God for calling him to Himself in salvation, and into the ministry as well (verse 12). His recollection of all of this causes Paul to launch into a doxology (“words of glory”), giving praise to God who has been so good to him! (Have a student read verse 17).

Verses 18-20 – Hymenaeus and Alexander, the unfaithful leaders

In these verses, Paul returns to his purpose in leaving Timothy in Ephesus. He tells Timothy to rebuke (*wage warfare* against) these false teachers sharply. Paul reminds Timothy of his own authority in these matters by calling to Timothy’s mind the prophecies that were previously made concerning him. He uses two ungodly men, Hymenaeus and Alexander as examples of the kind of false teachers to whom he is referring. They are those who have rejected both a godly faith (sound doctrine) and a good conscience (a holy life) and so their lives are a mess (shipped!). They, like Paul before his conversion, are those who are blaspheming the name of the Lord through false teaching and unholy living. As such, they are unfit to lead in the church at Ephesus and Paul has *excommunicated* them (delivered them to Satan) from the church.

Yet, remember that in verse 5, Paul says that the purpose of his command to Timothy to rebuke such men is “love from a pure heart, from a good conscience, and from sincere faith”. (Notice the similarity between verse 5 and verse 19) Paul’s purpose in having these men excommunicated is “that they may learn not to blaspheme”. Paul knows that, should the severe mercies of this rebuke produce in these men repentance and renewed faith in Jesus,

the grace mercy and peace of God that Paul and Timothy have known will come even to the likes of men such as Hymenaeus and Alexander!

Let us pray that, by humility and a true knowledge of law and gospel as taught in the Scriptures, all of us would have full assurance that the grace, mercy and peace of God rests upon us through the work of Jesus, our hope.

❖ **Homework** – Read 1 Timothy 2; Memorize 1 Timothy 1:15 and the outline for 1 Timothy; Work on the catechism questions

❖ **Prayer / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 3 – 1 Timothy 2
Pray for Authorities

Objective – To exhort the students to pray more consistently, especially for those in authority over them. To encourage the women to practice godly dress and joyful submission to the authorities in their lives through their continued faith in Jesus and a commitment to good works.

❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

❖ **Attendance and Accountability** –

- Take attendance

- Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of 1 Timothy 1:15, 2:1-2 and of the outline for 1 Timothy? Did you read 1 Timothy 3?”

❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

❖ **Scripture Memorization** –

QUIZ NEXT WEEK ON 1 Timothy 1:15 – “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief.”

New Scripture Verses – 1 Timothy 2:1-2 Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

❖ **Outline of 1 Timothy** – Begin to help the students memorize this outline, which they will be tested on later in the quarter.

1 Timothy – How to Behave in God’s House

Chapter 1- Fight the Enemies of the Faith

Chapter 2 – Pray, Especially for Authorities

Chapter 3:1-13 – Anoint Those Qualified for Office

Chapter 3:14-16 – How to Behave in God’s House

Chapter 4- Reject Those Disqualified from Office

Chapter 5:1-6:2 – Give Honor, Especially to Authorities

Chapter 6:3-21 – Fight the Good Fight of Faith

❖ **Review** – (Use the questions in this section to ask the student’s questions concerning last week’s lesson)

Q. What is the theme of 1 Timothy? (***How to behave in God’s house***)

Q. What is the common greeting that Paul uses in his epistles (Grace and peace, or grace, mercy and peace)

Q. How is this greeting like the Benediction that we hear at the end of every Lord's Day worship service at RCC? (It is a sure promise of God's blessing)

Q. What was Paul's main purpose in leaving Timothy in Ephesus? (1:1 - To rebuke the false teachers, the "elder wannabees" in the Ephesian church)

Q. What sort of a man was Timothy (A timid leader, in need of encouragement)

Q. What sort of men were the false teachers? (Bold, but ignorant and unholy)

Q. What are the purposes of the Old Testament law? (To show us our sin and our need for salvation in Jesus and, as Christians; to show us how to live holy lives)

Q. What does Paul call himself in 1 Timothy 1:15? (The chief of sinners)

Q. How did Paul deal with two of these false teachers, Hymenaeus and Alexander? (He excommunicated them)

Reformation Covenant Church Distinctive

Historically, the three marks of a true church of Jesus Christ have been:

- 1) Preaching the true Word of God as contained in the Holy Scriptures
- 2) Administering the sacraments - Baptism and the Lord's Supper (Communion)
- 3) Practicing church discipline - exhortation, warning, rebuke, barring from the Lord's Supper, and excommunication.

Excommunication means to expel a person from the church and treat him as if he is unsaved. This is a turning of the person over to Satan to have his way with the sinner until such time as they come to their senses and repent of their sin. Though formal discipline is severely lacking in the church today, the elders of RCC are committed to maintaining this third mark of the church to the honor of Jesus.

❖ Lesson – 1 Timothy 2 - Pray for Authorities

Having charged Timothy to rebuke the false teachers in the church at Ephesus, Paul then begins to deal with some of the specific problems that these false teachers have created. Chapter 2 begins with the word "Therefore" and so you have to know what came before the "therefore" to know what the word "therefore" is there for! In this case, the "therefore" of 1 Timothy 2:1 seems to link the rebuke of the false teachers in chapter 1 with the charge to pray for all kinds of men during the formal worship of the church in chapter 2.

Chapter 2 could be outlined as follows:

2:1-4 – All kinds of prayers for all kinds of men

2:5-7 – Jesus, the true mediator (pray-er) between God and all kinds of men

2:8-15 – Different "prayers" for men and women

Verses 1-2 – All kinds of prayers for all kinds of men

Notice in verse 1 Paul says that, when it comes to behavior in the house of God, the first thing that men are to do is not to sing, nor to preach, but to pray! Bible commentators are nearly unanimous in saying that the prayer that Paul is talking about in Chapter 2 seems to

refer to that which takes place during formal church worship. By reading between the lines, it would seem that one of the influences of the false teachers in the church of Ephesus was that of a Jewish-elitist or “we are better than you” attitude. This may have resulted in a lack of prayer in general and perhaps lack of prayer for pagan Gentile authorities in particular (see verse 2,7).

Paul begins this portion of his letter to Timothy by saying that all kinds of prayers should be made for all kinds of men. In verse 1, he lists four kinds of prayers:

- 1) Supplications – The Greek word here is “deesis” (deh’-ay-sis) which refers to prayers regarding deeply felt ***needs*** on the part of the one praying. These may be prayers during times of severe crisis or want (threats, persecution, famine, financial ruin, severe sickness, etc.)
- 2) Prayers – This Greek word, proseuche (pros-yoo-khay’), seems to refer to more general prayers that occur on a more regular basis such as prayers for wisdom, guidance, perseverance, etc.
- 3) Intercessions – Enteuxis (ent’-yook-sis) is a Greek word that has more to do with what you do when you pray than it does with what you are praying about. It carries with it the idea of ***drawing near*** to, or meeting with another, and especially in approaching a king to request something of him. Thus Paul is saying to Timothy that the leaders of the church should view themselves as coming into the very throne room of God, their king, when they pray for the earthly rulers whom he will describe in verse 3.
- 4) Giving of thanks – This Greek word is the same one from which we get the word ***“eucharist”*** or the Lord’s supper. It is an offering up of thanks to God for all of His acts of providence in our lives, both the easy and the difficult.

Thus, Paul is saying that all kinds of prayers should go forth. When he goes on to say that these prayers should be made for “all men”, he is not exhorting that the Ephesian church leaders pray for every person on the face of the earth! This of course would be impossible! “All men” refers to all kinds of men, all categories of men...even ***pagan rulers!***

In verse 2 Paul specifically says that the Ephesian church leaders are to pray for “kings, and all who are in authority”. The word for “king” usually referred to the emperor, which at the time of this letter was Nero Caesar, the ruthless ruler of the Roman Empire who would later have both Paul and Peter executed! Paul is expanding on what he said in Romans 13:1 – “Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.” Not only are the Ephesian Christians and their leader to be subject to these pagan rulers, but to actually pray for them, knowing that they hold their positions of authority by the decree of God.

The United States has increasingly moved away from the worship of the one true God and has, to a large degree substituted for it a worship of the civil state. As a nation, we look more and more to the government to provide nearly all of our earthly needs from food, housing, healthcare, education and disaster relief. In our day the civil state is, for the most part, controlled by non-Christians. These pagan officials do not rule according to the law of God

and they increasingly view Christians as a threat to their goal of controlling all of the affairs of the citizens of this country. Yet, if we apply the charge that Paul gives to Timothy in these verses, then we too should be praying for “kings and all who are in authority”.

Why are we to do this? According to verse 2, we are to pray for our rulers:

1) **So that we may lead a quiet and peaceable life in all godliness and reverence** – To the degree that the rulers and the laws of a country reflect the character and Law of God, then will Christians be free to worship the Lord in quietness and peace and to serve the Lord and all men in godliness and reverence. (verse 2)

2) **Such a life is good and acceptable in the sight of God our Savior** (verse 3) - This is the second time that Paul refers to God as “our Savior” (see 1:1). In the days of Paul and Timothy, Nero Caesar had declared himself to be the Savior of the world. God is the only true Savior and Jesus is the only true mediator between God and men, as Paul clearly states here.

Of course, when we pray for those in authority over us, we are to do so according to God’s character and will for men. We are not to simply ask God to bless and to prosper rebellious non-Christian rulers, but to bring them to repentance and salvation through faith in Jesus. Additionally, we can pray that the Lord would cause them to make decisions and to enact laws that are in accordance with the Word of God. We can also pray that, if they do not repent and come to faith in Jesus, the Lord would remove them from their office and replace them with Christian rulers who will govern according to the law of God.

We too should pray for all those in authority over us, not only for those in **the government, but also for our parents, our bosses at work, our teachers at school, and all authorities.** What a great privilege we have to pray for all those who are appointed by God to watch over us!

(Note - In verses 1 and 4, “all men” does not refer to every man on the face of the earth! If it did, then in verse 1, Paul would be telling Timothy to pray for every man on earth (which would be impossible), and in verse 4, Paul would be saying that God desires that every person on earth would be saved (which would contradict Scripture such as Romans 9 which tells us that God does not desire/will for all men to come to faith in Jesus). Thus, we can clearly see that “all men” refers to all **kinds** of men, Jews, Gentiles, and even pagan rulers!)

2:5-7 – Jesus, the true mediator (pray-er) between God and all kinds of men

(Have a student read verses 5-7)

Paul tells Timothy and the Ephesian church leaders that they were to pray for those in authority because this is just what **Jesus** does for them. Jesus was willing to be a mediator (one who stands between two parties to bring them together) between God the Father and us both by giving up His life for all kinds of men (Jews, Gentiles, even pagan rulers!) on the cross and by praying for them. Hebrews 7:25 tells us that even now, from His throne in Heaven, Jesus ever lives to make intercession for His people. What a great blessing we have in knowing that Jesus prays for us before the Father every day!

Jesus often prayed to the Father both for His *disciples* and for others, including the *Gentiles* who would believe in Him (Read John 17:20-23). As Paul told Timothy in verse 4, it is God's desire and predetermined purpose that all kinds of men will come to faith in Jesus, and so the Ephesian Christians are to pray for all kinds of men, even for pagan Gentile rulers!

(Note - In verse 6, just as in verses 1 and 4, Paul is not saying that Jesus gave Himself as a ransom for every person who will ever be born, otherwise no one would ever go to Hell. Once again, "all" refers to all **kinds** of men.)

In verse 7, Paul says that God called him not only to pray for the Gentiles, but to also sacrificially give himself as a preacher, apostle, and teacher to them. So too God requires us to lay aside some of our time and energy to pray for and to serve those whom God is calling to Himself.

2:8-15 – Different “prayers” for men and women

In Matthew 5:16, Jesus said “Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” As image bearers of God, all Christians, both men and women, are to live lives before others that are accurate representations of the character and attributes of God, as much as is humanly possible. As Paul said in 1 Corinthians 3:2-3, we are to be living epistles (letters) read by men...epistles of Christ. However, men and women are not called by God to bear His image in exactly the same way. To a somewhat greater degree, men are to represent *Jesus*, the bridegroom, and women are to represent the *church*, the bride of Christ in the world. (Have someone read Ephesians 5:22-33 if there is time). Particularly during the Lord's Day worship service, men and women have different roles to perform.

In verse 8, Paul tells Timothy that he desires “that the men pray everywhere, lifting up holy hands, without wrath and doubting.” By this he does not mean that women should not pray, for certainly Scripture speaks clearly that prayer is to mark the life of every Christian. Remember, the context for this whole letter to Timothy is “how to behave in God's house” (see 3:15). What Paul is saying is that, during the Lord's Day worship service, it is the *men* who should pray publicly, and not the *women*. This is in keeping with how men are to bear the image of God before the world, as representatives of Jesus, who is the great “pray-er” for His people as we saw above.

Reformation Covenant Church Distinctive

During each Lord's Day worship service, following the offering, one of the elders prays from the pulpit what is called the “pastoral prayer” or the “long prayer” for the needs of the congregation as well as local, regional, and worldwide concerns. This prayer corresponds to the Tribute or Grain Offering of the Old Testament (see Leviticus chapter 2) in which cooked grain, frankincense and oil were burned on the altar. The incense represents the prayers of the people ascending up to heaven to be heard and answered by God. Though it is not required that it be an elder or a deacon who offers this prayer, a woman should not offer this

particular prayer during the worship service, in obedience to 1 Timothy 2. Note too that Paul instructs Timothy to have the men pray by “lifting up” their hands. Some elders at RCC follow this practice literally, lifting up their hands as they pray the Long Prayer as a symbol, both of our great dependence on God for everything, and of our expectation in faith of receiving His blessings as He pours them out on His people.

According to verse 8, men are to pray everywhere (in all of the house churches throughout Ephesus) with “**holy** hands”, not with hands that are stained by sin. Men who offer this prayer during the worship service (and all Christians whenever they pray) must first have confessed and repented of known sin in their lives.

They are also to pray without:

- 1) **Wrath** – Men in particular are prone to anger when their lives are troubled, and their prayers can reflect this. The root of this anger is often the sinful idea that, if God allows trouble into our lives, He must not be a good God. Paul exhorts Timothy to not allow anger to drive the prayers of men during worship or anywhere else for that matter.
- 2) **Doubting** – Another sin that men are prone to is to doubt God’s love for them. This too can be reflected in the prayers of men in the church either by not praying about issues at all, or by doing so half-heartedly or without believing that God will hear and answer.

(Have a student read verses 9-10) In speaking of the women, Paul begins, in verse 9, by saying, “in like manner also...”, referring back to what he had “desired” in verse 8 for men. When men come to worship, they are to **pray** in a certain way. When women come to Lord’s Day worship, they are to **dress** in a certain way.

Their adorning of themselves is to be

- 1) **In modest apparel** – The Greek root word for “modest” (kosmos) is the same as that for the word “adorn” and it means “**orderly**”, “not chaotic”. Thus, women are to order themselves in orderly dress, not in a chaotic fashion
- 2) **With propriety** - The Greek word “σωφροσύνης” (*sofrosoonees*) carries with it the idea of “shamefacedness and sobriety”, a sense of reverence towards God.
- 3) **And moderation** – This word, rendered “sobriety” in the King James Version, literally means “with a saved mind”. It carries with it the idea of **sanity** and a lack of gaudy excess for the purpose of being showy.

When Paul says that the adornments of women are not to be “with braided hair or gold or pearls or costly clothing” he is not saying that women are to put their hair in a bun, take off all of their jewelry and wear shabby, dull clothing when they come to church. When God saved Israel and called her to Himself, this is pictured as God’s beautifying Israel with “pretty shiny things”, perfume, and costly clothing (see Psalm 45, Ezekiel 16:9ff, etc if there is time) Thus the church, the bride of Christ is pictured as a princess (even as a queen!) in all her beauty. However, when Israel took pride in her beauty and counted it as a work of her own hands, then God took all of her accoutrements away (see Isaiah 3:16ff if there is time).

(True or ***False*** - When Paul says that the adornments of women are not to be “with braided hair or gold or pearls or costly clothing” he is saying that women are to put their hair in a bun, take off all of their jewelry and wear shabby, dull clothing when they come to church.)

As Christians, we cannot come to God for approval on the basis of our own works. As Isaiah 64:6a says “But we are all like an unclean *thing*, And all our righteousnesses *are* like filthy rags”. Rather, as Isaiah 61:10 says, “I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of ***righteousness***, As a bridegroom decks *himself* with ornaments, And as a bride adorns *herself* with her jewels.” This is what women (and all of us!) should keep in mind when they dress for Lord’s Day worship services.

And so, women, when they come to church, are to dress in an orderly, beautiful way, representing the reverent bride of Jesus, clothed in his righteousness, not in a prideful, haughty way in order to attract attention to themselves. For as verse 10 says, the clothing of women is to communicate to others that they are godly princesses in the Kingdom of Jesus, abounding in good ***works***. It is the kind, godly, brave character shown and deeds done by the women in the church that is to adorn them most of all!

(Have a student read verses 11-14)

Though in general, God has designed men to take the lead in a godly society, in our everyday lives, women often teach and hold authority over men and this was true in Biblical times as well. When it comes to the worship service of the church however, male teaching and authority are commanded by God. Paul says in 1 Timothy 2:11-12 that women should “learn in silence with all submission” and that he did “not permit a woman to teach or to have authority over a man, but to be in silence.” To support his statement, Paul takes us back to the Garden of Eden, which is a picture of the temple, the worship house of God.

Adam was made first and so had first-hand knowledge from God concerning how to tend the Garden (i.e. how to conduct worship in God’s house), including the prohibition concerning the eating of the fruit from the Tree of the Knowledge of Good and Evil. Adam, as the ***priest*** in God’s house of worship, would have taught Eve about this prohibition (she learned from him). Adam also held the priestly position of authority under God Himself and was charged with guarding the Garden as well (see Genesis 2:15). Though there are women ***prophetesses*** and women ***rulers (“kings”)*** found in the Scripture, no where are women ***priests*** found among the people of God. Women therefore are not to perform the priestly roles of ***praying***, instruction in the word (***preaching***), and administering ***the sacraments*** (Baptism and the Lord’s Supper) during the formal worship service. (See also *Liturgical man, Liturgical Women* by James Jordan.

However, Adam failed in his two roles of tending/teaching and guarding and it so was Eve who was deceived by Satan and “fell into transgression” (see verse 14). As punishment for this, God told Eve “Your desire *shall be* for your husband, and he shall rule over you” (Genesis 3:16). Whereas men are prone to wrath and doubting when they pray (verse 8),

women are tempted to resent having men in authority over them, or at least to doubt God's wisdom in arranging things this way. In verse 15, Paul instructs women as to how to combat this temptation

Verse 15 is one of those "**hard** sayings" in the Bible that are difficult to understand. Great theologians and godly Bible scholars disagree as to what exactly this verse means. We can say a lot more about what it does not mean. It does not mean that by having children, women earn their salvation. Not all women have children and, for all women, salvation is by grace, through faith in Jesus, and not by any work. Some Bible scholars see this verse as meaning that it is of the essence of womanhood for women to engage in motherhood, just as it is of the essence of manhood for men to engage in vocation. (When God meted out punishments for sin to Adam and Eve in the Garden of Eden, Adam's punishment was in regard to his vocation (sweat and pain) and Eve's punishment was in regard to childbirth (sweat and pain). Thus, successful childbearing for women is part of the evidence of the great **blessings** that God has given to His people in redeeming them from the effects of sin and a "rolling back of the curse". Each time Christian women give birth, they will be reminded of this great truth, and be thankful to God for His teaching and authority over her, both directly and through men. Of course, not all women are allowed by God to bear children, and so this picture is incomplete and certainly not required in the life of women.

Along a different line of thought, Pastor Jeffrey Meyers says that the "childbearing" that Paul has in mind is not that of Christian women in general, but of a particular "childbearing". Meyers says that Paul is speaking of **Mary** giving birth to **Jesus** , "the seed of the woman" promised to Adam and Eve who would crush the head of the serpent and bring salvation to all of God's elect people. This seems reasonable, since the whole context of verse 15 is a discussion by Paul about the Creation and Fall of Adam and Eve. Thus, Paul may be saying that women will be saved as they look to Jesus their Savior (the ultimate teacher and authority over them) and as they continue in faith, love, and holiness, with self control as they joyfully submit to the earthly authorities placed over them.

Let us give ourselves to fervent prayer this week, especially for those in authority over us, and let us look to Jesus who always lives to pray for us!

❖ **Homework** – Read 1 Timothy 3; work on catechism questions, the outline for 1 Timothy and Scripture memory

❖ **Prayer/Prep for worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 4 – 1 Timothy 3:1-13
Anoint Those Qualified for Office - Part 1

Objective – To help the students gain a fuller understanding of the qualifications for office within the church and to see these how those qualifications apply to themselves now, and will apply in their various seasons of life.

(Many thanks to Doug Hayes, whose wonderful work, *Reformation Covenant Church Elder Evaluation and Training Manual* is quoted verbatim and with modifications throughout this lesson)

❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

❖ **Attendance and Accountability** –

- Take attendance

- Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of 1 Timothy 1:15, 2:1-2 and read 1 Timothy 3?”

❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

❖ **Scripture Memorization** – QUIZ ON 1 Timothy 1:15 – “**This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief.**” Have students write this verse on a piece of paper and turn it in

New Scripture Verses – 1 Timothy 2:1-2 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,² for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

❖ **Outline of 1 Timothy** – Begin to help the students memorize this outline, which they will be tested on later in the quarter.

1 Timothy – How to Behave in God’s House

Chapter 1- Fight the Enemies of the Faith

Chapter 2 – Pray, Especially for Authorities

Chapter 3:1-13 – Anoint Those Qualified for Office

Chapter 3:14-16 – How to Behave in God’s House

Chapter 4- Reject Those Disqualified from Office

Chapter 5:1-6:2 – Give Honor, Especially to Authorities

Chapter 6:3-21 – Fight the Good Fight of Faith

❖ **Review** – (Use the questions in this section to ask the student’s questions concerning last week’s lesson)

Q. What was the first thing that Paul exhorted Timothy to focus on in the Ephesian church?

(Prayer)

Q. Who did instruct Timothy to especially pray for? **(Kings and all those in authority)**

Q. Who is it who prays for us before God’s throne every day? **(Jesus)**

Q. Who is it who should pray during the worship service? **(Men)**

Q. What sin(s) are men particularly tempted to that can affect their prayers? **(Wrath and doubting)**

Q. How are women to dress? **(In a beautiful, orderly fashion, with reverence to God, without trying to draw attention to themselves)**

Q. What did Paul command regarding women in 1 Timothy 2? **(They are not to teach or to hold authority over men in terms of leadership within the church)**

Q. What sin(s) are women particularly tempted to regarding Paul’s command in 1 Timothy 2? **(To usurp or resent the authority(s) that God has placed over them.)**

❖ **Lesson – 1 Timothy 3 – Anoint Those Qualified for Office – Part 1**

Having exhorted Timothy to rebuke the false teachers, and having established the importance of prayer and proper respect for authority both in and outside of the church, Paul now moves to a discussion of the qualifications for authority (office) within the church.

(Have a student read 1 Timothy 3:1)

In verse 1 we have the second of the five **“faithful sayings”** of 1 and 2 Timothy and Titus (see table): “This is a faithful saying: If a man desires the position of a bishop, he desires a good work.” (Note - The King James Version uses “true saying” in 1 Timothy 3:1, but the Greek word used here (pistis) is the same as in all of the other “faithful saying” verses.)

The “Faithful sayings” of the Pastoral Epistles

Verse	“This is a faithful saying...”
1 Timothy 1:15	Christ Jesus came into the world to save sinners, of whom I am the chief
1 Timothy 3:1	If a man desires the position of a bishop, he desires a good work.
1 Timothy 4:8-9	For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.
2 Timothy 2:11-13	For if we died with Him we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself.
Titus 3:4-8	But when the kindness and the love of God our Savior toward man appeared...

Reformation Covenant Church Distinctive

New Testament Scripture uses many words to identify men who are at the highest level of church leadership: Pastor, Shepherd, Bishop, Overseer, Elder, Presbyter, Steward. We believe that the New Testament uses these terms not to delineate separate offices within the government of the church, but rather to describe various facets of the same office, that of the elder/pastor (see Acts 20:17,28 and 1 Peter 1:1-4 for instance). Additionally, it is desirable that each church have not just one, but a plurality of elders with equal authority yet differing ministry emphases depending on their giftings and abilities.

Five Terms Describing the Office of an Elder

Term	Greek Word	Definition	Emphasis
Elder / Presbyter	Presbureos	An older man/senior	Experience / wisdom
Overseer / Bishop	Episcopos	A guardian or superintendent	Oversight
Pastor / Shepherd	Poimen	Tending flocks	Protection
Steward	Oikonomo	Treasurer	Trustworthy
Eldership	Presbuterion	Group of older men	Plurality and equality

The second office in the church described in the New Testament is that of the deacon (see Acts 6:1-7, 1 Timothy 3:3:8-13). Thus, at RCC we have a two-office view of church polity/government, elders and deacons. (see also Philippians 1:1)

In verses 1-7, Paul gives a list of the personal qualifications or character traits for serving as an elder in the church of Jesus Christ. Two other places where elder qualifications are mentioned (in addition to ***1 Timothy 3:1-13***) are ***Titus 1:5-9*** and ***1 Peter 5:1-4***. (If there is time, have a student read all three of these texts)

These texts do not exhaust the biblical material touching upon the subject, but form a systematic aid for the Church in selecting men for Eldership. Below is a chart that lays these passages (with verse numbers) side by side to show which of the qualifications appear in more than one passage. **(Note to teacher: Do not go over this chart, but simply hand it out for the students to look over and study on their own)** The qualifications repeated in more than one column use the same Greek words (with the exception of the first row, which are merely similar in concepts). Those qualifications found in only one passage may have similarities to those in the other passages, but use different Greek words. Considering this, there are 23 different words or qualifications given by Paul and Peter in these passages.

Additionally, these same character traits should be present in the life of every believer, men and women, both in our personal lives and in our relationships with those we lead and serve. Thus a study of these character traits is very beneficial. For purposes of the next two lessons, we will discuss only those qualifications found in 1 Timothy 3.

In verse 1, the first thing that Paul says regarding the office of bishop (literally – ***overseer*** i.e elder) is that, if a man desires to hold this office, he desires a good work. The ministry of the pastor is a vital work in the life of the church and of individual believers. Young men should be encouraged to think ahead and consider being open to serve as an elder in their church as

they grow in age, wisdom, godliness and in the knowledge of God’s Word.

1 Peter 5:2 says that elders/shepherds should serve willingly and eagerly, not by compulsion. With the great burden of responsibility and the necessity to discharge the office with dignity and propriety, men must only be appointed to the office who have counted the cost and are agreeable to serve as Elders. Each young man or woman should give themselves fully to the godly kingdom duties that the Lord has given them to do at this stage of their lives whether it be their school work, chores, church service, relationships with their parents, siblings and friends and even their recreational pursuits.

Ask the students, “Are you serving in God’s kingdom at this time of your life willingly and cheerfully?”

1 Timothy 3:1-7	Titus 1:5-9	1 Peter 5:1-3
(1) Desiring position of overseer, desires a good work of ¹		Not by compulsion, but willingly ²
(2) Blameless ²	Blameless ⁶ Blameless as steward of God ⁷	
(3) The husband of one wife ²	The husband of one wife ⁶	
(4) One who rules his own house well ⁴⁻⁵		(24) Not lording it over the flock, but proving to be an example ³
(5) Having his children in submission with all reverence ⁴	Having faithful children not accused of dissipation or insubordination ⁶	
(6) Temperate ²		
(7) Sober-minded ²	Sober-minded ⁸	
(8) Of good behavior ²		
(9) Hospitable ²	Hospitable ⁸	
(10) Able to teach ²	Holds fast to the faithful word, able to exhort and convict ⁹	
(11) Not addicted to wine ³	Not addicted to wine ⁷	
(12) Not violent ³	Not violent ⁷	
(13) Not greedy for money ³ Not covetous ³	Not greedy for money ⁷	Not for dishonest gain, but eagerly ²
(14) Gentle ³		
(15) Not quarrelsome ³		
(16) Not a novice/new convert ⁶		
(17) A good reputation with those outside the church		
	(18) Not self-willed ⁷	
	(19) Not quick tempered ⁷	
	(20) Lover of what is good ⁸	
	(21) Just ⁸	
	(22) Holy ⁸	
	(23) Self-controlled ⁸	

Note to teacher: The following discussion of the qualifications for elder will need to proceed at a fairly brisk pace! Questions for the students to ask themselves accompany each qualification/character trait

Blameless (1 Tim. 3:2)

anepileptos { **an-ep-eel'-ape-tos**} - not apprehended, that cannot be laid hold of or seized; that cannot be reprehended, not open to censure, irreproachable

A church Officer is not called or required to be perfect and without error. His life should be such that he cannot be “laid hold of;” one who gives no cause for legitimate charge against his character and conduct. As representatives of Christ in the church and before the world, Elders must be men without legitimate fault found resident in their lives. To do so would bring reproach to Christ, the gospel and the Church. Thus, while a godly church officer will sin, he will not be satisfied in his sin, and is careful to **repent** of his sin when he is made aware of it. The qualification to be blameless or above reproach can be viewed as a summary of what follows. Thus, if the specific characteristics that Paul goes on to list accurately describe the Elder candidate, he would be considered “blameless.”

True of **False** – Blameless = sinless

- Are there sins in your life that you know about that you have not repented to God for?
- Are there any people in your life that you have sinned against that you have not gone to and asked their forgiveness?

The husband of one wife (1 Tim. 3:2)

The phrase means, essentially, married to no more than one woman at a time. Literally, the phrase is “a **one** woman man.” The Elder is to be a man who is unwaveringly committed to the faithful guarding and nurturing of his own wife. He will also demonstrate a godly discretion in his relations with other women.

The questions of whether a divorced and remarried man, or a single man may be appointed to the office of Elder are valid and should be given careful biblical consideration. This particular verse, however, does not specifically address these questions.

(True or **False** – A divorced man should never serve as an elder – Though not strictly true, wisdom and much prayer should accompany this decision)

- Do you guard your thoughts about and actions toward all those of the opposite sex, whether old or young, whether in person, in magazines, on TV or on the internet?
- Are you willing to refrain from any intimate relations with a member of the opposite sex until after you are married?
- Are you praying for God to bring you your life’s partner at the right time?

Temperate (1 Tim. 3:2) (“vigilant” – KJV)

nephaleos { **nay-fal'-eh-os**} or **nephalios** { **nay-fal'-ee-os**} – to be sober,

We might say they must be “**calm and cool**” in spirit.

The biblically temperate Elder must be characterized by a sober watchfulness, exercising care and being circumspect in his attitudes and actions. It means being **alert**, especially to his own particular temptations to sin. He must be cautious, vigilantly aware of

danger, and prepared to respond properly to situations around him. A temperate man is one who is self-controlled in mind (cf. Tit. 2:2; 1 Thes. 5:6, 8; 1 Tim. 4:5; 1 Pet. 1:13; 4:7; 5:8).

- Are you aware of what tempts you to sin the most and are you on the alert for these situations?

- Does your mind wander into sinful areas or are you self-controlled in your thoughts?

Sober-minded (1 Tim. 3:2)

sophron { so'-frone } - literally a "**saved** mind" = a sound mind

This word means soundness of mind, to be reasonable, balanced and able to curb one's desires and impulses. It means to be sensible and to have discretion in judgment. The Elder must be **self-controlled** in regards to his passions and desires. He needs to be thoughtful and carefully regulated in mind and body.

- Are you in control of your appetite for food and drink?

- Are you self-controlled in the amount you spend on the computer, listening to music, working on your hobbies, etc?

- Are you an even-tempered person, or are you easily angered, upset, or made to be fearful?

- Do you spend your money and time wisely?

Of good behavior (1 Tim. 3:2)

kosmios { kos'-mee-os } well arranged, seemly, modest

This word means to be well arranged or ordered. Just as God formed the creation out of formlessness as we are told in Genesis 1, so we are to impose God's prescribed order upon our lives in whatever areas of activity in which we are involved. The elder is to live a life that is well **ordered** and are to be characterized as men that act appropriately and with modesty. He is to be well **respected** in his family, at his job and in the church.

- Would you say that you live an orderly life? How is this demonstrated?

- Is your outward countenance and dress respectable?

- Do others respect you (1 Tim. 3:2)? Why or why not?

Hospitable (1 Tim. 3:2)

The word (philoxenos) literally means to be a "**lover** of **strangers**." It means to be given over to, or eager to entertain and receive guests. Opening one's home to people, both strangers (Heb. 13:2) and the brethren (Rom. 12:3; 1 Pet. 4:9) are expressions of necessary Christian love. Also, the sharing of food and, in some cases, the provision of shelter would be expected (Job 31:32; 3 Jn. 5-8).

- Do you like making new friends or having people (especially strangers) over to your house?

- Do you willingly give some of your money or personal belongings to others in order to bless or help them?

- Do you share your things well?

Able to teach (1 Tim. 3:2)

didaktikos { did-ak-tik-os' } - teachable

Biblically, all Elders must be "able to teach" (1 Tim. 3:2; 2 Tim. 2:2, 24; Tit. 1:9). The ability to teach includes both nurturing and guarding components. The Elder must be able to

teach and counsel from the **Word of God** (2 Tim. 4:2; Acts 20:31) by example (1 Thes. 2:2-12; 1 Pet. 5:1-3; 1 Cor. 11:1), publicly and privately (Acts 5:42; 20:20), to command, exhort and comfort (1 Thes. 2:11; 2 Thes. 3:12; 1 Tim. 6:2; 2 Tim. 4:2), according to the whole counsel of God (Acts 20:27). Elders must also be able to guard the church from **heresy** and error, and effectively deal with false teachers (Acts 20:25-30; Tit. 1:9-11; 2 Tim. 2:24-26; 4:1-5).

- Are you a Christian? How do you know?
- Do you read your Bible every day? What Scripture verses are you currently memorizing?
- Do you know the books of the Bible in order? Do you know the Ten Commandments in order?
- Do you listen hard and take notes during the sermon each Lord's Day?

Not given to wine (1 Tim. 3:3)

For the Elder to be above reproach, he must not be characterized by addiction to, preoccupied with, or overindulgent with wine. He must be temperate, moderate and self-controlled in all things, especially those things that can cause him to be the opposite of these. Throughout scripture, those who minister in the house of God, or rule for God are warned or commanded against use of alcohol (Lev. 10:9; Prov. 31:4-9). Moreover, drunkenness and gluttony are often linked in scripture as sins of immoderacy and the idolatry of seeking in food and drink what the believer should only find in God (Deut. 21:20; Prov. 23:20-21; Is. 22:12-14; Lk. 12:19-20, 45-46; 21:34; Rom. 13:13-14; 1 Cor. 15:32; Gal. 5:21; Phil. 3:19; 1 Pet. 4:5; Eccl. 10:17).

True of **False** – Christians should never drink alcohol

Proverbs 23:20-21 links drunkenness with **gluttony**.

- Are you committed to never being drunk or using alcohol in any quantity that causes you to sin in your thoughts, words or deeds?
- Periodic feasting aside, would others consider you a glutton?
- What other hobbies, or other activities are you “addicted” to? (TV? video games? etc.)

Not violent (1 Tim. 3:3) (“Not a striker” – KJV)

The word used in 1 Timothy 3 and Titus 1 means simply to be a man habitually prone to violent outbursts. An Elder should not be **quick** tempered. He should not be one who **strikes** others with his fists.

- Do you have a quick temper? Are you easily angered?
- Are you ever given to violent outbursts? Have you ever struck a sibling or anyone else after becoming angry?

Not greedy for money/ not covetous (1 Tim. 3:3) (“Not greedy of filthy lucre” – KJV)

While the love of money is a root of all sorts of evil, and represents a sinful lack of godly **contentment** (Heb. 13:5; 1 Tim. 6:6-10), particular biblical attention must be paid to this issue with respect to Elders. Throughout scripture warnings and commands are given for leaders to avoid the temptation to allow money to influence them (Acts 20:33ff; 1 Tim. 3:3; Tit. 1:7; 1 Pet. 5:2; Prov. 15:27; Is. 56:11; Jude 11; Mic. 3:11; Lk. 16:9-14; Mk. 12:38-40). Because Elders have oversight of the churches finances (Acts 4:35; 11:30; 2 Cor. 8:19-22),

and wealthy men can tend to pressure church leaders into making decisions they support, and because Elders are often paid for their services in the church (1 Tim. 5:17; 1 Cor. 9:1-18), Elders must be careful not to allow money to affect their judgments (Prov. 15:27; Is. 1:23; Jer. 6:13; 8:10; Mic. 3:11; 7:3). Moreover, candidates for eldership should already be ***tithing*** and ***giving***.

- Do you tithe on the money you earn?
- Are you generous in giving your money to worthy people or causes beyond the tithe?
- How much of your money are you saving for long term future use (dowry, college, car purchase, home purchase, etc.?)

Gentle (1 Tim. 3:3) (“patient” – KJV)

The word used (**epieikes**{ **ep-ee-i-kace'**}) is translated as gentle, ***patient*** or moderate. It literally means to stand next to someone else in peace; to have forbearance, to be equitable and peaceable. James 3:17-18 uses the word and explains its meaning: “But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace” (cf. Phil. 4:5; Tit. 3:2; 1 Pet. 2:18). The Elder must be one not easily provoked, quick to forgive, and is faithful in bearing with a person or situation despite the frustrations and difficulties involved.

- Are you quick to listen and slow to speak, giving care not to interrupt people before hearing them out? How do you handle being interrupted or when people do not respond to you well?
- Are you generally characterized as a gentle and patient person by people (e.g. in your family or in the church)? How do you handle difficulty and unjust treatment?

Not quarrelsome (1 Tim. 3:3) (“not a brawler” – KJV)

This phrase (literally, “not macho”), as opposed to the phrase “not violent”. refers to verbal, rather than physical aggression. A “contentious” man is one given to angry, quarrelsome debate. He is a man who, as the root meaning of the word has it, considers himself “invincible” in argument, and “not to be withstood” in terms of his counsel or recommendations. He thinks he is always right. Such a man often lacks humility and a willingness or ability to work with people in an edifying manner (Tit. 3:2; Gal. 5:22). 2 Timothy 2:23-26 commands, “But avoid foolish and ignorant disputes, knowing that they generate strife. And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.”

- Do you commonly use harsh words towards others when conflicts arise?
- Do you speak to your parents in disrespectful ways? Do you argue with them?
- When someone disagrees with you, how do you handle it?

Next week we will continue our consideration of these elder qualifications/character traits, and move on to a discussion of the qualifications for deacons and their wives (or deaconesses?)

- ❖ **Homework** – Read 1 Timothy 3; Memorize 1 Timothy 2:1-2 (QUIZ NEXT WEEK) and the catechism portions.
- ❖ **Prayer / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 5 – 1 Timothy 3:1-13 - Anoint Those Qualified for Office, Part 2
1 Timothy 3:14-16 – How to Behave in God’s House

Objective – To help the students gain a fuller understanding of the qualifications for office within the church and to see these how those qualifications apply to themselves now, and will apply in their various seasons of life.

(Many thanks to Doug Hayes, whose wonderful work, *Reformation Covenant Church Elder Evaluation and Training Manual* was quoted verbatim and with modifications throughout this lesson)

❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

❖ **Attendance and Accountability** –

- Take attendance

- Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, discuss the sheet of questions regarding 1 Timothy 3:1-7 with your mom or dad? Did you work on your memorization of the catechism questions, the outline of 1 Timothy and of 1 Timothy 2:1-2? Did you read 1 Timothy 3?”

❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

❖ **Scripture Memorization** – QUIZ NEXT WEEK ON

1 Timothy 2:1-2 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

❖ **Outline of 1 Timothy** – Begin to help the students memorize this outline, which they will be tested on later in the quarter.

1 Timothy – How to Behave in God’s House
Chapter 1- Fight the Enemies of the Faith
Chapter 2 – Pray, Especially for Authorities
Chapter 3:1-13 – Anoint Those Qualified for Office
Chapter 3:14-16 – How to Behave in God’s House
Chapter 4- Reject Those Disqualified from Office
Chapter 5:1-6:2 – Give Honor, Especially to Authorities
Chapter 6:3-21 – Fight the Good Fight of Faith

❖ **Review** – In our last lesson we covered some of the qualifications and character traits for the office of elder in the church and we asked as series of questions to see how well you are preparing to enter into leadership wherever God may call you as an adult.

Q. What did Paul say about the man who desires the office of bishop? (***He desires a good work***)

Q. What qualification for elders seems to be a summary of all of the others? (***Blameless***)

Q. In 1 Timothy 3:2, what does the phrase “the husband of one wife” mean? (***being a one woman man***)

Q. In 1 Timothy 3:2, Paul says that the elder candidate must be “temperate” and “sober-minded”. What do these terms mean (***Temperate – watchful, circumspect; Sober – to have a sound/saved mind, to be sensible and have discretion in judgment***)

Q. Why is important for the elder candidate to be hospitable? (***Answers will vary***)

Q. How could you, as young people, prepare yourselves to be “able to teach” the Scriptures (***Lord’s Day Bible Classes, Bible studies, Scripture and catechism memorization, taking notes during the Sunday sermon, attending the RCC Q and A session after each sermon, etc.***)

❖ Lesson - 1 Timothy 3 – Anoint Those Qualified for Office – Part 2

Today, we will continue to consider the qualifications/character traits of those who are suited to serve as officers of the church. Further qualifications for the office of elder as seen in 1 Timothy 3 are:

One who rules his own house well (1 Tim. 3:4-5)

The basic assumption of Paul’s exhortations concerning the qualifications of the Elder is that he must be able to rule within the context of the church. The primary training and testing ground for a man’s ability to rule (literally “stand before”) the church well is in the context of his family (see verse 5). How well a man rules in his ***family*** says a lot about how well he will rule in the ***church***. While being warned against “lording it over the flock” (1 Peter 5:3), and encouraged to have the attitude of a servant, the Elder is in a position to give authoritative direction to the flock in a similar way to that which he provides in his home. All of us hold some authority in our lives (at home, over younger siblings, at work, in volunteer organizations, etc.). Even young children who do not rule their own households, are in charge of their own thoughts, words, and deeds.

- Do you rule yourself well by eating modest amounts of food, by getting enough (but not too much) sleep, by doing your schoolwork and chores well and on time ?

- Men - Are you preparing for your vocation so that you can someday support a family?

Having his children in submission with all reverence (1 Tim. 3:4)

According to verse 4, one measure of how well a man rules in his own house is whether or not his children are in submission (“subjection” – KJV) to his (and by implication, God’s) rightful authority. To be in submission literally means to have “placed oneself ***under*** another”. And his children must be in submission “with all reverence”, which means “seriously”. They are not to submit to his authority in anger, nor grudgingly, but with a willing acceptance that their father’s authority ultimately comes from ***God***. Rebellious children bring disgrace and shame upon the father, and can cause great harm to the church (1 Sam. 2-3). Elders must be examples to the fathers of the church, and by his faithful parenting, demonstrate the ability to manage the household of God. One of the best ways for

young people to learn how to lead those under their authority is by consistently submitting to the authorities that are placed over them, especially their parents.

- In your words, attitude, or actions, could you be rightly accused of dissipation or rebellion?
- Are you cheerfully and consistently obedient to your parents and do you look for ways to be helpful to them?
- When you are put in charge of someone else (e.g. a brother or sister), do you rule them with clarity, kindness, fairness, and self-sacrifice or are you bossy (1 Peter 5:3)?

Not a novice / new convert (1 Tim. 3:6; cf. 5:22)

“...not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.”

The phrase comes from a word, which literally means, “newly-planted.” The Elder must not be a recent convert, or new to Christianity. It implies a measurable growth in knowledge and obedience, godly maturity being a necessity for Elders. ***Elders do not have to be “elderly” or old*** (1 Tim. 4:12), and it appears that the age for full-time service as a Levite in the central sanctuary was only 30 years of age (Num. 4; with variously given years of preparation, cf. Num. 8:24; 1 Chron. 23:24; Ezra 3:8).

The reason given by Paul to not appoint a new believer is that he may be filled with ***pride***. The ***Devil*** fell through pride (Is. 14:12-14; 2 Pet. 2:4; Jude 6), and along with the demons were condemned. The danger of similar judgment for the proud novice is a matter of genuine concern for him, and by extension, the Church of the Lord Christ, who he would be serve (Rev. 3:17-21).

- Are you faithful in completing your chores, school assignments, and your responsibilities at church such that you could be given greater responsibility?
- Is humility characteristic of your life? Are you a teachable person, willing to grow in knowledge and wisdom?

Must have a good testimony among those who are outside (1 Tim. 3:7)

“Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.”

All Christians are commanded to have a good reputation in the world (1 Cor. 10:32-33; 1 Thes. 4:12; Tit. 2:5, 8; 1 Pet. 2:12, 15; 3:16). The requirement is especially to be true of Elders in the church, being “blameless” (1 Tim. 3:2; Tit. 1:6, 7). The unimpeachable character of the Elder must extend beyond the church and into the world. His life is to be consistent with the doctrine he professes and teaches. If not, he may give the Gentiles cause to blaspheme,” which is a serious sin in that it causes reproach to fall upon him, as well as Christ and His Church. Not only so, Paul, not ignorant of Satan’s devices (2 Cor. 2:11), warns that the defamed Elder will also fall into “the snare of the devil.” If we behave in ungodly ways outside of the church, ***Satan*** will use this to blaspheme the name of ***Jesus***.

- Do you have a reputation for hard work, honesty and integrity among those outside of RCC?

- What sort of a person would you be described as by your non-Christian neighbors, friends, and extended family members

Qualifications for Deacons

In verses 8-13, Paul moves from a discussion of the qualifications for elders to that of deacons and their wives. Many of these qualifications overlap with those of the elder

The Office of Deacon in Scripture:

Old Covenant Officers

At the time when the children of Israel were delivered from Egypt there were ***Elders*** over the people (Ex. 3:16; 4:29). Another category of Hebrew rulers in Egypt were the “***Officers***” (Hebrew, *shoterim*)(Ex. 5:6-19). *Shoter* [officer] is a general term, widely used for an official in many areas of government and society. During the years of wandering in the wilderness (Num. 11:16), it designates the sub-officials of the seventy elders of Israel whom the Lord gave to Moses to share the weight of administration (Deut. 1:15). As the people went into the land of their inheritance from the Lord, these officers were to be appointed in every city (Deut. 16:18; cf. Phil. 1:1) as part of the regular and perpetual government of the Church.

New Covenant Deacons

The pattern revealed in the Old Covenant was continued in the New Covenant in the form of Elders and Deacons. Historically, the Church has viewed ***Acts*** 6:1-6 as the appointment of the first Deacons in the Church who were to take care of ***widows***. The Apostles (like Moses in Numbers 11) had the burden of responsibility to oversee the whole ministry of the Church, including meeting the needs of the poor. Wisely and biblically, the Apostles appointed men to the work of administering part of the ministry that was their responsibility. Deacons are to help free the elders up to focus on the ministries of teaching the ***Word*** and of ***Prayer***. (Acts 6:4).

What we learn from this is that Deacons are assistants to the Elders of the church (who replaced the Apostles), allowing them to focus on matters of first priority to them (ministry of the Word, and prayer) without distraction. During the early days of the church this assistance was primarily in the area of helping the Elders by administering to the needs of the poor, the fatherless and the widows. As the church has grown to possess buildings and have coordinated ministries throughout the world, the ministry of the Diaconate necessarily includes many other responsibilities. While it is true that candidates for the Diaconate will have a reputation for being good servants in the church (Acts 6:3; Num. 11:16), their primary responsibility will be to coordinate and administrate the works of service performed generally in the church.

The two primary New Testament passages outlining the qualifications or character traits of Deacons are Acts 1:1-6 and 1 Timothy 3:8-13 (have a student read these passages)

The Biblical qualifications for deacons then are as follows:

1 Timothy 3:8 – 13	Acts 6:1 – 6
(1) Reverent ⁸	Of good reputation ³
(2) Not double-tongued ⁸	
(3) Not given to much wine ⁸	
(4) Not greedy for money ⁸	
(5) Holding mystery of the faith with a pure conscience ⁹	
(6) First tested, then serve, being found blameless ¹⁰	Seek out from among you ... men of good reputation ³
(7) The husband of one wife ¹²	
(8) Ruling children and household well ¹²	
	(9) Full of the Holy Spirit ³
	(10) <i>Having</i> wisdom ³

The following is a brief exposition of each word or the concepts listed above, with a series of questions to help guide the discussion.

Likewise deacons must be reverent (1 Tim. 3:8)

The word reverent can also be rendered from the Greek as one having *dignity*, gravity and a characteristic *seriousness*. The Deacon must be a man worthy of respect or honorable. The sense of these passages is that Deacons must be men whose moral and spiritual character evokes esteem from others, and who is known, respected and spoken well of by the congregation. Deacons are charged with administrating many of the ministries of the church and need to be able to work well with people.

- What service are you currently doing in the church?
- Do you have a reputation of being a person of good character in your service in the church?

Not double-tongued (1 Tim. 3:8)

The Greek word for “double-tongued” is literally, not being one who “*speaks twice*,” or who one who speaks one thing to one person, and something else to another person. It could also mean not hypocritically saying one thing while meaning or thinking another. It communicates the idea of being manipulative, insincere or deceitful as opposed to being forthright, honest and trustworthy in speech. A man with a reputation of being a double talker should not be appointed to the office of Deacon because he cannot be trusted, a greatly desired virtue in this office.

- Do you have a problem with lying, or making promises that you do not keep?

Not given to much wine (1 Tim. 3:8)

This qualification is similar to that of the elder in verse 3. For the Deacon to be reverent and worthy of respect he must not be a slave to **alcohol**. He must be temperate, moderate and self-controlled in all things.

Not greedy for money (1 Tim. 3:8)

This qualification is also similar to that of the elder in verse 3. Deacons often have the responsibility of handling the **tithes** and **offerings** (Acts 4:35; 11:30; 2 Cor. 8:19-22) and so must be able to be trusted with **money**. Not only so, because **wealthy** church members can exert pressure on church leaders to make decisions they support, Deacons must be careful not to allow money to affect their judgments and decisions (Prov. 15:27; Is. 1:23; Jer. 6:13; 8:10; Mic. 3:11; 7:3).

Holding the mystery of the faith with a pure conscience (1 Tim. 3:9)

Deacons must be men who demonstrate the true **faith** by godly **lives**. The phrase “mystery of the faith” refers to the whole truth of the gospel revealed through Jesus Christ, the faith once delivered to the saints (1 Tim. 3:16; 1:5, 19; 1 Cor. 2:7-16; Eph. 3:3-12; 6:19; Col. 1:24-28; 2:2-7). To hold fast to the faith is to believe it in such a way that it determines ones manner of the life. The Deacon is a man whose life is consistent with the word of God. He lives his life with a pure conscience before God and whose life manifests purity of love and faith.

- What evidence is there in your life that demonstrates that you are a Christian?

First tested and found blameless (1 Tim. 3:10)

As with the elder, the deacon is to be **blameless**, that is, he is to repent whenever he sins and faithful in fulfilling his obligations in the church. He is to be one who gives no cause for legitimate charge against his character and conduct. This too is a similar qualification to that of the elder.

Let deacons be the husbands of one wife (1 Tim. 3:12)

As in the elder qualification, the phrase is “a **one woman man**.” This essentially means, married to no more than one woman at a time. The Deacon is to be a man who is unwaveringly committed to the faithful guarding and nurturing of his own wife. He will also demonstrate a godly discretion in his relations with other women.

Ruling their children and their own households well (1 Tim. 3:12)

This qualification is similar to that of the elder. Deacons too must first rule well in their own **households** before they can rule in the **church**.

Evaluation of the Elder / Deacon Candidate’s Wife

Because the church is required to appoint officers according to the Apostolic command (Tit. 1:5; Acts 6:3; 1 Tim. 3:8f); and because the Apostle Paul specifically declares that the wives of church officers must also have lives of exemplary character for her husband to be qualified, it is important to address 1 Tim. 3:11:

“Likewise their wives must be reverent, not slanderers, temperate, faithful in all things.”

Comparison of Deacons and their wives in 1 Timothy 3:8-10 and 3:11

Likewise deacons must be...

Reverent

not double-tongued

not given to much wine

not greedy for money

Hold the mystery of the faith

with pure conscience (vv. 8-10)

Likewise elder/deacon's wives must be...

Reverent

not slanderers

temperate

Faithful in all things

Likewise their [officers'] wives must be reverent (1 Tim. 3:11)

This word reverent is the same one use of the deacons in verse 8. The wife of an Elder or Deacon must be a woman worthy of *respect* or honorable. Deacons are charged with administrating many of the ministries of the church and both they and their wives need to be able to work well with people.

Not slanderers (1 Tim. 3:11)

The word translated “slanderers” is *diabolos* in the Greek, and is also translated “*Devil*” (cf. 1 Tim. 3:6, 7, 11; 2 Tim. 2:24-26; 3:3; Tit. 2:3). The wife of a church officer must not be “devilish” in the way she speaks. The word means to be an accuser or persecutor; someone prone to slander or false accusations. Metaphorically it is applied to someone who, by opposing the cause of God, may be said to act the part of the devil or to side with him.

Wives of church officers are knowledgeable about many things that others in the church are not. They generally have “privileged” information about people, and the things that go on in the church. They will, therefore, be more readily tempted to make improper judgments about people. They must be careful not to be inadvertently in partnership with the Devil, that old accuser of the saints, by harboring ill feelings towards people, and by speaking and acting improperly toward them. By speaking slanderously about people, they give place to the Devil in his attempts to cause trouble in the church.

- Do you engage in gossip or slander? Are you judgmental, sinfully critical or harsh? Do you tend to be a busybody and improperly involved in other people's affairs (1 Tim. 5:13; Tit. 2:3; 2 Thes. 3:11; 1 Pet. 4:15)?

- Are you a person who edifies (builds up) and encourages others? Do you communicate with grace and wisdom (Eph. 4:29; Col. 4:6; Prov. 31:26)?

Temperate (1 Tim. 3:11)

This character quality is the same as that found in verse 2 for elder candidates. *To be temperate means to be **calm** and **cool**.* The Officer's wife must be **alert** to the particular temptations that plague her most. A sober watchfulness, exercising care and being circumspect in attitude and actions is what should mark the life of the elder or deacon's wife.

Faithful in all things (1 Tim. 3:11)

This qualification corresponds to the diaconal requirement to be one who "holds the mystery of faith with a pure conscience" (v. 9). With regard to her life in the covenant community, she faithfully and consistently applies the faith in a manner that is worthy of trust and respect.

❖ **Lesson 1 Timothy 3:14-16 – How to Behave in God's House**

The theme of 1 Timothy is ***how to behave in God's house***.

In verses 14-16, Paul expresses his hope to come to Timothy soon but, if he is delayed, his purpose for writing this letter to Timothy is clearly stated, as we have previously stated, "... that you may know how you ought to conduct yourself in the house of God, which is the church of the living God the pillar and ground of the truth." And what is that truth? Jesus Christ himself: (Have a student read verse 16)

Verse 16 is thought by many Bible scholars to be a ***hymn*** (or part of a hymn) with 6 stanzas. Some say these stanzas trace the life and ministry of Jesus and His disciples. Perhaps a better way to look at them is in three groups of two contrasting clauses

Manifested in the ***flesh*** – This seems an obvious reference to the incarnation of Jesus

Justified in the ***Spirit***

Seen by ***angels***

Preached among the ***Gentiles***

Believed on in the ***world***

Received up into ***glory***

Whether or not we ever serve as officers (or officer's wives) in the church, our goal ought to be to prayerfully aspire to all of these character qualities in our lives as children of God

❖ **Homework** – Memorize 1 Timothy 2:1-2 (Quiz next week!), the outline for 1 Timothy and the catechism questions. Read 1 Timothy 4

❖ **Pray / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus

Lesson 6 - 1 Timothy 4 - Reject Those Disqualified for Office

Objective – To equip the students to discern false teachers and their teaching and to be thankful to God for all of the blessings that He gives them.

❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

❖ **Attendance and Accountability** –

- Take attendance

- Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of the catechism questions, of the outline for 1 Timothy and of 1 Timothy 2:1-2; Did you read 1 Timothy 4?”

❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

❖ **Scripture Memorization** – **QUIZ ON 1 Timothy 2:1-2 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.** Have students write these verses on a piece of paper and turn in.

New Scripture - 1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

❖ **Outline of 1 Timothy**

1 Timothy – How to Behave in God’s House

Chapter 1- Fight the Enemies of the Faith

Chapter 2 – Pray, Especially for Authorities

Chapter 3:1-13 – Anoint Those Qualified for Office

Chapter 3:14-16 – How to Behave in God’s House

Chapter 4- Reject Those Disqualified from Office

Chapter 5:1-6:2 – Give Honor, Especially to Authorities

Chapter 6:3-21 – Fight the Good Fight of Faith

❖ **Review** – In the last two lessons, we have learned much about the character qualities that are required for leadership in the church and in all of life. These qualities are exactly what was missing in the lives of the false teachers that had polluted the church at Ephesus. In Chapter 4, Paul returns to a discussion of these men.

❖ **Lesson – 1 Timothy 4 - Reject Those Disqualified for Office**

In 1 Timothy 1:3 Paul said, “As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine.” Now in chapter 4, Paul

returns to the subject of dealing with men who teach “other doctrine” (Have a student read 4:1). (See chart)

Reformation Covenant Church Distinctive – “Latter Times”

In verse 1, Paul says that “the Spirit expressly says that in **latter times**” these false teachers will lead some of the Ephesian Christians to depart from the faith. What “latter times” is he talking about? Some Bible scholars say that “latter times” refers to the entire church age, from the ascension of Jesus to the end of the world. Some scholars, in more recent years, have interpreted this to refer specifically to the modern times we now live in. In one sense, both of these are true. In every generation there are men who profess to be Christians, yet are really enemies of Jesus and everything that Paul talks about in verses 1-5 is true of them as well. However, the context of verse 1 of chapter 4 is a discussion of the false teachers of Paul and Timothy’s time that Paul spoken of in 1 Timothy 1. Peter also, in his speech in Acts 2, referred to the days of the early church as the “last days”, when the Holy Spirit would be poured out in full measure. And so, the simplest interpretation of the text would seem to be that Paul is referring to his own present time when he refers to the “latter times”. Along this same line, here at RCC, we believe that the “latter times” talked about in the New Testament often refers to the time between the birth (or at least the ascension) of Jesus and the destruction of Jerusalem by the Romans in A.D. 70. The birth, life, death, resurrection, and ascension of Jesus Christ was the fulfillment of the whole Old Testament Temple/Levitical/Sacrificial system and constituted a rolling back of the curse on the old creation brought about by Adam and Eve’s sin. Jesus ushered in a new creation and a final manifestation of the covenant that God made with his elect people. The putting to death of Jesus by the Jews also brought forth the judgment of God on the religious leaders and the corrupt worship of Israel, centered in Jerusalem. In Matthew 24, Jesus speaks of the days **within the lifetimes of his disciples** when deceivers would abound (v. 4-5, 24) and when many would fall away from the faith (v. 10-12) prior to the destruction of Jerusalem. He seems to be describing events similar to what Paul talks about in 1 Timothy 4.

Verse 1 - Verse 1a refers to some who profess Christ as giving heed to the teaching of false teachers such as those in Ephesus at the writing of this letter. Instead of being like the true deacons who would hold “the mystery of the faith with a pure conscience” (3:9) or like elders’ and deacons’ wives who were to be “faithful in all things” (3:11), these men have **departed from the faith, and have given heed to deceiving spirits and doctrines of demons** (4:1). The deceiving spirits likely refers to the false teachers themselves, whose teaching is energized by Satan and his demonic followers. The word “deceiving” here means an imposter, one who is pretending to be something he is not, We have seen in chapter 1, that this is exactly what these false teachers are!

1 John 4:1-3 says “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.² By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,³ and every spirit that does not confess that Jesus Christ has come in the flesh is not of God.

And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world.”

Verse 2 - Instead of being like true elders who are blameless, or as true deacons who are not double-tongued, or as godly officers’ wives were not to be slanderers, these false teachers were those who were **“speaking lies in hypocrisy**, having their own conscience seared with a hot iron” (4:2).

Notice that, in verse 2, Paul says that these false teachers are teaching lies with hypocrisy. They are not willing to abstain from, nor to do the very things that they are teaching the saints of Ephesus to do.

In our day as well, there are many men and women who claim to follow Jesus, but who are really just imposters; who are often self-deceived and who deceive others by their teaching. (Ask the class if any of them have seen or heard of such false teachers in our day) They are involved in religious activities for the sake of financial gain, power, prestige, etc. The only way we will be able to tell true men and women of God from false deceivers is to:

- 1) Know our Bibles - so that we can tell if they are teaching the truth or not
- 2) Observe their lives - to see if they manifest the fruit of the spirit or not (see Galatians 5:22-23).

The phrase “having their own conscience seared with a hot iron” may mean that these false teachers, through chronic self deception and resistance of the Holy Spirit, have become insensitive to the prompting of the Spirit in their consciences. In the Greek, “seared with a hot iron” is a single word and it is the same Greek word that we get our English word “cauterize” from. That is, their consciences have become “scarred over” as if burned severely. They are like the Gentiles that Paul describes in Ephesians 4:19 “who being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.” They are like the men Paul described from his imprisonment in Rome in Acts 28:25ff when he said (quoting from Isaiah 6) “Go to this people and say: “Hearing you will hear, and shall not understand; And seeing you will see, and not perceive; 27 For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with *their* eyes and hear with *their* ears, Lest they should understand with *their* hearts and turn, so that I should heal them.” This phrase could also mean that these false teachers have, in a sense, received the “brand” of Satan on their consciences to follow after him.

Verse 3-5 - Instead of being the husband of one wife as both elders (3:2) and deacons (3:12) were to be, these men were **“forbidding to marry”** (4:3a). When we get to chapter 5, we will see that some of the younger widows in the Ephesian church may have taken to heart this teaching against marriage.

Instead of using food and drink rightly (not given to wine 3:3,8) and being temperate in their use of all of God’s good gifts (3:2), these false teachers were **“commanding to abstain from foods** which God created to be received with thanksgiving by those who believe and know the truth” (4:3-5). In Genesis 1:31a we read that “God saw everything that He had made, and indeed *it was* very good.” Though for a season, the Jews were to abstain from certain foods,

Jesus has ushered in a new creation, and all foods are once again clean as he had declared in Mark 7 (Have a student read Mark 7:18-19) . We see in Acts 10, Peter was told by God that the forbidden unclean foods (representing the unclean Gentile nations) are now to be eaten as a picture of the gospel going out to all peoples.

This practice of shunning the good gifts of God may have had its roots in a Jewish form of Greek **Gnosticism** (from Greek *gnosis*, knowledge) Gnostics taught that humans were divine souls trapped in a material world created by an evil spirit. In order to free oneself from the evil, material world, one needed “gnosis”, or spiritual knowledge. The body and all material things were considered inferior to the spiritual realm and so, physical activities and pleasures (including marital relations) were to be minimized or abstained from.

This attitude on the part of the false teachers towards marriage and food could also be described as a form of **asceticism**. Asceticism describes a life characterized by abstinence from worldly pleasures. Those who practice ascetic lifestyles often perceive their practices as virtuous and pursue them to achieve greater spirituality. Many ascetics believed that the action of purifying the body helps to purify the soul, and thus obtain a greater connection with the Divine or find inner peace. This may take the form of self-mortification, rituals or renunciations of pleasure.

In Colossians, Paul says that godliness cannot be gained simply by abstaining from the use of the good gifts that God has given for us to use in moderation:

Colossians 2:20-23 Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations—21 “Do not touch, do not taste, do not handle,”22 which all concern things which perish with the using—according to the commandments and doctrines of men?23 **These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.**

Paul twice accuses these false teachers and their followers of not being thankful for the wonderful blessings of God such as marriage (and the physical relationship that accompanies it) and food (verses 3 and 4). Thankfulness to God is an acknowledgement that we have no natural right to any of God’s provisions. Anything that we as sinful men touch becomes defiled and useless, and yet God still blesses us through it. One of the main differences between the Christian and the non-Christian is that the Christian acknowledges that all of the blessings in his life come from God’s gracious hand and, as a result, he gives thanks to God for them. This is why we pray before meals, thanking God for our food. A lack of thankfulness for who God is, for what He has created, and for His sovereignty providence in our lives can lead us towards all sorts of ungodly doctrines and practices as we foolishly try and control our own lives and circumstances (see Romans 1:18ff if there is time).

As in chapter 1, Paul gives Timothy specific instruction as to how to deal with these false teachers:

Verse 6 – Teach what is true

Verses 7-10 – Reject what is false

Verse 11 – Teach and command what is true

1) **Verse 6 - Teach what is true** - In verse 6 Paul tells Timothy that if he instructs the brethren in these things he will be a Good minister of Jesus Christ. Note how he compares Timothy to the false teachers. Whereas they are teaching the Ephesian Christians to **fast** from marriage and from certain foods, Timothy is to be nourished (the word means “fattened”, “well-**fed**”) in the words of faith and of good doctrine.

2) **Verses 7-10 - Reject what is false** – Paul tells Timothy to “reject profane and old wives’ fables”. The word “profane” refers to an absence of all true religion. Some Bible translations render this word “godless myths” which conveys the essence of its meaning. “**Old wives’ tales**” is not a criticism of elderly wives, but rather is a figure of speech for silly or frivolous stories not worthy of serious attention. Paul is saying that no effort (exercise) was to be put forth in considering or debating the instruction of these false teachers. They are simply to be dismissed (rejected) out of hand as useless in the lives of the Ephesian Christians. What Timothy is to be “exercising” himself towards, both in his own life and in the lives of the Ephesians, is **godliness**.

(Ask a student to describe the comparison that Paul makes between physical exercise and exercising ones self in godliness) Paul does acknowledge that discipline of our physical bodies is of some benefit, but pales in comparison to godliness, which is “profitable for all things” not only in this life but also in eternity.

Verse 9 describes verse 8 as “a **faithful saying**...” the third we’ve seen so far in 1 Timothy:

The “Faithful sayings” of the Pastoral Epistles

Verse	“This is a faithful saying...”
1 Timothy 1:15	Christ Jesus came into the world to save sinners, of whom I am the chief
1 Timothy 3:1	If a man desires the position of a bishop, he desires a good work.
1 Timothy 4:8-9	For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.
2 Timothy 2:11-13	For if we died with Him we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself.
Titus 3:8	But when the kindness and the love of God our Savior toward man appeared...

Verse 10 - In verse 10, Paul says it is **godliness** that is the purpose for all of the labor and reproach that he and all of the leaders in the early church are enduring on behalf of the believers they serve. Their trust is not in themselves, nor even in the truths they teach, but rather in God their Savior who **is** truth and who, through the Scriptures and by the Holy Spirit, brings that truth to light.

The second half of verse 10 is a potential source of confusion: “...who is the **Savior** of all men, especially of those who believe”. The Greek word for “Savior” (soter) when it refers to God can mean “the one who saves us from our sins”, “the one who preserves us in all circumstances”, of “the one who delivers us from trouble and persecution”. God is the Savior of all men in that he sustains, preserves, and protects (or defends) every person throughout their lives, whether they are Christians or not. He gives As Matthew 5:45 says,

“...He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust”. Paul, in Acts 17, speaks in a similar manner: “...since He gives to all life, breath, and all things...for in Him we live and move and have our being...” (Acts 25b,28a). However, Gods provision and protection are only of real benefit to those who have put their faith in Christ. All others are simply made more fit for judgment because of them, since they make use of God’s blessings without acknowledging Him or giving thanks to Him for them.

There is also general sense in which all men benefit from the God’s saving work through Jesus. Christ’s life, death, resurrection, and ascension into heaven has rolled back the effects of the curse on the whole created order brought about by Adam’s sin. This will have its effects on every part of creation as the gospel goes forth, converting men and nations who will then apply God’s Word to every institution in life; personal, family, church, state, and economic.

3) **Verse 11 – Command and teach what is true** – As we have said before, part of Paul’s purpose in writing this letter to Timothy is to encourage Timothy to exercise the authority he has been given by God and not to shrink back in timidity or fear. Here in verse 11, Paul strongly tells Timothy not just to teach these things, but to **command** them of the Ephesian Christians! We will see this charge repeated throughout the pastoral epistles (see 1 Timothy 5:7, 6:2b, 2 Timothy 2:2, 14, Titus 2:15).

In verses 12-16, Paul shifts his emphasis away from what Timothy should command and teach, to how Timothy himself should live

Verse 12 – Though most of the time God will call older men into positions of higher responsibility and authority in the church, at times a younger man is raised up to such a position. Timothy was such a man and may have been around 30 years old at this time. It seems as though Timothy was insecure about his relative youth compared with the authority and responsibility that he had been given, and perhaps some of the Ephesians Christians struggled to acknowledge it as well. Paul’s answer to this problem is two-fold: **(Ask a student to state the two parts of Paul’s instruction to Timothy regarding this issue)**

- 1) Let no one despise (to think/look down upon) your **youth**
- 2) Be an **example** (a pattern or a model) to the flock in
 - a) Word – what he says and teaches by way of doctrine
 - b) Conduct – what he does
 - c) Love – what sacrifices he is willing to make towards others
 - d) Spirit – what motivates him to obedient action
 - e) Faith – how devoted to Jesus and the gospel he is
 - f) Purity – how holy his life is

Regardless of our age, one of the best ways to lead others is by example. People will follow those who “practice what they preach” and who make the sacrifices necessary to help achieve the goals they are leading others towards. As Timothy lives a life of thankful obedience to

Jesus before the Ephesian Christians, God will bless his leadership and his efforts to train up the new leaders of the church.

Verses 13-16 – Paul then gives a series of commands to Timothy regarding how he should conduct his personal Christian life:

- 1) Give attention to **reading**
- 2) Give attention to **exhortation**
- 3) Give attention to **doctrine**
- 4) Do not neglect the **gift** given to him by the Lord at the time of his ordination
- 5) Meditate and give himself **completely** to these things
- 6) Take heed to **himself** and to **doctrine**
- 7) **Continue** in them

As Timothy lives a godly Christian life, studies the Word, teaches it rightly, and trains up faithful men to lead the Ephesian church, the Lord (through Paul) promises to complete His work of salvation both in Timothy, and in the Ephesian Christians. This promise is also for all of us who are placed in positions of leadership, whether within the family, on the job, or in the church.

❖ **Homework** – Work on memorization of 1 Timothy 5:8, the outline for 1 Timothy and the catechism questions; Read 1 Timothy 5:1-6:2

❖ **Pray / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus

Lesson 7 - 1 Timothy 5:1-6:2– Give Honor, Especially to Authorities

Objective – To help the students to honor all saints, especially those who are in authority over them.

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of the catechism questions, the outline of 1 Timothy, and 1 Timothy 4:12-13; Did you read 1 Timothy 5:1-6:2?”

- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

- ❖ **Scripture Memorization** – QUIZ NEXT WEEK - **1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.**

❖ **Outline of 1 Timothy**

1 Timothy – How to Behave in God’s House
Chapter 1- Fight the Enemies of the Faith
Chapter 2 – Pray, Especially for Authorities
Chapter 3:1-13 – Anoint Those Qualified for Office
Chapter 3:14-16 – How to Behave in God’s House
Chapter 4- Reject Those Disqualified from Office
Chapter 5:1-6:2 – Give Honor, Especially to Authorities
Chapter 6:3-21 – Fight the Good Fight of Faith

❖ **Review** – Last week we talked about how Paul, in chapter 4, instructed Timothy on dealing with false teachers and their attack on Christian liberty. The chapter ends with God’s commands through Paul to Timothy as to how to conduct himself in the house of God. Chapters 5 and part of 6 continue this line of teaching, emphasizing how Timothy is to instruct church leaders on how to deal with those under their care. Recall that, in chapter 2, Paul instructed Timothy to **pray** for all saints, especially those in positions of authority. Now here, in chapter 5 (and part of 6) Paul states that **honor** is to be given to all saints, especially to those in positions of authority.

❖ **Lesson – 1 Timothy 5:1-6:2 - Honor Authorities**

One of the great gifts that God gives us as His beloved children, is true **honor** or **glory**. Ephesians 2:19 says, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God...”. 1 Peter 2:9 says, “But you *are* a chosen

generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light”. In this portion of 1 Timothy, Paul exhorts Timothy to treat all saints with the honor (glory) that God gives them, especially those who hold positions of authority. This is particularly important when an elder must bring a word of correction to another saint.

This section of 1 Timothy could be outlined as follows:

5:1-16 – Honor all saints as family members

5:17-25 – Honor elders

6:1-2 – Honor masters

5:1-16 – Honor all saints as family members – There will be times in the life of the church when corrections must be given to individuals by those who hold the office of elder (and, at times, deacon). As Calvin said, “Correction is a medicine, which has always some bitterness, and consequently is disagreeable.” All elders, and especially young ones such as Timothy, need to keep this in mind when they approach those whom they have been charged with giving oversight to. So, how should the elder view the person to whom he is giving exhortation? Paul simply says, “Treat them like **family!**”

Verses 1-2 – We are family!

The elder (and all of us) will be helped if he has the members of his own family in mind when he brings a word of correction into the life of any in his congregation.

Who are they?	How should they be exhorted?
Older men	<u>as a father</u>
Younger men	<u>as brothers</u>
Older women	<u>as mothers</u>
Younger women	<u>as sisters, with all purity</u>

Older men are not to be rebuked. The Greek word for “rebuke” means “to **strike**” (**with words**). Correction given to older men should be by way of coming along side of them to help, which is what the word “exhort” (“intreat” KJV) means. Younger men are to be treated as brothers (in Christ) and older women ought to receive the same sort of courtesy and respect that a son would give to his mother. Paul makes a special point of saying that younger women should be treated “as sisters, with all purity”. Dealing with women in the congregation (or work place) is always more complicated for a man than dealing with other men and this caution from Paul is a good reminder to do so with holy motives. Dealing with church members in this manner will help alleviate any tendency on the part of the elder to be sharp or insensitive in his corrections to men, or condescending, disrespectful, or impure in their interactions with women.

Verses 3-16 – Honor Widows who are Widows

(Note to teacher – For the purposes of this curriculum, we will take the majority position that verses 3-16 deal with financial provision for widows. There are some Bible scholars that feel that these verses, as well as 1 Timothy 3:11, refer to a separate office

for older women in the church, whom some have named “deaconess”. For one such discussion, see the paper entitled *The Triune Office Reconsidered* by James Jordan)

In verses 3-16, Paul gives lengthy instructions regarding how Timothy is to deal with widows. The Scripture is full of verses that speak of God’s concern for widows (Have the students look up and read the following verses – Exodus 22:22-24, Deuteronomy 10:16-18, Psalm 68:4-5, James 1:27). . In Acts 6, it was the issue of the care of the Greek widows which resulted in the first deacons being set apart for their duties. The word “widow” in the Old Testament meant “one whose house was **desolate** or **empty**”. The Greek word for “widow” in 1 Timothy means “one who has a **gap/gulf or a deficiency** in her protection and provision” (We get our word “chasm” from the same root word). Thus in verse 3, Paul instructs Timothy to have the church give due recognition to widows (women whose husbands have died) who really are widows (who really do have deficiencies in their financial provision that cannot otherwise be met). The honor that is to be given to them is in the form of financial assistance. The guidelines as to when the church is to step in and help are as follows:

1) Verses 4-8 – Her **family** should be the first to help her

The **fifth** commandment is “honor your father and mother”. We often (rightly) think of this as a command to young children to obey and respect their parents. But, we must remember that the commandments from God that Moses brought down from Mt. Sinai were given, first of all, to adults. One of the best and most practical ways that adult children (or grandchildren, according to these verses) can honor their parents is by taking care of both of them in their old age, and by providing for their mothers if they are widowed. Jesus rebuked the Pharisees and the scribes in Mark 7 for not keeping this commandment towards their elderly parents (Have a student read Mark 7:5-12). Paul states this application of the fifth commandment in verses 4, 8 and 16. In verse 8, Paul goes so far as say that the close relative who won’t provide for this widow has denied the faith and is worse than an unbeliever!

In verses 5 and 6 Paul says that a widow with no family to support her must cry out to God directly to help her in her “deficiencies”. At this point the church, standing in the place of God, ought to reach out to help her, provided that she meets the other criteria of a “real” widow. On the other hand, verse 6 says that those widows who are not really needy, but rather are “living in pleasure” (Gr. “spatalao” – to live luxuriously) are devouring the very things designed to support them and will find themselves destitute in due time. She is described as “**zombie**”, one who is “dead while she lives”. In verse 7 Paul tells Timothy to command these things that “they (the widows and their children) might blameless just as elders and deacons are to be blameless as we have seen before:

2) Verse 9 - She should be at least **60** years old (past the age of likely remarriage)

3) Verse 9 – She has been the wife of one man – She was a “**one man woman**”, that is, faithful to her husband

4) Verse 10 - She should have a reputation for good works such as having:

- **raised (presumably godly) children** (It doesn’t seem as though child raising is a requirement, but rather an example of good works that a widow could be known for)

- **lodged strangers**
- **washed the saints' feet** (probably a general reference to service within the church)
- relieved the afflicted
- **been diligent in following every good work**

Thus we note that a “real” widow was not just one who had real needs, but also one who had been real godly! (Have a student read Luke 2:36-38 to learn about just such a widow – Anna, the prophetess)

In verse 14, Paul exhorts Timothy to instruct “the younger widows:

1) to marry

2) to bear children

3) manage the house

4) give no opportunity to the adversary to speak reproachfully”. Caring for a husband and children, and managing a household leaves less time for giving in to temptation such as that which Paul describes in verses 11-13, 15.

Verses 11-13, and 15 tell of the temptations that come to younger widows who are put on full church support:

1) Verse 11-12 – They are **divided in their loyalties** between serving the church and wanting to remarry and so are tempted to abandon their faith in Jesus.

2) Verse 13 – They have too much time on their hands and so are tempted to:

- **idleness**

- wander from house to house wasting time on social calls where they are further tempted **to gossip** and to become **busybodies** (meddling in other person’s affairs).

3) Verse 15 – **Turn aside after Satan**, as apparently some younger widows already had done.

Some Bible scholars say that perhaps at least some of the temptation on the part of the younger widows not to remarry came from the false teachers who were “forbidding to marry” that we learned about in the last lesson (see 1 Timothy 4:3)

In verse 16 , Paul re-emphasizes that the family should be the first to support needy widows and let the church care only for those widows who have no family to help them.

5:17-25 – Honor elders

Paul segues from a discussion of widows (and especially a rebuke of ungodly widows) to words of instruction of elders. What, if any, is the connection between the two? Some Bible scholars have said that the connection is found in 2 Timothy 3:6-7 (Have a student read this)-
 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,⁷ always learning and never able to come to the knowledge of the truth.
 It is possible that the false teachers spoken of throughout this letter were at least partially responsible for the sinful state of affairs surrounding the young widows in the Ephesian church.

This discussion of elders involves their 1) Compensation, 2) Accusation and 3) Ordination.

1) Verses 17-18 - Compensation - Whereas widows who are really widows ought to be honored (financially supported), Paul here tell Timothy that elders who rule well are to be counted worthy of double honor, especially those who labor in word and doctrine (those who preach and teach). This “double honor” reminds us of the double portion of inheritance that was to fall to the firstborn son in the family when the parents died. Jesus is referred to as the “firstborn” several times in Scripture (see Romans 8:29, 1Corinthians 1:14-18) and His church is referred to the “church of the firstborn” in Hebrews 12:23). The elders, standing in the place of Jesus, are a sort of “firstborn” in the church. Thus, if it is clear that widows are to be financially supported, then those who truly labor for the church are even more deserving of such support. Thus, elders who rule well should be **paid** well! To bolster his statement, Paul quotes from Deuteronomy 25:4 about allowing the ox to feed of the very grain he is treading out. Jesus had also said that the worker deserves his wages in Luke 10:6 when He sent His disciples out to minister. (Note - Paul refers to this saying as Scripture also.) Paul expands on this idea in 1 Corinthians 9:1-12 that the elder is worthy of his salary (Have a student read this passage).

Reformation Covenant Church Distinctive

Note that Paul here makes no clear distinction of office between elders who rule and elders who labor in word and doctrine. He assumes that those who labor in word and doctrine also rule. Conversely, those who rule must be well versed in the Word and in doctrine, though they might not preach and teach as much as other elders. This verse seems to uphold a two-office (elder and deacon) view of church polity while allowing elders with different gifts to exercise their office in diverse ways.

2) Verses 19-20 - Accusation - Have a student read verses 19-20. Calvin has said “... none are more liable to slanders and calumnies (false accusations) than godly teachers. Not only does it arise from the difficulty of their office, that sometimes they either sink under it, or stagger, or halt, or blunder, in consequence of which wicked men seize many occasions for finding fault with them; but there is this additional vexation, that, although they perform their duty correctly, so as not to commit any error whatever, they never escape a thousand censures.”

In these verses Paul instructs Timothy not to receive accusations against elders without at least **two or three** (a plurality of reliable) witnesses. (Ask the students to explain verse 20) With public ministry comes public accountability and so, if an elder is in sin, he is to be rebuked **publicly** so that all of the saints in the church might have a proper fear of God. Those under authority are less likely to sin when they see those in authority over them being put to public accountability and shame when they are caught in a trespass.

3) Verses 21-25 - Ordination - Up until now, Paul has been instructing Timothy to render honor to all sorts of saints within the congregation. In verse 21 Paul, after again firmly

commanding Timothy to observe the things he has taught him, tells him **not to give honor** unjustly by showing prejudice or partiality to men. He brings three witnesses to bear on this command (God, Jesus, the elect angels), adding the weight of heaven to it. Pastors are referred to as angels in the Scripture (see Revelation 2-3 for instance) and the elect angels are known for their obedience and loyalty to God. It is possible that angels are mentioned here with these truths in mind.

Paul instructs Timothy **not to show partiality** or prejudice in ordaining elders in the church of Ephesus. He is **not to be hasty** in the process, **nor to be influenced by the sins** of the false teachers around him, but is to keep himself pure. Perhaps as an example, Paul tells Timothy not to refuse God's good gift of wine (as the false teachers might) but to use this gift to help him with his frequent stomach ailments. In verses 24-25, Paul expands on the idea of patience in evaluating elder candidates when he says that:

- 1) Some men's sins (disqualifications for office) are obvious to all and some may require more investigation
- 2) Some men's godly qualities (qualifications for office) are clearly evident and some come to light only upon investigation and the passage of time.

6:1-2 – Honor masters

Lastly, Paul commands Timothy to instruct those in the congregation who are under servitude to give them their due honor as well. Some historians have said that up to **half** of the People in the Roman Empire were under some sort of **slavery** at the time of the writing of this letter to Timothy. Thus, many converts to Christianity were slaves, and some were masters. Paul instructs Timothy to exhort those bondservants to serve their masters well, whether they are pagan or Christian. Galatians 3:27-28 says, For as many of you as were baptized into Christ have put on Christ.²⁸ 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. Thus, if a slave had a believing master, it would be tempting for the slave to resent the master's superior position. However, Paul says in verse 2 that the slave should not despise them but rather serve them because the slave should look upon the master as his brother and be happy to benefit the believing master. Additionally, as the master prospers, so would the slave.

Though we no longer have slavery or indentured servitude in this country, all men are under the authority of God as well as God-ordained earthly authorities (**parents, pastors, teachers, government, bosses, etc.**) Nothing dishonors the name of Jesus among the unsaved as readily as Christians who are disrespectful to their non-Christian authorities. When we serve those in authority over us, we demonstrate our submission to Jesus and serve as an example of service to our fellow man as well.

❖ **Homework** – Read 1 Timothy 6:3-21, Memorize the catechism questions/answers, the outline for 1 Timothy, and 1 Timothy 5:8 (quiz next week)

❖ **Pray / Prep for Worship**

Rite Reasons Newsletter No. 41: The Triune Office Reconsidered

by James B. Jordan

September, 1995

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Traditionally, the three offices in the Presbyterian churches have been teaching elder, ruling elder, and deacon. These have been associated with priest, elder, and Levite respectively. We have seen that the deacon is in fact an apprentice and assistance elder.

We have also seen that Levites as well as priests went through a warrior stage and then matured to an elder stage of life. Levites were not mere assistants to the priests. At the tabernacle and temple, yes, that is what they were. But the Levites were also scattered in Israel for two other purposes. They maintained their own cities, including the cities of refuge, and they served as pastors of local synagogues throughout Israel. They were pastors and educators. As pastors, they ministered the Word of God in local assemblies. And because they were to teach Israel the Law of God, we can easily imagine that their cities were libraries and schools. In the cities of refuge, they maintained courts to try those accused of capital crimes, functioning essentially as defense attorneys "against" the prosecution brought by the avenger of blood and his local ruling elders. Thus, the Levites did everything the New Covenant pastor does, except the sacraments, which were the unique duty of the priests. In the New Covenant, these two functions are joined, and so the New Covenant equivalent of both Levite and priest is the teaching elder.

This makes for two offices: ruler and pastor, with diaconal assistant/apprentices for each. Is there a third office?

We can begin by saying that the question does not come from nowhere. God's triune personhood is replicated all over human life, and so it is proper to ask if it is also replicated in ecclesiastical office.

Moreover, we can rather easily see that ruling elders "image" the Father primarily, and pastors "image" Christ primarily. Is there an "office" that images the Spirit primarily?

I believe there may be: the elder woman. In today's climate of opinion, it is risky to suggest this, and I know in advance that there will be those who perversely twist what I am about to set forth in order to accuse me of error; but so be it.

First of all, an elder woman is not a ruling or teaching elder. She is not a pastor. "Churches" that have "woman pastors" are at best only Bible studies. When the "woman pastor" serves bread and wine, she is only serving bread and wine. There is no covenant renewal, and no sacramental blessing from Christ. This is because women cannot be pastors.

Note that I did not write that women may not be pastors, but that they cannot be. You and I cannot flap our wings and fly, because we don't have wings. It is not a matter of permission but of fact. Similarly, men cannot get pregnant and have babies (except in movies). It is not a matter of permission but of fact. Just so, women cannot pastor churches. God did not design them for this purpose, and so they are simply unable to do it. Only a man can represent the Divine Father and Husband to the congregation.

Similarly, women cannot rule as elders in the Church. It is not a matter of law but of fact.

With these caveats in mind, however, we must do justice to the "office of women" in the Church as the Bible sets it out. What the Bible teaches is that women are radically different from men. For this reason, men often do not know how to deal with women's problems. Other, older women are, however, able to do so. Thus, the office of elder woman, as I propose it, is to be filled by older women who advise and counsel other women.

Does the Bible show some women set apart for ministry in the Church? Yes. First, there were deaconesses who assisted women at the Tabernacle, such as Jephthah's daughter and the women mentioned in Exodus 38:8 and 1 Samuel 2:22. Second, the gospels call attention to women who served as deaconesses to the Lord Jesus Christ, along with the apostles. And third, the epistles mention such women and their appointed roles. In 1 Timothy 3:11, when discussing deacons, Paul gives instruction to women. Some have said that this refers to the wives of the deacons, but if that be the case, why is nothing said about the wives of the overseers in verses 1-7? Clearly, the reference is to deaconesses, women who serve *as women* in the Church. Phoebe is referred to as such in Romans 16:1.

Paul refers to older widows who have a ministry of prayer and hospitality in 1 Timothy 5:5 & 10. The ministry of older women to younger is described in Titus 2:3-5. The former passage refers clearly to some kind of "office," because the woman is put on a roll and supported by the Church, but the latter passage refers to older women in general.

Let me sum matters up thus far. First, women always serve under male authority. Second, women cannot be elder-overseers, pastors, or deacons in the Church. Third, there is a ministry of women to women, which is *organized* to some extent, and which has its roots in the Old Testament.

For this reasons, it seems to me that it would be good if the Church recognized the office of elder woman and deaconess. I believe there are two reasons why the post-Reformation Church has not imitated the early Church in this regard. First, the preaching-centeredness of the Reformation Church, and its post-tribal northern European culture, caused the Church to become overly masculine, obscuring the role of women.

Second, in the modern age feminists have insisted that there is no difference between men and women and have argued that women should be ruling elders and pastors. Both of these trends, I submit, are destructive.

Finally, a caveat: My model suggests that the ministry of women is most closely associated with the role of the Spirit. The Spirit, after all, creates the Bride for the Son, and so He is the sponsor of all things feminine.

Women in ministry work with other women to make them better women, and thus their work is closest to that of the Spirit. But at the same time, the Spirit is invisible and untraceable in His work. Unlike the Father and the Son, who stand out as Official Persons, the Spirit is hard to grasp. For that reason, perhaps, the ministry of women in the Church should *not* be made official but should remain unofficial.

Clearly more work needs to be done on this matter, but I am convinced that the Protestant church has failed to do justice to the role of women in the Church, and reformation is needed in this area.

The Pastoral Epistles – 1 and 2 Timothy, Titus

Lesson 8 - 1 Timothy 6:3-21 – Fight the Good Fight of Faith

Objective – To encourage the students to avoid useless theological arguments and the love of money and to fight the good fight of faith throughout their lives.

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of the catechism questions, the outline of 1 Timothy, and 1 Timothy 5:8? Did you read 1 Timothy 6:3-21?”

- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

- ❖ **Scripture Memorization** – **QUIZ ON - 1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.** Have the students write this verse on a piece of paper and turn it in.

- ❖ **Outline of 1 Timothy – QUIZ NEXT WEEK!!!**

1 Timothy – How to Behave in God’s House

Chapter 1- Fight the Enemies of the Faith

Chapter 2 – Pray, Especially for Authorities

Chapter 3:1-13 – Anoint Those Qualified for Office

Chapter 3:14-16 – How to Behave in God’s House

Chapter 4 - Reject Those Disqualified from Office

Chapter 5:1-6:2 – Give Honor, Especially to Authorities

Chapter 6:3-21 – Fight the Good Fight of Faith

❖ **Review** – In our last lesson, we learned about giving **honor** to all the other saints in our lives, treating them like **family**. We also learned that we need to give special honor to elders, bosses, and all those in **authority**. In doing so, we are honoring **God** who placed them in their positions of rule over us.

❖ **Lesson – 1 Timothy 6:3-21 – Fight the Good Fight of Faith**

In this last section of 1 Timothy, Paul is going to reveal to Timothy the underlying motivation of the false teachers and use this to motivate and exhort Timothy to fight the good fight of faith in his service to the Ephesian church.

1 Timothy 6:3-21 could be outlined as follows:

1 Timothy 6:3-10 – False Teachers - Error and Greed

1 Timothy 6:11-16 – Timothy, Flee Error and Greed - Fight the Good Fight of Faith

1 Timothy 6:17-21 – Timothy, Instruct the Church Regarding Greed and Error

1 Timothy 6:3-10 – False Teachers – Error and Greed

In 1 Timothy 6:2b, Paul commands Timothy to teach and exhort all of the truth of the gospel, including the honoring of those in authority. In verse 3 and following, Paul tells Timothy what motivation is driving the false teachers that he has been warning and instructing him about. In summary, they are sick men with sick teachings who are sick in their love of money!

Paul begins verse 3 by saying that the true teaching of the gospel of our Lord Jesus Christ consists of “wholesome words” (literally, “healthy words”). The gospel is the path to eternal life and true worship (godliness) of God through Jesus Christ who is life itself. Trusting in Jesus as Lord and Savior and living your life in accordance to the Law of God is the “healthiest” thing a person can do. We will soon see just how “sick” these false teachers and their teaching have become!

Verse 4 tells us that men like these false teachers, who teach otherwise are:

1) Proud – Puffed up with self-importance. The word here has the same root as our word “typhoon”. These false teachers are nothing but “wind bags”!

2) Knowing nothing – As Paul has said in 1:7, these teachers do not know the Law they claim to teach. What they teach is not to be found in God’s Word and what is found in God’s Word, they fail to teach.

This verse goes on to say that they are obsessed or have a perverted (literally “sick”) craving for debates (idle speculations) and arguments (literally “word battles”). These teachers were not so much interested in learning and obeying the simple truths and commands of Scripture, but simply liked to argue and dispute about doctrines that either couldn’t be proven one way or another from the Scripture or that were just plain false.

This arguing and disputing of the false teachers brought two kinds of “sickness” to the Ephesian church:

1) Verse 4b – Disunity and the disruption of the peace of the church –

a. Envy – Placing oneself above others

b. Strife – Harsh debating of words

c. Reviling (KJV “railings”) – Literally “blasphemies” or abusive speech/slander towards one another

d. Evil suspicions – Rumors and innuendoes about one another

2) Verses 5-10 - Destruction to the false teachers themselves:

These false teachers are into useless wranglings (incessant disputing) which lead them to:

a. Corrupt minds – Their minds are sick to the point of not being able to formulate true and godly thoughts

b. Destitute of the truth – Having once known the truth, they have now been robbed of it
c. Lovers of money – Here we seem to find the underlying motivation of these false teachers. It is possible that they were charging high “tuition” for others to sit in on their corrupt teaching or in some other way they were benefiting financially from it. It is this gain that seems to be driving them to continue their practices. Instead of seeing godliness as the goal of the Christian life, they saw godliness (or religion) as the **means** to achieve a lesser goal...that of becoming rich! Do we see this in our day? Where? (Perhaps on “religious” TV networks, and in some Christian books, magazines, and events that seem to have as their primary goal to make money for the “evangelist” who is the focus). In our day too we have men and women who are more “profits” than they are “prophets” of the true gospel. Like Timothy, we need to withdraw ourselves” from them (see verse 5).

We are to become more and more like Jesus as we go through our lives. This ought to be our highest goal, regardless of how much money we have. In verse 6, Paul says that **godliness** with contentment is its own reward. Paul contrasts this statement with two truths about earthly wealth:

1) Verse 7 – Riches are temporary - (Have a student read this verse) - Nothing we have in this life (money, goods, etc.) will follow us into eternity. As Job said after the Lord removed from him most of his earthly possessions, “Naked I came from my mother’s womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD.” Job 1:21

2) Verse 8 – Increasing riches do not bring increasing contentment – No matter how much money you have, if your trust is in your riches, you will never feel secure. Only the Lord can give us contentment, first in Himself, and then with the simple provisions of food and clothing (shelter may be implied in the Greek word for “clothing” since it literally means “covering”). Contentment is being satisfied in **God** and in whatever the Lord sovereignly brings into our lives by way of money, things, relationships, or experiences. Are you a content person?

In verse 9 Paul goes on to say that the love of money resulted in more “sickness” in the lives of the false teachers:

1) Temptations

2) A snare

3) Foolish and harmful lusts

He says that these can literally drown men (plunge them deep) in destruction and perdition, material and spiritual. (The word “perdition” is the same root word as Apollyon, a name for Satan that means “the destroyer”.)

(Have someone read verse 10 and ask them what it means!) Money itself is not evil and money does not automatically bring sin with it. However, Verse 10 says that the love of money brings with it every sort of sin and the destruction that comes with this sin. These false teachers, having once known the love of God and the truth of the gospel of salvation in Jesus Christ have “strayed from the faith in their greediness.” As a result, they

have so many sorrows, it is as if they have been run through with a **spear**. What a sad state these false teachers are in!

1 Timothy 6:11-16 – Timothy, Flee Error and Greed; Fight the Good Fight of Faith

Paul commands Timothy, the man of God, to **flee** all of this error and greed and live a life of **faith** in Jesus. Timothy is not just to run away from evil teaching and practices, but is to pursue (literally “keep on pursuing”):

- 1) **Righteousness** – Maintaining a right standing before God
- 2) **Godliness** – Literally means “good worship”
- 3) **Faith** – A strong trust in God as He is revealed in His Word
- 4) **Love** – literally agape’
- 5) **Patience** – An enduring walk of faith in the face of hardship or persecution
- 6) **Gentleness** – Accepting God’s sovereign dealings with us as good

This list reminds us of the fruit of the Spirit which Paul gave us in Galatians 5:22-23 - But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,²³ gentleness, self-control. Against such there is no law. It is these spiritual riches that Timothy is to pursue, and not money for its own sake. Pursuit of these will also keep Timothy from entering into the foolish disputes and arguments of the false teachers.

In verse 12, Paul instructs Timothy to “fight the good fight of faith”. This literally means “**agonize** the good **agony** of faith”. It is an athletic metaphor which means to exert every ounce of energy to win the race or the boxing match. Timothy is to fully exert himself, both in living a godly life of faith in Jesus, and in opposing those false teachers who teach a false gospel. Paul said something similar in 1 Corinthians 9:24-27 (Have a student read) Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain *it*.²⁵ And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* an imperishable *crown*.²⁶ Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air.²⁷ But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

In fighting well, Paul says that Timothy will “lay hold on eternal life” **now!** This may seem like a bit of an odd expression until we remember that Scripture speaks of eternal life both as a future hope (e.g. Luke 18:29-30, John 3:39-40) and as a present reality (e.g. John 3:36, 5:24, 1 John 5:13). As Calvin said, “(It is) as if (Paul) had said, ‘God calls thee to eternal life, and therefore, despising the world, strive to obtain it.’” Paul spoke like this in Philippians 3:10-14 (Have someone read) - that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,¹¹ if, by any means, I may attain to the resurrection from the dead.¹² Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.¹³ Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead,¹⁴ I press toward the goal for the prize of the upward call of God in Christ Jesus. By the time we get to 2 Timothy 4:7-8 near the end of his life, Paul will be able to say that he had indeed laid hold on eternal life: I have fought the good fight, I have finished the race, I have kept the faith.⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Are you doing all that you can to pursue a godly Christian life and to strive to lay ahold of the eternal life that God has called you to? And what is eternal life? Jesus said it best in John

17:3 “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

In the second half of verse 12, Paul seems to be reminding Timothy of his conversion and baptism into faith in Jesus Christ. When someone is tempted to wander into sin or to get into meaningless arguments, it is good for us to remind them of their **baptism** into Jesus and of their own **confession** of Him as Lord and Savior. We should remind them that they are a Christian, a son (or daughter) of God, and that many people witnessed their baptism into Christ. Because of this, they ought to live like a disciple of Jesus...like a prince or princess in the Kingdom of God! (Some have called this “picking them up by their baptism”!)

In verses 13 and 14, Paul once again urges Timothy to “keep this commandment” (all of the instruction that he has given him in this letter) “without spot, **blameless**” (without any of the errors of the false teachers). The phrase “without spot, blameless” reminds us of the qualifications for office in 1 Timothy 3:2 (referring to elders) and 1 Timothy 3:10 (referring to deacons) and of how widows are to conduct themselves in 1 Timothy 5:7. All of us Christians, whether officers or regular members, are to be blameless, and we are to live according to the commandments and doctrines of the spotless Word of God in such a way that no blame of heresy can be charged to us.

Paul brings God the Father (who is the sustainer of all life) and Jesus as witnesses to his command. He also uses **Jesus** as the best example of one who kept the commandment of God the Father without spot and who was **blameless**. In the face of terrible torture and impending death, Jesus witnessed (testified) the good confession before (or “in the days of”) Pontius Pilate, not so much in words, but by His willingness to go to the cross. Timothy is to maintain the purity of the gospel in his teaching, exhortation, and directing of the Ephesian church “until our Lord Jesus Christ’s appearing”. When will this appearing be? Most Bible scholars consider this phrase to refer to the second coming of Jesus at the end of time. However, Paul seems to indicate that this “appearing” will be seen within Timothy’s lifetime. It could be referring to Jesus’ coming in judgment in 70A.D when the temple in Jerusalem was destroyed by the Roman armies under Titus.

Verses 15 and 16 are a beautiful **doxology** spoken by Paul concerning the Lord Jesus Christ (have a student read these verses), whom he just put forth as the example of one who witnesses a good confession. Some highlights are:

- “Potentate” – The Greek word means “all powerful” (we get our word “dynamite” from the same root word)
- “King of kings and Lord of lords” – In the book of Daniel, Nebuchadnezer is called a “king of kings”, as is Artaxerxes, king of Persia in Ezra 7. No doubt, this is what the Roman Caesar also was considered to be in Paul and Timothy’s time. However, Jesus is the only true King of kings and Lord of lords” in that he rules over all, including the earthly “king(s) of kings”. God is called “Lord of lords” in Deuteronomy 10:17 and Jesus is called “King of kings and Lord of lords” in Revelation 17:14 and 19:16.
- “who alone has immortality” – Only God possesses immortality in His very essence, and He gives eternal life to man, His image bearer, whether it be eternal life in heaven or in hell.

- “dwelling in unapproachable light, whom no man has seen or can see” – When God spoke to Moses in Exodus 33:20, He said, “You cannot see My face; for no man shall see Me, and live.” The holiness of God makes Him unapproachable by sinful man, lest he be destroyed, “for our God *is* a consuming fire” (Hebrews 12:29). However, John 1:18 says No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*. Jesus, the God-man is our mediator, the one who brings us to God that we might find mercy and forgiveness for our sins and that we might draw near to Him in love and call him our Father. It seems likely that, even in heaven, we will still not see God the Father directly but, in a sense, through the person of Jesus.

- “to whom be honor and everlasting power. Amen” – Ephesus was a center of Artemis (Diana) worship and emperor worship as well. Paul concludes this doxology by asserting that only the Triune God is worthy to be worshipped. And to this we say “Amen” as well!

1 Timothy 6:17-21 – Timothy, Instruct the Church Regarding Greed and Error

Continuing his exhortation to Timothy regarding error and greed, Paul reverses these and speaks about greed first. It seems obvious that there were at least some very wealthy people in the Ephesian church. Wealth is a good gift from God and extremely useful in the advancement of the Kingdom of Jesus on earth. Without the wealthy (those who have more money than they require for their own basic needs) church buildings cannot be built, benevolence ministries are extremely limited in their abilities to help the deserving poor, Christian schools are difficult to start and maintain, missionaries cannot be supported, etc. Many godly men and women of the Scripture were wealthy (Abraham, Boaz, David, Solomon, Esther, Joseph of Arimathea, etc.) However, God does not give out earthly wealth equally. And, as Paul has already pointed out in verses 9-10, the rich have temptations that the poor do not. In verse 17, Paul instructs Timothy to command the rich in the Ephesian church

1) Not to be **haughty** – That is, not to think of themselves as somehow better than others, simply because God has chosen to lay more riches at their feet than some others.

2) Not to trust in uncertain **riches**, but in God – Wealth can tempt the rich to feel self-sufficient and think that their wealth came purely from their own hard work and ingenuity (Have a student read Deuteronomy 8:17-18). They may also be tempted to forget God altogether as Proverbs 30:7-9 says:

7 Two *things* I request of You
(Deprive me not before I die):
8 Remove falsehood and lies far from me;
Give me neither poverty nor riches—
Feed me with the food allotted to me;
9 Lest I be full and deny *You*,
And say, “Who *is* the LORD?”
Or lest I be poor and steal,
And profane the name of my God.

We cannot know the future, nor God’s full plan for our lives, therefore, riches are always “uncertain”. If God brings difficult circumstances to bear on the life of the rich, their riches

can disappear very quickly. Proverbs 23:4-5 says (have a student read), Do not overwork to be rich; Because of your own understanding, cease!5 Will you set your eyes on that which is not? For *riches* certainly make themselves wings; They fly away like an eagle *toward* heaven.

3) To do good **works** – Wealthier Christians are to be open-handed with the money God has placed in their care. They need to be rich in good works, ready to give a good portion of their money away, willing to share. Notice the motivation that is necessary. They should be “ready” and “willing” to give and to share, since God has already made them “able” to do so. As 2 Corinthians 9:7 says “*So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.*”

Notice that, in sharing their wealth, the rich are by no means made poorer. Verse 19 says that their generosity will result in their “storing up for themselves a good foundation for the time to come”. Just as Timothy was to “lay hold on eternal life” by fighting the good fight of faith, so too these wealthy, through their sacrificial giving, are also laying hold on eternal life as well.

In verses 20 and 21, Paul deals one final time with the error of the **false teachers**. He commands Timothy to guard the true teaching that has been entrusted to him, and to avoid the worthless speech and instruction (false knowledge) of these false teachers, some of whom have strayed from the faith.

1 Timothy 6:21b - Benediction

Paul ends this letter to Timothy with a benediction that is similar to the salutation he gave to Timothy in 1:2:

1 Timothy 1:2	1 Timothy 6:21b
Grace, mercy, and peace from God our Father and Jesus Christ our Lord	Grace be with you. Amen

The “you” of 1 Timothy 6:21b is plural, further proof that this letter was intended to be read to the entire Ephesian church.

Paul’s purpose in writing this letter to Timothy was to instruct him (and the Ephesian Christians) on “how to behave in God’s house”. It is only by the grace of God that Timothy and the Ephesian Christians will be able to understand and know the true teachings of the Word of God and to oppose those who teach otherwise. It is only by His grace that they will be able to live godly Christian lives before one another and in the midst of the pagan culture that they find themselves in. So too with us. Let us pray that the Lord will give us the grace to persevere in our struggle with indwelling sin, with relational troubles with each other and with the false teachers in our day, that we might behave as a godly children of God throughout our whole lives.

❖ **Homework** – Quiz on outline for 1 Timothy next week. Read the entire book of 2 Timothy. Work on catechism memory

❖ **Prayer / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 9 – Introduction to 2 Timothy – Live a Life of Faith in Jesus
2 Timothy 1 – Pursue Your Faith, Gifts and Calling in Jesus

Objective – To help the students to remember their faith in Jesus and to understand their gifts and callings given to them by God

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time
- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of the catechism questions, the outline of 1 Timothy, and 1 Timothy 5:8? Did you read the book of 2 Timothy?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **1 Timothy Outline QUIZ** – Have each student turn in a piece of paper with the outline from 1 Timothy written on it:

1 Timothy – How to Behave in God’s House

- Chapter 1- Fight the Enemies of the Faith**
- Chapter 2 – Pray, Especially for Authorities**
- Chapter 3 – Anoint Those Qualified for Office**
- Chapter 4 - Reject Those Disqualified from Office**
- Chapter 5:1-6:2 – Give Honor, Especially to Authorities**
- Chapter 6:3-21 – Fight the Good Fight of Faith**

- ❖ **Scripture Memorization – 2 Timothy 3:16-17** – All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

❖ **Outline of 2 Timothy**

2 Timothy – Live a Life of Faith in Jesus

- Chapter 1 – Pursue Your Faith, Gifts and Calling in Jesus**
- Chapter 2 – Be Strong in Enduring Hardship for the Faith of Jesus**
- Chapter 3 – Faithless and Faithful Men**
- Chapter 4 – Persevere in the Faith of Jesus**

- ❖ **Review** - In our study of 1 Timothy, we learned about “**how to behave in God’s house**”. Paul’s primary purpose of that letter was to instruct Timothy on how to deal with false teachers (elder “wannabe’s”) in the church of Ephesus and to show Timothy what godly leaders in the ought to be and do. In other words, 1 Timothy, for all its personal tenor, was primarily “task” driven...there were things that Timothy needed to accomplish as a leader in the Ephesian church and Paul was instructing Timothy on how to accomplish these things.

The tone of 2 Timothy is significantly more **personal** than that of 1 Timothy. In this letter, Paul focuses on strengthening and encouraging Timothy in his walk of **faith** in Jesus as it will express itself in his ministry rather than focusing on the ministry itself.

❖ Introduction to 2 Timothy

Historical Setting - When he wrote 1 Timothy, Paul was a free man (between his first and second imprisonment in Rome). By the time we get to 2 Timothy, Paul was in **Rome** awaiting **execution** at the hands of the Romans. Since we know that Paul was executed by the Roman emperor Nero, and that Nero persecuted the church from A.D **64 to 68**, this letter was likely written somewhere in this time period as well. Paul, at the writing of this letter, was aware that his remaining time on this earth was short (see 2 Timothy 4:6-8). Instead of languishing in his own state of misery, or even entering into a long season of reflection on his life, Paul uses some of his last days of ministry to write one final letter to Timothy in order to strengthen him in his walk of **faith** and in his **ministry**. Thus, along with the book of Philippians and Acts 20:17-38, the book of 2 Timothy is a book of Paul's farewell to those he ministered to.

Geographical Setting – It is likely that Timothy is still in **Ephesus** when Paul writes this letter to him.

Summary - To be sure, Jesus' incarnation, life, death, resurrection, and ascension were to the end that we might have forgiveness of sin and salvation in Him. Those who have put their faith in Jesus have all of eternity with Him to look forward to when this life is over.

However, our salvation is not just about the "pie in the sky when we die by and by". Jesus came to destroy the works of the devil (1 John 3:8, Colossians 2:15, Hebrews 2:14-15), to bring about a new creation, rolling back the effects of the curse on this earth (Isaiah 43:19-20, 65:17-18, 2 Corinthians 5:17, Revelation 21:5) and to make disciples of all of the nations, causing them to bow down and worship Him as King of kings and Lord of lords (Matthew 28:18-20, Philippians 2:9-11, Revelation 17:14). The Lord has given each of His beloved children unique gifts and talents. And God places a calling on the life of every Christian to use the gifts He has given them to His glory and to the accomplishing of these purposes in time and in history. Timothy had such a calling from God on his life, based on his genuine faith in Jesus. In his second letter to Timothy, Paul encourages Timothy to remember his faith, to stir up his God-given gifts, and to live up to his high calling in Jesus by urging this young leader in the church...

- 1) to be strong in the grace of the Lord and in the work that God has given him to do.
- 2) to be single-minded in his devotion to the ministry
- 3) to entrust what has been given to him (by Paul) to faithful men.
- 4) to endure hardship for the sake of the gospel
- 5) to deal strongly with the false teachers of his day and to avoid being drawn into their foolish arguments and disputations.
- 5) to be aware that perilous times lie ahead for him and for the church in general
- 6) to continue in the teaching that he has received from him. Finally Paul resigns himself to the martyr's fate that lies ahead of him
- 7) to come to him (Paul) in his last days.

We too, as children of God have a calling on our lives from the Lord that is uniquely fitted to the ways in which God has gifted us. As we begin this study in Timothy, let us pray that we would remember our faith in Jesus, understand our gifts and talents, and give ourselves fully to knowing and fulfilling the great calling the Lord has placed on our lives, to the glory of Jesus Christ and the further manifestation of His Kingdom.

❖ Lesson – 2 Timothy 1 – Be Loyal to the Faith of Jesus

2 Timothy 1 could be outlined as follows:

1:1-2 – Grace, mercy and peace to Timothy

1:3-5 – Genuine faith

1:6-7 – Power, love and a sound mind to Timothy

1:8-10 – Do not be ashamed of Jesus or Paul

1:11-15 – Paul was not ashamed of his chains

1:16-18 – Onesiphorus is not ashamed of Paul's chains

In this chapter Paul reminds Timothy of his faith, and urges Timothy to stir up the gift that has been given to him from the Lord. He goes on to command Timothy to not be ashamed of the gospel of Jesus or of the chains of Paul but to live according to the calling that God has given him in the work of the ministry, even if it means personal suffering and loss.

Verses 1-2 – Grace, mercy and peace to Timothy

(Have a student read verses 1 and 2) As he did in 1 Timothy and in so many of his other epistles, Paul opens his letter to Timothy by identifying himself as “an apostle of Jesus Christ”, again establishing his authority to speak with authority into the life of Timothy. As we have said before, the word “apostle” literally means one who is **sent**. In this case, Paul reminds Timothy (and perhaps himself) that he has been given his ministry as an apostle “by the will of **God**” (see also 2 Corinthians 1:1, Ephesians 1:1, and Colossians 1:1) and not by his own ambition or grasping after authority or prestige. And it is this same will of God that sees Paul in prison at the writing of this letter.

The tone of this letter is set from verse 2 when Paul refers to Timothy as his “beloved **son**” (literally “child”). Though he may or may not have been a convert of Paul, yet Paul still thinks of Timothy as his beloved child in the faith. (Recall that Paul referred to Timothy as his “true son in the faith” in 1 Timothy 1:2). Later in 2:1, Paul will again refer to Timothy as his son. Next comes Paul's salutation that is nearly identical to that of 1 Timothy: “Grace, mercy and peace, from God the Father and Christ Jesus our Lord”. As we said in 1 Timothy, peace with God and with our fellow man comes only by the grace of God manifested by His mercy on us in forgiving our sins in Jesus, and drawing us near to Himself as His beloved children.

Verses 3-5 – Genuine faith

In his first letter to Timothy, Paul went right from his salutation into giving commands and instructions to Timothy regarding the tasks he was to perform as overseer of the church at Ephesus. In 2 Timothy, however, Paul first takes time to thank the Lord for Timothy, to tell

Timothy that he is praying for him regularly (night and day), and to let him know that he greatly longed to see Timothy. All of this is in the context of Paul fondly remembering the faith of Timothy and of his mother and grandmother (Have a student read verses 3-5). In fact, when we arrange verses 3-5 in their literary order, we see that Paul's longing to see Timothy and his concern for his sadness is in the very center of this passage:

3 I thank God whom I serve with a pure conscience as my forefathers did,

as without ceasing I remember you

in my prayers night and day,

4 greatly desiring to see you,

being mindful of your tears

that I may be filled with joy,

5 when I call to remembrance the genuine faith that is in you,

which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

This concern that Paul has for Timothy is especially remarkable when we consider that Paul is writing from a lonely prison cell awaiting his own execution! Great leaders have great **love** for those in their charge and view them as members of their own family.

Paul says in verse 3 that he serves God "with a pure conscience". Though he is in prison, Paul is not suffering as one who has disobeyed the commands of God but rather as one who has kept them! Paul has been faithful to carry out the calling (ministry) that was given to him by the Lord and is suffering "as a Christian" as 1 Peter 3:14-16 speaks of. Paul places himself in a long line of faithful followers of God (Noah, Abraham, Moses, David, etc), many of whom suffered for their faith. Paul's thanksgiving to God happens in the course of his daily prayer for Timothy. Oh how much more thankful we would be to God if we were to give ourselves to daily prayer, remembering all of the people He has sent into our lives to love and to bless us!

What seems to cause this gratitude to well up in Paul is his remembrance of the faith of Timothy. Just as Paul follows the faith of his forefathers, so too Timothy is following in footsteps of the faith of his grandmother Lois, and of his mother, Eunice. This is the third of three remembrances in this section:

1) Paul remembers Timothy in **prayer**

2) Paul remembers Timothy's **tears** (perhaps at the time of their last parting)

3) Paul remembers Timothy's **faith** and that of his grandmother and mother

Those of us who have been raised in the Christian faith ought to appreciate the religious heritage passed on to us by our parents (and perhaps grandparents and before!). Their faithfulness in many ways was God's means of instilling faith and perseverance in our lives! Such remembrances makes Paul want to see Timothy again all the more!

Verses 6-7 – Power, love and a sound mind to Timothy

(Have a student read verses 6-7) Having remembering in a three-fold manner of the call of God on Timothy's life, Paul, in verses 6 and 7 exhorts Timothy to **remember** the faith he has been given and to "**stir up** the gift of God which is in you through the laying on of my hands". This is very similar to

1 Timothy 4:14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. As we said in 1 Timothy, it seems that Timothy, though a faithful follower of Jesus, was prone to doubt and fear particularly it seems, when it came to his own giftings for ministry and the exercise of them. In the Scripture, fear and sloth are sometimes linked to each other as in Proverbs 26:13 which says: The lazy *man* says, “*There is a lion in the road! A fierce lion is in the streets!*” Fearful people are tempted to use their fear as an excuse for inaction. The phrase “stir up” literally means to “keep the fire alive” or to “fan the flames” and this is what Paul is telling Timothy to do. He is to fan the flames of the gift of God (the desire and ability to perform his ministry) given to him at his ordination, which was recognized by Paul (verse 6 – “my hands”) and by the rest of the leadership of the church (1 Timothy 4:14 – “the hands of the eldership”).

Verse 7 says that the Spirit of the Lord who anointed Timothy for ministry is the same Spirit who will give him fearlessness, power, love, and a sound mind in carrying out the work of his ministry. The words used here are significant:

Power = “dynamis”, from which we get our English word “**dynamite**”

Love = “**agape**” = tender affections expressed in strong deeds of kindness

Sound mind = *sophronismos* = a saved mind = **self control**

Based on your God-given talents and gifts, have you ever sensed the call of God on your life to serve in a particular vocation? Have you prayerfully pursued this, seeking the counsel of the elders, of your parents, and of other godly men and women in the church? God has gifted each of His children in various ways and He calls them to use these gifts, by the power of the Holy Spirit which is in them, in the pursuit of their vocations (which, of course, literally means “calling”) whatever they may be.

Verses 8-18 form an interesting triplet about being ashamed:

8-10 – Timothy is not to be ashamed of the gospel message nor of Paul’s chains

11-15 – Paul is not ashamed of the gospel message nor of his own chains

15-18 – Onesiphorus is not ashamed of Paul’s chains

Verses 8-10 - Do not be ashamed of Jesus or Paul

In the days of the early church, the call of God on the life of the believer to serve Him in the work of preaching the gospel, evangelism, church planting, and in church leadership often meant great personal suffering, danger, and frequently death. Jesus Himself had promised that, after He ascended into heaven, His disciples would suffer greatly at the hands of His enemies (see Matthew 5:11-12, 10:16-26, and John 15:20 if there is time). Paul, later in this letter to Timothy will say, “Yes, and all who desire to live godly in Christ Jesus will suffer persecution.” 2 Timothy 3:12

In verse 8, after reminding Timothy of his genuine faith in Jesus and exhorting him to stir up the gift (of ministry) that was given to him at his ordination, Paul now commands Timothy not to be ashamed of the gospel message of Jesus nor of Paul himself, though he be in prison. The word “**ashamed**” in the Greek literally means “to have a feeling of fear or shame which prevents a person from doing a thing”. Apparently Timothy, through fear of what it might

cost him (perhaps in terms of physical or emotional suffering such as Paul was enduring, or loss of reputation), was tempted to shrink back from his calling as a minister of the gospel. Calvin said, “Whosoever shall revolt at and shrink from the cross will always be ashamed of the gospel.”

Notice however, that Paul does not consider himself as a prisoner of Nero, nor of the Roman empire. He says that he **God’s prisoner** (by His sovereign hand) and he calls Timothy to have a similar attitude towards any suffering that The Lord call him to walk through. Paul then exhorts Timothy to turn away from his own inability to discharge his duties as a minister of the gospel in the face of suffering and rely on the power of God that is in him.

In verse 9, Paul reminds Timothy that this power of God to carry out their ministry in the face of suffering is the same power which saved them and gave them this holy calling. Neither their eternal salvation, nor their callings to ministry are of their own works, but are according to the purpose and grace of God. Paul goes on to say that, like their salvation, their calling was given to them in Christ before time began. It a part of God’s eternal decree.

Verse 10 says that just as the full manifestation of the salvation in Christ of the elect of all ages was realized at the coming of Jesus to earth, so too the time for Paul and Timothy to proclaim this good news to the world and to walk in their own callings was **NOW!!** Remember the account of Esther who, when called upon to speak to King Ahasuerus on behalf of the Jews, was told by her uncle Mordecai in Esther 4:14 “For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father’s house will perish. Yet who knows whether you have come to the kingdom for *such* a time as this?” Verse 10 goes on to say that Jesus has abolished all fear (such as Timothy is languishing in) by abolishing death itself and has ushered in life and immortality through the gospel (the good news that the Savior King is on the throne and causing all things to work according to the purposes of His Kingdom). This reminds us of Hebrews 2:14-15 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,¹⁵ and release those who through fear of death were all their lifetime subject to bondage. Thus, as Paul told Timothy in verse 7, the Holy Spirit is fearless and so Timothy should be bold in fulfilling his calling as a minister of the gospel!

Verses 11-15 – Paul was not ashamed of his chains

Paul understands his own calling from the Lord. In verse 11 he reasserts that he was appointed by God to be:

- a **preacher** – literally a herald or messenger
- an **apostle** – one who is sent forth with authority to proclaim this message
- and a **teacher** – one who instructs in the Word of God
- of the **Gentiles** – It was Paul’s preaching the gospel of salvation to the Gentiles that originally got him in trouble with the Jewish leadership and first led to his imprisonment in Rome.

In verse 12, Paul says that he knows that it is for the very reason that he is fulfilling his God-given calling that he is suffering and in prison. Paul is **not ashamed** (afraid) of his calling

because he has put his life/ministry in trust (literally - a deposit on account for safekeeping) with **Jesus**, knowing that He is able to guard and keep this trust until his ministry is complete, and then to take him to glory. Notice that Paul's belief is ultimately not in a set of doctrines, but in a person...Jesus Himself. Paul knows that "the gates of hell shall not prevail" (Matthew 16:18) against the church as used by God to advance the Kingdom of Jesus.

Just as Paul put his life and ministry in trust with **Jesus** (verse 12), so here in verses 13-14, Paul commands Timothy to **guard** and keep the **truth** of the gospel itself that Paul had entrusted to him (Note - The Greek word for "committed" in verses 12 and 14 are very closely related - the placing of something into the hands of another for safekeeping). As you recall in 1 Timothy, Paul repeatedly charged Timothy to guard this truth against the heretical doctrine of the false teachers. He will elaborate on this theme again in chapter 2.

Here it seems as though Paul may also be passing the mantle of his ministry over to **Timothy** much as Elijah passed his mantle to Elisha (See 1 Kings 19:15-21). Timothy is to hold fast to this teaching "in faith and love" (verse 13) and by the power of the Holy Spirit (verse 14). He is not to be like Phygellus and Hermogenes who turned away from Paul (and the truths of the gospel) as did many others in Asia (modern day Turkey).

Verses 16-18 - Onesiphorus is not ashamed of Paul's chains

Paul then forth Onesiphorus as an example of a man who was not **ashamed** (afraid) of Paul's suffering on behalf of the gospel but zealously sought for Paul and often visited him in prison, risking his own safety, in order to refresh him. The word "refresh" literally means a fresh, cool **breeze!** Onesiphorus was a "breath of fresh air" to Paul by coming to him and encouraging him. Onesiphorus was a man who lived out the calling that the God gave to him. Paul having been blessed by him, prays that the Lord would grant **mercy** (protection, grace) to Onesiphorus and his family, both for his recent ministry to Paul as well as his ministry to Paul in numerous ways in Ephesus (some time in the past).

All of us, no matter how young or old we are, have work to do in the Kingdom of Jesus. (Ask the students to tell what they think their current calling from God is).

Children - Obeying parents, doing their schoolwork and chores, getting along with their siblings, and worshipping the God on the Lord's Day, and learning their Bibles (and catechism?).

Young adults - Schoolwork, outside work, worship of the Lord, Bible study, service in the church and in seeking out the vocation and life's partner that the Lord might have for them.

Adults - Pursue their vocations, care for their spouses, children and extended families, worship the Lord and study His Word, and find their place of service within the church.

May the Lord grant that we would all remember our faith in Jesus, fan the flames of the gifts that He has given us, and pursue with boldness the calling that He has on our lives.

- ❖ **Homework** – Read the entire book of 2 Timothy, and read chapter 2 twice; Work on memory work: outline of 2 Timothy, 2 Timothy 3:16-17 and the catechism questions
- ❖ **Prayer / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 10 – 2 Timothy 2
Be Strong in Enduring Hardship for Faith of Jesus

Objective – To help the students to be strong in their faith regardless of the opposition and to be able to bring godly correction to their brothers and sisters in Christ when they stray from the truth

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time
- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of 2 Timothy 3:16-17, the outline of 2 Timothy and the catechism questions? Did you read 2 Timothy and chapter 2 twice?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization – 2 Timothy 3:16-17** – All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

❖ **Outline of 2 Timothy**

2 Timothy – Live a Life of Faith in Jesus
Chapter 1 – Pursue Your Faith, Gifts and Calling in Jesus
Chapter 2 – Be Strong in Enduring Hardship for the Faith of Jesus
Chapter 3 – Faithless and Faithful Men
Chapter 4 – Persevere in the Faith of Jesus

❖ **Review** – In 2 Timothy 1, Paul exhorts Timothy to remember his genuine **faith** in Jesus and to **stir up** the gift and calling of God to the ministry of the gospel. Timothy is not to give into his **fears** but to trust in God who, by the Holy Spirit, will give him the power, love and soundness of mind to fulfill his calling. Timothy is to not be **ashamed** of the gospel nor of Paul’s chains and he is to guard and keep the true message and doctrine of the gospel, even if it means personal suffering. Now in chapter 2, Paul gives Timothy instructions to entrust this gospel to other faithful men, to endure hardship, and to deal with false teachers.

❖ **Lesson – 2 Timothy 2 – Be Strong in Enduring Hardship for the Faith of Jesus**
In chapter 2, Paul addresses Timothy in according to a sequence that is very similar to that of chapter 1 (see table below)

2 Timothy 1	2 Timothy 2
v. 1-2 – Timothy, a beloved son	v. 1a – (Timothy), my son
v. 3-5 – Faith of Lois and Eunice passed on to Timothy	v. 2 – Timothy is to pass the faith on to faithful men
v. 6-7 – Stir up the gift of God	v. 1b – Be strong in the grace that is in Christ Jesus
v. 8 – Share with me in the sufferings for the gospel	v. 3-7 – Endure hardship as a good soldier of Jesus Christ
v. 9-10 – Jesus has abolished death and brought life and immortality to light through the gospel	v. 8 – Jesus Christ, of the seed of David was raised from the dead
v. 11-12a – Paul uses himself as an example of one who suffers for the gospel	v. 9 – Paul uses himself as an example of one who suffers for the gospel
v. 12b – Jesus is able to keep Paul	v. 10-13 – Jesus is able to keep all believers
v. 13-14 – Hold fast	v. 14-15 – Remind them of these things
v. 15 – Those in Asia have turned away from Paul – Phygellus and Hermogenes	v. 16-22 – Turn away from profane and idle babblings – Hymenaeus and Philetus
v. 16-18 – Onesiphorus – A good example	v. 23-26 – Timothy is to be a good example

However, a simple outline of Chapter 2 could be as follows:

2:1-10 – Commit the faith to faithful men

2:11-13 – A faithful saying

2:14-26 – Lifestyles of faithful and unfaithful men

Verses 1-10 – Commit the faith to faithful men

Verses 1-2 - In verse 1, Paul again addresses Timothy as his son. How beneficial it is for leaders to think of those under their care as they would their children while at the same time calling them to think, speak, and act as mature adults in the faith. Whenever we the word “therefore” in Scripture, we ought to look back to what was said before to see what the “therefore” is there for! In verse 1, the “therefore” looks back to Paul’s exhortation of Timothy in chapter 1 as we have talked about in the “review” section above. On the basis of Timothy’s faith in Jesus, and his gifting and calling as a minister of the gospel, Paul commands Timothy to “be **strong** in the grace that is in Christ Jesus”. The Greek word for “strong” is from the same root word as the word for “power” (dynamite!) in 2 Timothy 1:7.

One philosophy of learning any new skill in life is to “watch one, do one, teach one”.

Timothy has heard the true gospel message from his mother and grandmother and from Paul. He has “watched” as this gospel has been lived out in Paul’s life. Timothy is also in the process of “doing”...living out the life of a man with genuine faith in Jesus and “doing” the work of the ministry as well. Paul is now commanding Timothy to “teach one”, that is to commit the sound teaching of the gospel to **faithful** men who will teach others also. Just as Timothy was ordained for his work of the ministry “among many witnesses” so now Timothy is to ordain others as ministers of the gospel in Ephesus. Part of Paul’s incentive in exhorting Timothy to ordain others might be found in 2 Timothy 4:9, where Paul urges Timothy to come to him (in Rome) quickly. One of the first duties of these newly ordained men will be

to deal with the false teachers that still seem to be plaguing the Ephesian church as we shall see later in this chapter.

Verses 3-7 – Part of Timothy’s being “strong in the grace that is in Christ Jesus” (v. 1) will be his willingness to endure **hardship** as a minister of the gospel. This is the second time that Paul has brought up this subject already. It seems as though Timothy, like most of us, was fearful or ashamed of the sacrifice and persecution that comes with following Jesus. Paul gives three metaphors (pictures) of how Timothy should think of himself:

1) A soldier – The Christian life is often compared to the tremendous struggle of warfare and Christians themselves to soldiers (Have the students read 1 Timothy 1:18, 6:12, 1 Corinthians 10:3-6). This is especially true of the Christian minister. Paul here uses this metaphor to bring out three points:

- a) Timothy is to endure hardship just as soldiers do
- b) Timothy is to be solely devoted to his “duties” as a “soldier” of Jesus and not entangle himself in other work
- c) Timothy is to do the work of the ministry in order to please Jesus

2) An athlete – The Greek word “athleo” from which we get our English word athlete, literally means “to strive” or “to wrestle”. In the days of ancient Greece, the athlete who competed in the Olympic games had to make a public proclamation before the statue of Zeus that he had trained (striven) at least ten months prior to the start of the games. He also had to compete in the games according to the rules of each event if he hoped to obtain the victor’s wreath. Both of these thoughts may have been in Paul’s mind when he used this metaphor in verse 5. The minister of the gospel (and all Christians) must live a disciplined life of “wrestling” in prayer and in the study of the Word in order to minister effectively. He also must live a holy life according to the “rules” as laid out in the law of God. These are all parts of the hardship that we are called to endure for the gospel.

3) A farmer – When Adam sinned, the very ground from which he came was cursed for his sake (Have a student read Genesis 3:17-19). From then on farming became very difficult work! The farmer must therefore be “hardworking” which literally means to toil to the point of exhaustion! This is the sort of mindset that Timothy is to have as he “toils” in ministry. However, the promise of God given through Paul is that when the “ground” of Timothy’s ministry yields “fruit” (saved/sanctified lives and the advancement of the Kingdom of Jesus Christ), Timothy should be the first to partake of its “crops” both in joy and in financial provision for himself and his family. In fact, in each of these three metaphors, there is reward for the “suffering”:

- The soldier experiences victory over the enemy
- The athlete wins the victors wreath
- The farmer reaps a good crop

In verse 7, Paul calls upon Timothy to meditate on these metaphors in confidence that the Lord will give him understanding as to their application to his life.

Verses 8-10 – **Jesus** is Paul’s first and best example of one who **waged war** against Satan and our sin, who **wrestled** against Satan and evil men, and who **toiled hard** to reap the harvest of victory over Satan and the reward of saved men and women from every nation. The gospel, as Paul states it in verse 8, is that Jesus was raised from the **dead**. He is the Christ, the anointed King of Israel, who came in the line of David to fulfill the promise that God made to David way back in 2 Samuel 7 (Have a student read 2 Samuel 7:12-16). Paul calls upon Timothy to remember this great truth that Jesus, the promised King, is not dead but is alive and is now reigning from heaven! This truth will stand in stark contrast to the teaching of the false teachers in Ephesus who say that the resurrection is not a bodily one but a spiritual one (see verse 18).

In verses 9 and 10, just as in verses 8 and 12 of chapter 1, Paul uses **himself** as an example of one who is suffering mightily for the gospel with strength and endurance. He is in chains in Nero’s prison for proclaiming the gospel message of the ascension of the Savior King, Jesus, to the throne of heaven as King of Kings and Lord of Lords. Even though Paul is in chains, the gospel, which he preaches, is not in chains (hindered in its spread or effect). As Luther said in his great hymn, *A Mighty Fortress*, “The body they may kill, God’s truth abideth still; His Kingdom is forever!”

As he says in verse 10, Paul is willing to endure this suffering for the sake of God’s elect, His chosen people who will “obtain salvation which is in Christ Jesus with eternal glory”!

Verses 11-13 – A faithful saying

In verses 11-13, Paul encourages Timothy of the great **blessings** that await him if he continues to “be strong in the grace that is in Christ Jesus” and endure hardship for the gospel. He also warns Timothy of the **price** he will pay if he does not so continue. These verses constitute another in the line of “faithful sayings” that Paul started in 1 Timothy. Many Bible scholars believe that these verses are part or all of an early Christian hymn. They are arranged in four sets of two statements with a concluding statement for the fourth set. Their flow seems one of time, from past to present to future and back to the present:

1) Past – If we **died** with Him,

We shall also **live** with Him

These statements speak of the believer’s previous death to sin, salvation in Jesus, and his new life of victory over sin and death. Romans 6:8-11 expands on this truth:

8 Now if we died with Christ, we believe that we shall also live with Him,⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.¹⁰ For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Romans 6:8-11

Colossians 3:3 says “For you died, and your life is hidden with Christ in God.⁴ When Christ *who is* our life appears, then you also will appear with Him in glory.”

2) Present – If we **endure**,

We shall also **reign** with Him

This is primarily what Paul is talking to Timothy about...present endurance in the face of suffering. The reward of such endurance is remarkable...reigning with the risen Christ! The Bible clearly says that Christians are a “royal priesthood” (1 Peter 2:9) and Revelation 5:9-10 shows our reigning with Christ is a present reality:

Revelation 5:9-10

9 And they sang a new song, saying:
1 “You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,
10 And have made us kings and priests to our God;
And we shall reign on the earth.”

3) Future – If we **deny** Him

He will also **deny** us.

The word “deny” literally means to “disown” (to refuse to have as one’s own) This is what both Judas, and Peter (and all of the disciples and the religious leaders of Israel for that matter) did to Jesus at the time of His trial, though Peter later repented. In Matthew 10:32-33 Jesus said “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.33 “But whoever denies Me before men, him I will also deny before My Father who is in heaven.

(Ask the students how in their daily lives they can deny Jesus – through their own sin; through refusing to give Him credit for blessings or accomplishments, through being unwilling to tell others about Jesus, etc.)

4) Present – If we are **faithless**,

He remains **faithful**;

He cannot deny **Himself**

Just as Paul said that the gospel is not chained just because he was, so too the advancement of the Kingdom of Jesus is not hindered by faithless men who claim to be Christians, but live in denial of Jesus. God will remain faithful to all of His promises and the gates of Hell will not prevail against the church even in the face of such false disciples. To allow this to happen, God would have to deny (literally, disown) Himself, which He cannot do!

Paul is giving Timothy a strong warning that, if he fails to be strong in the grace that is in Christ Jesus, he too would be denying Jesus. By doing so, Timothy would be one of the faithless who will be denied by Jesus before the Father at the last judgment. How about us?

Verses 14-26 – Lifestyles of faithful and unfaithful men

Paul has exhorted Timothy to “be strong in the grace that is in Christ Jesus” by

- 1) Entrusting the gospel to faithful men
- 2) Enduring hardship as a good soldier, athlete, and farmer

3) Looking to Paul as an example of this, and

4) Looking to Jesus as the ultimate victor and a rewarder of those who follow Him

It is now time for Timothy to roll up his sleeves and do the work of a true minister of the gospel. His first duty, as it was in 1 Timothy, will be to deal with false teachers.

Verse 14, 16-18 – Worthless Words – Timothy is to remind (literally “keep on reminding”) the Ephesians (and perhaps especially the “faithful men” who will do the work of the ministry once Timothy has gone to Paul) not to even listen to these **false teachers** and their striving over words. Paul has just spent half of this chapter telling Timothy what is worth striving over (the gospel of Jesus as the reigning King of heaven and earth!). The false teachers are not interested in this gospel message, but only in arguing fine points of disputable doctrine (and that for financial gain as 1 Timothy 6 told us). They are like the Athenians whom Paul interacted with in Acts 17:21 - “For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.” This striving is not only to no profit (it is worthless), but it results in “the ruin of the hearers”. The Greek word for ruin is “catastrophe”, a very complete ruin indeed!

Verses 16 and 17 say that Timothy and his “faithful men” are to shun these profane and idle babblings (see also 1 Timothy 6:20) because:

a) Those who speak them will increase in **ungodliness**

b) Their message will spread like cancer (the word is literally “**gangrene**”!) to those who give ear to them.

Two such false teachers were Hymenaeus (who apparently had not yet repented despite his excommunication – see 1 Timothy 1:20) and Philetus, of whom we know nothing more. They have strayed (“missed the mark”) concerning the truth.

Verse 18 says that one of their false teachings was that the **resurrection** was already past. What was meant by this? This view of the resurrection likely comes from the same Greek asceticism (a low view of the body and of the physical world in general) that Paul warned Timothy about in 1 Timothy 4. Apparently these men were equating the new birth in Christ with a “spiritual” resurrection, and denying a bodily resurrection. Paul has already refuted this idea in the case of Jesus in verse 8. Jesus Himself made a point of convincing His disciples that he had a real body after his resurrection (see Luke 24:36-43).

To be sure, our new birth in Jesus is spoken of as a “resurrection” in Scripture (e.g. Romans 6:1-14). However, the Scripture is also full of teaching regarding the bodily resurrection of all men at the end of time. 1 Thessalonians 4:16-18 is one such example: For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.¹⁸ Therefore comfort one another with these words. (see also Daniel 12:2, John 5:28-29, Acts 24:15, Revelation 20:13, etc.). The Apostles’ Creed also clearly states that we believe in “the resurrection of the body”.

Paul also dealt with a view related to this heresy (that there is no resurrection of the dead) in detail in 1 Corinthians 15:12-19 (Have a student read this passage). Our forgiveness from sins, our union with Christ, our new birth in Him and our eternity in heaven are entirely dependent upon us being raised up **bodily** just as Jesus was as 1 Peter 1:3 says: Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

Reformation Covenant Church Distinctive – Against the Hyperpreterists

The heresy that the resurrection spoken of in Scripture is merely a spiritual one is alive and well in our day in the form of a body of doctrine known as hyperpreterism. Preterism states that many of the Scripture dealing with the “last days” (e.g. Matthew 24) were speaking of events leading up to and including the destruction of Jerusalem in 70 A.D. The elders of RCC are in basic agreement with this view. However, the hyperpreterists take this view further and state that ALL prophecy, including the bodily resurrection (of the just and the unjust), the second coming of Jesus, and the final judgment had their fulfillment in the first century surrounding the destruction of Jerusalem in AD70. The elders of RCC strongly stand against this view.

In verse 19, Paul states that the “solid foundation of God stands...” What is this “solid foundation”? The **Word** of God, as given to us by Jesus, is compared to a foundation in Luke 6:46-49 and it is to be built on with our hearing and obedience. In 1 Corinthians 3:10-12, Paul says that Jesus himself is the foundation of the **church** of God. Ephesians 2:19-22 also states that the church is the house of God, with its foundation being made up of the apostles and the prophets and Jesus as the chief cornerstone.

Recall that, in Timothy 3:15, Paul, and the very center of his letter to Timothy, says but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, **the pillar and ground of the truth**. Many Bible commentators also take the position that Paul is talking about the church as the keeper of the truth of God’s Word concerning Jesus. And it is the church that has these seals (promises) given to it:

1) The Lord knows those who are His – God is sovereign in His election and preservation of His people, and of those called by Him into **leadership** in the church and he will weed out the self-promoters and the pretenders. This reminds us of Numbers 16 wherein Korah and others rebelled against the leadership of Moses and Aaron, which God had established. Moses responded to them in verse 5 by saying: “... ‘Tomorrow morning **the LORD will show who is His** and *who is* holy, and will cause *him* to come near to Him. That one whom He chooses He will cause to come near to Him.’”

2) Let everyone who names the name of Christ depart from iniquity – Those promoting heresy and leading others astray are responsible to turn away from their **sin** and the rest of God’s people are responsible to turn away from **them**.

Have a student read verses 20-21. In verses 20-21, Paul again compares the church to a great house. Just as a **house** needs **cleaning** and the discarding of useless items on occasion, so it is with the church. When heretics creep in teaching false, worthless doctrine, they are to be

called to repentance (made fit for noble use) or cast out. So too, those who would listen to them ought to cleanse themselves of this teaching so that they too are fit for “every good work” in the Kingdom of Jesus.

In Verses 22-26, Paul gives Timothy instruction in how to deal with these false teachers and those in the flock who may be under their influence:

1) Verse 22a - Flee youthful **lusts** – This doesn’t refer specifically to sexual temptation, but rather to passionate, headstrong faults of character that are so common to young men (of which Timothy is one): quickness of temper, intolerance, self-assertion, and the like. This is true of the false teachers, but ought not be true of Timothy and the “faithful men” who will have to deal with them.

2) Verse 22b - Pursue **righteousness, faith, love, peace** with those who call on the Lord out of a pure heart. This is similar to what Paul told Timothy in 1 Timothy 6:11 - But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. While Timothy is not to tolerate unrepentant false teachers or their instruction, he is to preserve and encourage the faith and godly walks of those sheep who have been led astray by them in their ignorance. Another way of saying this is that Timothy, and the “faithful men” are to minimize the “collateral damage” of the false teachers by continuing to pastor the rest of the flock. They will accomplish this by relating to these sheep on the basis of the truth of God’s Word (righteousness), their common faith in Jesus Christ (faith), and their great love for them as their pastors (love), with the goal of preserving the peace of the church (peace).

3) Verse 23 - Avoid foolish and ignorant **disputes, knowing that they generate strife.** – It will be tempting to debate doctrine with the false teachers and those who have been led astray by them. This is just what this sort wants! They are the committed fools talked about in Proverbs 26:4 - Do not answer a fool according to his folly, lest you also be like him. Paul’s instruction to Timothy and the “faithful men” is that they resist this temptation to enter into foolish (literally “moronic”) and ignorant (“uninstructed”) debates with these men because they generate strife (Greek = “mache” = armed combatants – where we get our word machete!). There are enough doctrinal issues and applications that are worth debating over in our struggle to understand the Word of the Lord and to preserve the truths of Scripture without wrangling over foolish matters!

4) Verses 24-26 – Character qualities of the godly pastor:

These qualities that Paul encourages Timothy and the “faithful men” to stir up are similar in many ways to the list of qualifications for the office of elder listed in 1 Timothy 3:1-7 (Have a student read these verses, then 2 Timothy 2:24-26).

a) not quarrelsome

b) gentle

c) able to teach

d) patient

e) humble when correcting – This last quality, not found in 1 Timothy 3 is particularly important when a pastor (or any of us) is called upon to correct a straying sheep of the flock.

The meaning of the word “humility” (“meekness” in the King James Version) means mildness of disposition, gentleness of spirit. The person giving the correction should have several things in mind:

1. He should have the good of the one being corrected in mind. Verses 25-26 says that the pastor ought pray and work on behalf of the straying sheep such that:

- a. God would grant him **repentance**
- b. They would know the **truth** of God’s Word
- c. They would come to their **senses**
- d. They would be delivered from the snare of the **devil**

2. He should always remember that he has sinned, or at least is tempted to sin, in ways similar to the one he is correcting. Though not addressed in these verses, this truth is found in other parts of the New Testament (see 1 Corinthians 10:13, 6:9-11 if there is time). Even Jesus was tempted to sin in these ways (Hebrews 2:18). This allows the pastor to sympathize with the straying sheep and it eliminates the possibility of pride and self-righteousness on his part as well.

Thus, on the one hand, Timothy is not to put up with the false teachers, nor their heretical teaching, but is to strongly rebuke and correct them and those who follow them. On the other hand, he is not to be harsh, but is to leave room for repentance, knowing that God, in His sovereignty will accomplish His purposes in these things.

May the Lord grant us wisdom in confronting others in their sin and the grace to seek His Kingdom and His righteousness above all else.

❖ **Homework** – Read the entire book of 2 Timothy and read chapter 3 twice; Work on memory materials

❖ **Pray / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus

Lesson 11 – 2 Timothy 3 - Faithless and Faithful Men

Objective – To help the students to recognize the characteristics of faithless men and to be on the alert for these same characteristics in themselves and so turn from them

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time
- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of 2 Timothy 3:16-17, the outline of 2 Timothy and the catechism questions? Did you read 2 Timothy and chapter 3 twice?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization – QUIZ NEXT WEEK! 2 Timothy 3:16-17** – All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.
- ❖ **Outline of 2 Timothy – QUIZ NEXT WEEK!**

2 Timothy – Live a Life of Faith in Jesus

Chapter 1 – Pursue Your Faith, Gifts and Calling in Jesus

Chapter 2 – Be Strong in Enduring Hardship for the Faith of Jesus

Chapter 3 – Faithless and Faithful Men

Chapter 4 – Persevere in the Faith of Jesus

- ❖ **Review** – In chapters 1 and 2, Paul has strongly encouraged Timothy to:
 - 1) Shore up his own **faith** and calling in Jesus, looking to Paul and Jesus as his examples.
 - 2) Entrust the faith to **faithful** men who will teach others
 - 3) Be strong and endure hardship for the **faith**, again looking to Jesus and Paul as his examples
 - 4) Deal with serious problems in the Ephesian church, namely the **false teachers** and their worthless argumentation. Timothy is to confront them unequivocally, yet with an eye to their restoration

❖ **Lesson – 2 Timothy 3 – Faithless and Faithful Men**

2 Timothy 3 can be outlined on the basis of the literary marker found throughout the chapter, namely, the word “but” (“de” in the Greek)

Verses 1-8 – But, there will be faithless men in the last days

Verse 9 – But, the faithless will not progress

Verses 10-12 – But, follow my faithful life

Verse 13 – But, the faithless will grow worse

Verses 14-17 – But, you continue to be faithful to the Word of God

Verses 1-8 – But, there will be faithless men in the last days

As we said, at the end of chapter 2, Paul instructs Timothy that the “servant of the Lord” (the pastor) must avoid entering into foolish arguments with the false teachers and their followers in the Ephesian church, yet he must rebuke them with an eye to their restoration. As we get to chapter 3 however, Paul tells Timothy, that some of these men will be beyond the reach of restoration. They are hardened and irrecoverable in their sin. These will be perilous times in the life of the church, and it will require much spiritual strength and wisdom on Timothy’s part to navigate the Ephesian church through them.

Have a student read verse 1. What are these perilous “**last** days” that Paul is talking about? Let us recall what we had to say about this idea when we came across a similar phrase (“latter times”) in 1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

Reformation Covenant Church Distinctive – Latter times/last days

In verse 1, Paul says that “the Spirit expressly says that in latter times” these false teachers will lead some of the Ephesian Christians to depart from the faith. What “latter times” is he talking about? Some Bible scholars say that “latter times” refers to the entire church age, from the ascension of Jesus to the end of the world. Some scholars, in more recent years, have interpreted this to refer specifically to the modern times we now live in. In one sense, both of these are true. In every generation there are men who profess to be Christians, yet are really enemies of Jesus and everything that Paul talks about in verses 1-5 is true of them as well. However, the context of verse 1 of chapter 4 is a discussion of the false teachers of Paul and Timothy’s time that Paul talked about in 1 Timothy 1. Peter also, in his speech in Acts 2, referred to the days of the early church as the “last days”, when the Holy Spirit would be poured out in full measure. And so, the simplest interpretation of the text would seem to be that Paul is referring to his own present time when he refers to the “latter times”. Along this same line, here at RCC, we believe that the “latter times” talked about in the New Testament often refers to the time between the birth (or at least the ascension) of Jesus and the destruction of Jerusalem by the Romans in A.D. 70. The birth, life, death, resurrection, and ascension of Jesus Christ was the fulfillment of the whole Old Testament Temple/Levitical/Sacrificial system and constituted a rolling back of the curse on the old creation brought about by Adam and Eve’s sin. Jesus ushered in a new creation and a final manifestation of the covenant that God made with his elect people. The putting to death of Jesus by the Jews also brought forth the judgment of God on the religious leaders and the corrupt worship of Israel, centered in Jerusalem. In Matthew 24, Jesus speaks of the days **within the lifetimes of his disciples** when deceivers will abound (v. 4-5, 24) and when many will fall away from the faith (v. 10-12) prior to the destruction of Jerusalem. He seems to be describing events similar to what Paul talks about in 1 Timothy 4.

What was said about 1 Timothy 4:1 could equally be said about 2 Timothy 3:1. Paul seems to be warning Timothy about men (or at least the sorts of men) whom he will encounter in his own life and ministry. It would seem, then, that Timothy was living in the “last days” at least by some definition of the term. (See also James 5:3, 2 Peter 3:3, and Jude 18 for other instances of the use of term “last days”).

Paul is warning Timothy that “perilous times will come”. These “last days” will be grievous seasons, painful to endure. And what will make them so? As John Calvin said, “It is proper to remark, first, in what he makes the hardship of those “dangerous” or “troublesome” times to consist; not in war, nor in famine, nor in diseases, nor in any calamities or inconveniences to which the body is incident, but in the wicked and depraved actions of **men.**” The source of our problems in life are not usually our environment, nor our circumstances, but they are centered in sinful man (including ourselves!)

Secondly, these men who are described in such horrible terms are not raw pagans who would never darken the door of a church. Rather, they are men who claim to be **Christians** and who would even seek to lead in the church. In Romans 1, Paul gives a fairly similar list of evil characteristics and applies it to all men, including Jewish converts to faith in Christ: Romans 1:28-32 And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful;³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Other lists of the characteristics of evil men in Paul’s epistles include 1 Timothy 1:9-10, 1 Corinthians 6:9-11, and Galatians 5:19-21

Paul includes the false teachers in the Ephesian church in this 2 Timothy 3 list (see v. 6-7,13), though its description is not limited to these men. They are characterized in 19 (or 18) negative ways, their characteristics often being grouped according to similar Greek prefixes or similar themes. Though not easily organized into a literary pattern, for the purposes of this study we could arrange the list as follows:

- A. Lovers of themselves / lovers of money
 - B. Boasters / proud
 - C. Blasphemers / disobedient to parents
 - D. Unthankful / unholy / unloving / unforgiving
 - D’ Slanderers / without self-control / brutal / despisers of good
 - C’ Traitors / headstrong
 - B’ Haughty
- A’ Lovers of pleasure / (not) lovers of God

A and A’ - Lovers of themselves / lovers of money – Lovers of pleasure / (not) lovers of God The common Greek prefix in all four of these negative traits is “**phil**” meaning “love”. Self-love (“philautos”) seems to be the well from which springs all of these other evil vices. The person who loves himself above all else will be and do whatever it takes to please himself. He will sacrifice nothing and use others for the sole purpose of attaining his own satisfaction. This self-love is contrasted at the end of the list with a lack of a love for **God**.

Along with this self-love comes a love of money and the earthly pleasures it can buy. This love of money is what characterized the false teachers in 1 Timothy 6

B and B' - Boasters / proud – Haughty

The two moral failings of boasting and pride are also linked together in Romans 1:30
Romans 1:30 backbiters, haters of God, violent, **proud, boasters**, inventors of evil things, disobedient to parents. The word “boasters” literally means “a wanderer about the country (from αλη - wandering), a vagabond; hence, an impostor” (someone who is **pretending** to be something he is not). “Proud” comes from two Greek words that mean “excessively **shining**” or having to be noticed more than anyone else, whereas “haughty” means “wrapped in **smoke**” or “puffed-up”. All three of these negative characteristics refer to people who have an insatiable need to be the center of attention, the VIP of any gathering. Jesus described these sorts of men (Jewish religious leaders in this case) in Matthew 23:5-7 - “But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.⁶ “They love the best places at feasts, the best seats in the synagogues,⁷ “greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’”

C and C' - Blasphemers / disobedient to parents - Traitors / headstrong – Men who are lovers of themselves want nothing to do with living under anyone else’s **authority. They rail against both God and parents. Traitors are those who are not loyal to God, family, or church. “Headstrong” are those who lead with their heads (literally “fall with their heads forward”), that is they have to have their own **way**. They will not yield to anyone, nor to God. (Note - Traitors” and “Headstrong” both share the same Greek prefix “pro” meaning “before” and so are linked together in this list).**

D and D' - Unthankful / unholy / unloving / unforgiving - Slanderers / without self-control / brutal / despisers of good. Notice all of the “un’s” (“a-” in the Greek) in the first group of four characteristics. These evil men have no natural human affections towards **others**. Though they claim to be Christians, they can find no place in their hearts for gratefulness, holiness, love, or forgiveness. They are uncontrolled and cruel in their **words** and **deeds** and they mock those who seek to hold to God’s standard of behavior as laid out in His word. Like Nebuchadnezzar in the book of Daniel, they have become brute **beasts** (even Satanic!), seeking only their own comfort and sensual pleasure. This is what sin does to anyone who yields to its power!

Yet, verse 5 seems to indicate that these men are able to conceal much of who they really are and that they are able put forth an appearance of godliness to the casual observer! The false teachers in Ephesus enjoyed the visible expression, the ascetic practices, and the endless discussion of religion, and thought themselves to be godly as a result. Paul says that this is just a form (“morphosis”), or false front of **godliness** without any real **power** to live truly godly lives. Though Paul has commanded Timothy to exhort and rebuke the false teachers in Ephesus, he is to **turn away** from them (excommunicate them) if he finds them unrepentant. This verse supports the idea that the “last days” that Paul is referring to in verse 1 are indeed the days of Timothy and himself for, as Calvin says, “This exhortation sufficiently shows that Paul does not speak of a distant posterity, nor foretell what would happen many ages

afterwards; but that, by pointing out present evils, he applies to his own age what he had said about “the last times;” for how could Timothy “turn away” from those who were not to arise till many centuries afterwards?”

In 1 Timothy, we learned that there were a group of ungodly women in the church at Ephesus who allowed themselves to be deceived by the false teachers. Paul used the analogy of Eve in the garden of Eden to address them: 1 Timothy 2:14 And Adam was not deceived, but the woman being deceived, fell into transgression. In 2 Timothy 3:6-7, Paul seems to return to this analogy (Have a student read these verses). Women, by their very intuitive and receptive nature, seem more prone to being influenced by men, both for good and for evil. These men “creep into households” just as Satan slithered into the Garden of Eden. And, just like in the Garden, there are no “Adams” (fathers/husbands) guarding the house! Satan deceived and tempted **Eve** and (by her sin) took her captive. So too these ungodly men are able to “make captives of gullible women”. “Gullible women” is one word in the Greek literally meaning “little (or childish) **women**”. It seems as though these women are already loaded down with sins and are controlled by various desires as described before in 1 Timothy 5:6,13 (Have a student read these if there is time), making them more susceptible to the influences of the false teachers. It is possible that these women even paid the false teachers for their teaching, thus creating a cycle of desire (for teaching and money) and fulfillment on both parts.

We see in verse 7 that just as these ungodly men have a (false) form of godliness, so too these women have received a (false) form of learning; the worthless doctrines of the false teachers. And, just as the wicked men deny the true power of God to make them holy, so too these ungodly women never come to a true knowledge of the Word of God, despite their constant learning.

In verse 8, Paul shifts his analogy regarding these wicked men from Adam and Eve to that of the days of Moses and Israel in Egypt. Though their names are never given in the book of Exodus, tradition grew up that two of Pharaoh’s magicians who imitated the miracles of Aaron and Moses were named Jannes (“he vexed”) and Jambres (“foamy healer”). They were men of corrupt, pagan minds who tried to resist the truth that Israel was God’s chosen people who were called by God to leave Egypt and take possession of the Promised Land. While God allowed Pharaoh’s magicians to give the appearance of having some power, yet, in the end, they could only occasionally imitate and could never withstand the onslaught of God’s awesome power in the form the multitude of plagues upon the Egyptians. So too, these evil men are men of corrupt minds who resist the **truth** of God’s Word and the true leaders of God’s people in the early church such as Paul and Timothy. Just as Jannes and Jambres used sorcery to withstand Moses, so too these wicked men are using deception to oppose the truth of God’s Word. God has given them (as He did Jannes and Jambres and the whole nation of Egypt) His stamp of disapproval!

Verse 9 – But, the faithless will not progress

(Have a student read verse 9). Though perilous times in the form of wicked men are to be the lot of Timothy and the church of Ephesus, yet Paul assures them that, just as Jannes and Jambres failed in their attempts to oppose Moses, so too the **deception** of these evil men will not succeed. Their true, foolish (literally “mindless”) nature will eventually be clear to everyone who has eyes to see. This is to encourage Timothy to continue to oppose these false teachers despite apparent setbacks and discouragements with the damage they do.

Verses 10-12 – But, follow my faithful life

In these verses, Paul again takes time to build Timothy up and encourage him in the faith, in spite of perilous times and evil men. Timothy and Paul have had a very close relationship and so Paul again uses **himself** as an example for Timothy to follow, since Timothy has observed Paul’s godly life in detail. It is not wrong for any of us to say as Paul did 1 Corinthians 11:1 Imitate me, just as I also *imitate* Christ. And indeed, Timothy has a wonderful example to follow in Paul in regards to his:

Doctrine

Manner of life

Purpose

Faith

Longsuffering

Love

Perseverance

Persecutions

Afflictions

Paul gives a similar list in

2 Corinthians 6:4-6: But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,⁵ in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;⁶ by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,

Note how different this list is from the one in verses 2-4! Paul truly was a man who had both the form and the power of godliness in his life, unlike the wicked false teachers of his day!

In verse 11 Paul brings specific examples of the persecutions and afflictions which he suffered back to Timothy’s mind, since he would have been quite familiar with them. IN each city, the persecutions grew worse :

1) Antioch – In Acts 13:50 we read about Paul’s troubles here: But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and **expelled** them from their region.

2) Iconium – Acts 14:2-6 records this incident: But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren.³ Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.⁴ But the multitude of the city was divided: part sided with the Jews, and part with the apostles.⁵ And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and **stone** them,⁶ they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region.

3) Lystra – This was Timothy’s home town and the place of one of Paul’s greatest trials: Acts 14:19-20 Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they **stoned** Paul *and* dragged *him* out of the city, supposing him to be dead.²⁰ However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

Paul's point in bringing up these memories is actually to bring Timothy hope since he is able to say, "out of them all the Lord **delivered** me!" Here Paul may very well be quoting from Psalm 34:19: Many *are* the afflictions of the righteous, but the LORD delivers him out of them all.

Paul assures Timothy that all who want to live godly lives in Christ Jesus (not just the form of godliness that the wicked false brethren lead) will suffer persecution. Again, the implication is that God will also deliver Timothy, his faithful men, and the true saints in Ephesus from their trials as well!

Verse 13 – But, the faithless will grow worse

These evil men are imposters. Vines Expository Dictionary of New Testament Words says that the word "imposters" "primarily denotes a wailer (*gōaou*, to wail); hence, from the howl in which spells were chanted, a wizard, sorcerer, enchanter, and hence, a juggler, cheat, impostor...". This again connects the evil men in Ephesus with Jannes and Jambres, the sorcerers of Egypt. Everyone's life is going a direction, either towards God, His Word and godliness, or towards Satan, greater deception and sin. In 1 Timothy 4:15, we saw Timothy's direction: Meditate on these things; give yourself entirely to them, that your progress may be evident to all. The direction of the evil deceivers is downward and the judgment of God is upon them. As their teaching and lives grow **worse**, so too God will bring an end to their influence (remember verse 9) and bring greater and greater judgments upon them. Unlike Paul, Timothy and all Christians however, God will not deliver them out of these troubles. This is a true irony:

Christians are persecuted, yet they will be **delivered** and will go from glory to glory
The wicked men are praised (for now), yet they will be **judged** and go to destruction

Verses 14-17 – But, you continue to be faithful to the Word of God

Timothy, on the other hand, has the true Word of God, and not the deceptions of deceitful men, as his foundation. In these last verses of 2 Timothy 3, Paul exhorts Timothy to **continue** in what he has learned. Timothy has been blessed by God to have learned the Holy Scriptures (the whole Old Testament) from his mother, grandmother and from Paul and that he has known them from childhood (literally "from **infancy**"!). Psalm 19:7 says, "The law of the LORD *is* perfect, converting the soul; The testimony of the LORD *is* sure, making wise the simple...". So too Paul, in verse 15, reminds Timothy that it is the Scriptures that "are able to make you wise for salvation through faith which is in Christ Jesus". He goes on to encourage Timothy to rely even more fully on the true Word of God which is "given by inspiration" (literally "God-breathed") and is profitable:

- 1) For **doctrine** – To teach us how to obtain salvation in Jesus and how to live godly lives of obedience afterward
 - 2) For **reproof** – To stop us in our tracks when we stray into sin
 - 3) For **correction** – To show us the way back to the Lord in repentance and renewed faith
 - 4) For **training in righteousness** – To teach us how to stay on the path of godliness
- Jesus, as revealed in the true, "God-breathed" Word of God is the only reliable resource that the "man of God" (the pastor or other religious leader) has to be equipped for the difficult work of the ministry, which is a good work indeed.

- ❖ **Homework** – Read all of 2 Timothy and read chapter 4 twice! Quiz next week on the outline of 2 Timothy and the memory verses of 2 Timothy 3:16-17.
- ❖ **Pray / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus

Lesson 12 – 2 Timothy 4 – Persevere in the Faith of Jesus

Objective – To help the students to see their faith in Jesus as a lifelong pursuit which will require perseverance until the end.

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time
- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization the outline of 2 Timothy and the catechism questions? Did you read 2 Timothy and chapter 3 twice?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization – QUIZ - 2 Timothy 3:16-17** – All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. **Have each student write these verses out on a piece of paper and hand it in.**
- ❖ **Outline of 2 Timothy – QUIZ** – **Have each student write the outline for 2 Timothy out and hand it in.**

2 Timothy – Live a Life of Faith in Jesus

Chapter 1 – Pursue Your Faith, Gifts and Calling in Jesus

Chapter 2 – Be Strong in Enduring Hardship for the Faith of Jesus

Chapter 3 – Faithless and Faithful Men

Chapter 4 – Persevere in the Faith of Jesus

- ❖ **Review** – In 2 Timothy 3, Paul warns Timothy of the perilous times that lay ahead for him and the church of Ephesus. Remember the outline for this chapter:
 - Verses 1-8 – But, there will be **faithless** men in the last days
 - Verse 9 – But, the **faithless** will not progress
 - Verses 10-12 – But, follow my **faithful** life
 - Verse 13 – But, the **faithless** will grow worse
 - Verses 14-17 – But, you continue to be **faithful** to the Word of God
- In Chapter 4 we learn that Paul is convinced that he will soon be executed by the Romans. His reason for warning Timothy of the difficulties that lay ahead seem to be that Paul is preparing Timothy leave Ephesus to take over his ministry.

- ❖ **Lesson – 2 Timothy 4 – Persevere in the Faith of Jesus**

Chapter 4 could be outlined as follows:

Verses 1-5 – Final Charge → Preach the Word!

Verses 6-8 – Paul has been Faithful to the Lord

Verses 9-16 – Timothy Come Quickly!

Verses 17-18 – The Lord has been Faithful to Paul

Verses 19-22 – Final Greetings → Benediction

Verses 1-5 – Final Charge → Preach the Word!

Paul has been giving Timothy a series of charges throughout this letter:

1:6 - Stir up the **gift**

1:8 – Do not be **ashamed** of the testimony of our Lord, nor of (Paul)

1:13 - **Hold fast** the pattern of sound words

2:1 – Be **strong** in the grace that is in Christ Jesus

2:2 – Commit these things to **faithful** men

2:3 – Endure **hardship**

2:14 – **Remind** them of these things

2:15 - Be **diligent**

2:16 – Shun profane and idle **babblings**

2:22a – Flee youthful **lusts**

2:22b – **Pursue** righteousness, faith, ...

2:23 – Avoid foolish and ignorant **disputes**

3:14 – **Continue** in the things you have learned...

Now in chapter 4, Paul gives Timothy a final and most solemn charge (Have a student read verses 1-2). Paul's charge to Timothy, in verse 3, is to "**Preach the word!**" In the face of the heresy of the false teachers and of the increasing corruption of men in these "last days", Timothy is to proclaim the pure, true message of the gospel as contained in the Word of God. The Greek word for "preach" is "kerusso" which means to be a herald, proclaiming openly, with seriousness and authority, a message which ought to be listened to and obeyed! The gospel message, that all men ought to bow the knee to Jesus Christ who is sitting on the throne of heaven with all power and authority, is not optional for the one who hears it! It is a gracious command! Four other charges from Paul flow from the primary charge to preach the word:

1) **Be ready** ("instant" – KJV) in season and out of season – This is a military term which means to "**stay at your post**"! In this case Paul is telling Timothy to preach regardless of whether or not it is convenient for him to do so, and whether or not the hearers want to listen to it!

2) **Convince** ("reprove" – KJV) – Timothy is to bring to light and correct the errors of those who oppose the true gospel message in hopes of their repentance

3) **Rebuke** – Timothy is also to bring stinging charges and warnings to those who will not be corrected by the preaching of the plain truth of the Scriptures. This same word is used frequently of Jesus as He rebuked the evil spirits which He confronted in people (see Matthew 17:18 for instance)

4) **Exhort** – Finally, Timothy is to continue to encourage, instruct, and lead those who are responsive to the preaching of the gospel and he is to do so with much patience (“longsuffering”) and with further teaching.

In verse 1, Paul brings a double witness to his charge to Timothy (Ask a student to name them – **God the Father** and **Jesus**). We have seen Paul bring witnesses to his charges of Timothy before (Have a student read 1 Timothy 5:21, and 6:13) The life of every person on earth is witnessed by God the Father, Jesus, and the Holy Spirit. God is always watching and evaluating our every thought, word and deed. This fact ought to make us rightfully fearful and encouraged at the same time! In this case, Jesus is referred to as the one who will “judge the living and the dead”. Jesus came the first time to earth to save His elect people. The second time He will come as King of kings and Lord of lords to judge all men, and His Kingdom will be advancing from this day until that day! The first taste of this judgment will come in 70 A.D. with the destruction of Jerusalem in the “last days”.

The reason that Paul gives for making this charge to Timothy is found in verses 3 and 4:

- A. For the time will come when they will not endure sound doctrine, but according to their own desires
- B. because they have itching ears
- C. they will heap up for themselves teachers
- B’ and they will turn their ears away from the truth
- A’ and be turned aside to fables

This is a rebuke by Paul, not primarily directed to the false teachers, but to those who will **listen** to them! Paul tells Timothy that in these “last days” the Ephesian Christians will have an increasing “deafness” to the Word of God. In fact, they will not even endure a pastor who teaches them the truth of the Word. In place of being willing to hear sound teaching, they will give way to their own desires and seek instead to hear fanciful myths and religious fables that are exciting, (that will “scratch their itching ears”) even if they are false! The Ephesian Christians will become like the Greeks whom Paul encountered in Athens who “spent their time in nothing else but either to tell or to hear some new thing” (Acts 17:21).

These religious fables and speculations can become a bit like **wine** or **drugs** which excite the senses, but never result in changed lives, nor in good deeds done for the advancement of the Kingdom of God. The Ephesian Christians will fulfill their curiosity by seeking more and more teachers who will tell them these religious fables. Paul has warned Timothy about these teachers before (see 1 Timothy 1:4, and 4:7) and this is his final warning to him concerning them..

In verse 5 Paul closes his charge to Timothy with a four-fold command:

1. “be **watchful** in all things” - This means to “be sober”, to “keep your head” and to steer clear of the “wine” of heretical teaching. As Calvin has said, “...the more grievous the diseases are, the more earnestly Timothy may labor to cure them; and that the nearer dangers are at hand, the more diligently he may keep watch.”

2. “endure **affliction**” – The Ephesian Christians will not soon endure sound doctrine which means that Timothy and all who teach the truth will soon have to endure hardship. As we learned earlier, Timothy, like most of us, struggled with the prospect of suffering for the sake of the gospel of Jesus. Paul has exhorted Timothy several times already in this epistle to see persecution as an expected part of the Christian life (Have students read 2 Timothy 1:8, 2:3, and 3:12), and he does so a final time here in this verse.

3. “do the work of an evangelist” – An evangelist is literally a messenger (an **angel**) of good news! Some consider this to be a separate office in the church and use Ephesians 4:11 as a proof text. Certainly Timothy wasn’t strictly an apostle, nor a pastor of a local church, and so the title “evangelist” may have best suited him.

4. “fulfill your **ministry**” - Paul is here commanding Timothy to discharge his duty as a minister of the gospel to the fullest, without distraction, without fear and without growing weary.

Verses 6-8 will inform us that Paul has his own death in view in the giving of this charge as he gives his final testimony.

Much of 2 Timothy 4:6-18 has parallels in Psalm 22 and Paul may have had this Psalm in mind when he wrote it

Verses 6-8 – Paul has been Faithful to the Lord

(Have a student read verse 6) The word “For” links verse 6 with verses 1-5. Paul’s motivation behind the final charges he is giving to Timothy is that he knows that he will soon be **executed** by the Romans. He refers to himself as a **drink offering**, calling to mind the drink offerings of the Old Testament (Exodus 29:40 and Numbers 28:7 etc.) in which wine was poured out on the altar, a picture of the spilling out of the blood (the life) of the sacrificial animal and, ultimately, of Christ (see Isaiah 53:12). These are the words of a dying man to the one who will take his place when he is gone. It is the passing of the baton from Paul to Timothy. Paul says the time of his departure (death) is at hand. The word “departure” literally refers to a ship weighing anchor or a soldier striking the camp to return home. In a very real sense, Paul, who is on his way to heaven, is about to do just that!

This reminds us of Psalm 22:1-11 (Have a student read) in which David (and Jesus, the greater David) are lamenting their peril

In verses 7 and 8, Paul returns to the athletic metaphor, stating that he has:

- “fought the good **fight**” – He has run a race worthy of running: the preaching of the gospel for the advancement of the kingdom of Jesus. Recall that in 1 Timothy 6:12 Paul had exhorted Timothy to do this same thing!

- “finished the **race**” – Paul’s ministry as well as his life are nearing an end and he is still looking for ways to be useful in God’s Kingdom. Finishing strong in the Christian life ought to be the goal of every follower of Jesus

- “kept the **faith**” – An athlete must compete according to the rules (the faith) of the game.

Unlike the false teachers and those who will listen to them, Paul has maintained the true, pure doctrine (faith) of the Word of God throughout the “race” of his ministry.

An athlete who runs his race, does so in order to get the victor’s crown. So too, Paul can look forward to the “crown (literally “garland”) of righteousness” that awaits him in heaven. Paul

is about to be executed by an unrighteous judge in the wicked courts of Nero Caesar. His trust is not in these earthly **judges**, but in “the Lord, the righteous **Judge**” who will render to Paul according to the righteousness which he has, not in himself, but in Christ. Everyone who longs for the second coming of Jesus will receive this crown, including Timothy.

Verses 9-16 – Timothy, Come Quickly

(Have a student read verses 9 and 21) It is apparent that Paul intends for Timothy to interrupt his ministry in Ephesus and to come to him in Rome before his execution. Paul has experienced the departure of many of his companions for various reasons:

Demas – Demas was a fellow worker of Paul’s during his first Roman imprisonment (see Philemon 24 and Colossians 4:14). Instead of loving the appearing of Jesus as in verse 8, Paul says that Demas has “loved this present **world**”. However, Calvin and others say that it is not likely that Demas departed from the faith, but rather gave in to a desire for the relative ease and comfort of ministry in Thessalonica as opposed to the more difficult ministry with Paul in Rome.

Crescens – He has departed for Galatia for unstated reasons

Titus – He has departed for Dalmatia for unstated reasons

Tychicus –Tychicus was an Asian by birth and had accompanied Paul on his final visit to Jerusalem (see Acts 20:4). He was called a “beloved brother and faithful minister in the Lord” by Paul in Ephesians 6:21 (see also Colossians 4:7). Paul sent him to Ephesus (verse 12), perhaps to carry this letter to Timothy. Some commentators speculate that perhaps Tychicus was to take **Timothy’s** place of ministry at Ephesus.

In verse 11 Paul states that “Only **Luke** is with me”. Luke was a physician by profession and perhaps this is one reason he chose to remain with Paul. Paul also asks Timothy to get **Mark** and bring him with him. Earlier in his ministry, Paul had refused to take Mark on his second missionary journey (Acts 15:38) because of Mark’s reluctance to share in the difficulties of the work. Now both Mark and Timothy (who also struggled with dealing with afflictions) are useful to Paul in his final days of ministry.

In verse 13 Paul gives Timothy the task of bringing his cloak and some books with him when he comes to Rome. The inclusion of these mundane details adds weight to the argument that **Paul** is indeed the author of this book. (“Books” likely refers to papyrus scrolls and “parchments” probably refers to higher quality loose leaf notebooks made of parchment (skin)).

In verses 14-16 Paul warns Timothy of “**Alexander** the coppersmith who did (Paul) much harm.”. We do not know who this Alexander is and, because it was such a common name in those days, it would be speculation to say that this Alexander was the same one excommunicated by Paul in 1 Timothy 1:20. Verse 15 says that the specific harm that Alexander did was that he “greatly resisted (Paul’s) words”. This may mean that Alexander became an enemy of the faith after he heard Paul preach. Some commentators speculate that Alexander may have been the one who had Paul **arrested** or perhaps was a witness for the prosecution in Paul’s preliminary hearing before the courts of Rome. This theory has some

support in that the discussion of Alexander is followed immediately in verse 17 by a mention of this preliminary hearing. The second half of verse 14 literally reads, “The Lord will repay him according to his works”. This is more of a declaration (statement of future fact) than an imprecation (prayer for God to punish an enemy); Paul is certain that the Lord will bring justice to bear on Alexander. Nevertheless, in verse 15, Paul commands Timothy to beware of him as well.

At this point, Paul gives some insight into his own trial at the hands of the Romans (Have a student read verse 16). This “first defense” is probably what was called in those days the “prima acto” or preliminary investigation by the Romans which would determine if the charges against the accused had any merit. **This reminds us of Psalm 22:12-18 in which David laments the strength of his enemies’ accusations against him.** (Have a student read Psalm 22:12-18) The parallels between Paul and Jesus are obvious. When Jesus was arrested in the garden of Gethsemane, Mark records that, “...they all (his disciples) forsook Him and fled”. At Jesus’ trial, not one disciple came forward to testify in His defense and Peter denied three times that he even knew Jesus. Only John remained with Him until the end. Just as **Jesus** was abandoned by nearly all of his disciples after his arrest, so too, **Paul** has been abandoned by most of his friends as well.

At his “prima acto” in Rome, no one stood with (testified for) Paul but every one forsook him. And so now, at this time, as verse 11 told us, only Luke remained with Paul. Yet, just as Jesus forgave Peter and His other disciples for their unfaithfulness to Him, so too Paul says, “May it not be charged against them”.

Paul now stands between his “primo acto” and his final trial, where he is certain to be convicted and condemned to die. Though the wicked judges of the Rome would have him executed, and though most of his fellow believers would abandon him, yet Paul does not lose hope.

Verses 17-18 – The Lord has Been Faithful to Paul

Paul’s faith and trust is not ultimately in men, but in the **Lord** who stood with Paul through all of his afflictions. (Have a student read verses 17-18). Though weak in body and spirit, Paul says that the Lord strengthened him, not just for his own sake but “so that the message might be preached fully through me and that the Gentiles might hear”. Paul goes on to say that he was “delivered out of the mouth of the lion (perhaps a reference to his not being immediately executed as a result of his preliminary investigation. **Again the parallels with Psalm 22 are evident here (Have a student read Psalm 22:19-28)**

In verse 18, Paul is not saying that he expects to escape death at the hands of the Romans. He is confident that even **death** cannot sever him from the love of God which is in Christ Jesus. His execution will only serve to deliver Paul into the arms of the Lord and place him into His heavenly kingdom. This is the goal of every godly Christian and the fulfillment of the promise that Jesus gave in Luke 9:24: “For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.” **(Read also Psalm 22:29-31)**

With these truths in mind, Paul launches into another wonderful doxology similar to the ones we saw in 1 Timothy 1:17 and 6:16: “To Him be glory forever and ever. Amen!”

Verses 19-22 – Final Greetings → Benediction

These verses are Paul's final greetings to various faithful friends. He begins with Prisca (or Priscilla) and Aquila. They were husband and wife, Jewish converts from Pontus (see Acts 18:1-3) who aided Paul in his ministry (see Acts 26:24-26 if there is time) and who, according to Romans 16:3-4 had "risked their own necks for (Paul's) life". Apparently they are now in Ephesus, or at least close by.

Next, Paul greets the household of Onesiphorus whom we heard about in 2 Timothy 1:16. It may be that Onesiphorus himself is deceased, which would explain Paul's use of the phrase "household of Onesiphorus". Paul is indebted to Onesiphorus for having often refreshed him and for his not being ashamed of his chains and perhaps he wants to continue to encourage his family through Timothy's cordial greetings in his name.

Paul then sees fit to mention Erastus (a city treasurer in Corinth according to Romans 16:23) to Timothy, informing him that he remained in Corinth (and so was not with Paul). Trophimus, an Ephesian who was with Paul in Miletus on his third missionary journey (see Acts 20:4 and 21:29) and is now there again, left by Paul due to his sickness. The mention of these two serves to emphasize the fact that Paul is nearly alone in Rome during this difficult time.

In verse 21, Paul then pleads with Timothy to try and come to him before **winter** (presumably since the Adriatic Sea became closed to shipping from November through March. This would indicate that this letter was likely written from Rome in late summer or autumn. Paul then extends greetings from Eubulus, Pudens, Linus, Claudia, and all the brethren, indicating that Paul does still have some support in Rome.

Paul ends this wonderful, personal letter to Timothy in a way that is similar to how he began it, with a **benediction** of **blessings** for Timothy and the saints in Ephesus. (Have a student read verse 22).

- "The Lord Jesus Christ be with your spirit" – The "your" in this half of the verse is singular, indicating that this part of benediction was for Timothy

- "Grace be with you" – The "you" of this half of the verse is plural, indication that this part of the benediction was for the whole Ephesian church.

Even in his last days, Paul is a willing servant of Jesus and is being used of God to bless those he has been called to minister to.

May the Lord grant us strength to persevere throughout our Christian lives and to finish our lives in the strength of the Lord who will stand by us in every circumstance

❖ **Homework** – Read the book of Titus

❖ **Prayer / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 13 – Introduction to Titus and Titus 1

Church Leaders – Qualified for Every Good Work

Objective –

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of the catechism questions, the outline of 1 Timothy, and 1 Timothy 5:8? Did you read the book of Titus?”

- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

- ❖ **Scripture Memorization** – Titus 3:8 – This is a faithful saying and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

- ❖ **Review** – In our study of 1 Timothy, we learned about “how to behave in God’s house”. Throughout its chapters, Paul instructed Timothy on:
 - Dealing with false teachers in the church who love to debate obscure doctrine
 - The place of prayer in the church
 - The role of women in the church
 - Qualifications for the offices of elder and deacon (and deaconess?)
 - Holiness in church leadership
 - Honoring all those in authority
 - Dealing with temptations of greed, materialism, and prideThese exhortations of Paul were directed primarily at Timothy and the leadership of the church of Ephesus, but its truths are applicable to all Christians in God’s house. In his letter to Titus, many of these same themes are revisited.

❖ **Introduction to Titus:**

A. Authorship

As was said in Lesson 1, prior to the nineteenth century, the overwhelming majority of Bible scholars ascribed the authorship of the Pastorals to Paul, the apostle. Since then there have been questions raised by some theologians as to whether or not Paul was the true author. Based on both internal and external evidence, we will assume a Pauline authorship of Titus. Have a student read Titus 1:1 to demonstrate the internal evidence of the Pauline authorship of the book of Titus.

B. Historical Context

The historical place of the Pastorals seem to be after the events in the book of Acts which ends with Paul's two year imprisonment in Rome (somewhere between A.D. 59 and 64). Paul was released from this imprisonment and made further travels, which are not detailed in the New Testament. It was during this time of his travels that Paul likely wrote 1 Timothy and Titus. Paul was in Macedonia when he wrote 1 Timothy (1 Timothy 1:3). His residence at the time of the writing of the book of Titus is unknown. Paul's second imprisonment in Rome began somewhere between A.D. 65 and 67 and it was from this imprisonment that he wrote 2 Timothy. He was executed in Rome shortly thereafter

C. Personal History – Titus (Note: this section is a repetition of the material presented in Lesson 1 and should be reviewed briefly)

Much less is known about Titus when compared to what is known of Timothy. His name is not found in the book of Acts and he is mentioned only in the books of 2 Corinthians, Galatians, and 2 Timothy. Chronologically, the first mention of Titus is Galatians 2:1-3, when he accompanied Paul on his trip from Antioch to Jerusalem. In these verses we learn that Titus was a Greek and a likely convert of Paul who later refers to Titus as his "true son in the faith". At Jerusalem, Paul's position that Gentile believers were not obliged to keep the Mosaic ceremonial law was upheld when Titus was not forced to be circumcised (Galatians 2:1-3). Paul also sent Titus to Corinth to enlist the Corinthian participation in the collection of money for the saints in Judea who were undergoing persecution. He later sent Titus back to Corinth to deal with some problems in the church and to counter the work of Paul's opponents there. Upon hearing that Titus' journey to Corinth had met with success, Paul wrote the letter of 2 Corinthians and sent it along with Titus to encourage the saints there (see 2 Corinthians 7:6,7, 13, 8:6). In 2 Corinthians 8:23, Paul calls Titus his "partner and fellow worker" concerning the Corinthians, and Paul assures them that Titus cares for the Corinthians and would never take advantage of them (2 Corinthians 12:18). When Paul wrote his letter to him, **Titus was working on the island of Crete**, having been left there by Paul himself (**have students find Crete on their maps**). Our last glimpse of Titus comes from 2 Timothy 4:10 where Paul tells Timothy that Titus had gone to Dalmatia. This may imply that Titus had been with Paul during his second Roman imprisonment.

The scant knowledge we have of Titus tells us that he was a trustworthy, and valued young co-worker of Paul's, who was skillful in dealing with difficult situations in the church. The Lord will use each of us, regardless of our age or relative strengths and weaknesses to further the cause of Jesus Christ and His Kingdom in the world!

D. Overview – Titus

- ❖ The Bible clearly teaches that we are saved by grace through faith in Jesus Christ alone and not by our own good works. Yet, Scripture is also clear that Christians, once they are saved, are called by God to do great and mighty deeds, by the power of the Holy Spirit, for the advancement of the Kingdom of Jesus (Have a student read Ephesians 2:10). A recurring theme in the book of Titus, mentioned at least six times in its three short chapters, is that of maintaining "good works".

Our outline of Titus reflects this emphasis of the book:

❖ **Outline of Titus**

Titus – Good Works in the Church of Jesus Christ

Chapter 1 – Church Leaders – Qualified for Every Good Work

Chapter 2 – Church Members - Sound Doctrine to Good Works

Chapter 3 – Christ’s Church - Saved Unto Good Works

Since we will only be spending three weeks in the book of Titus, a simple, three-part outline will suffice for our purposes. However, an outline of Titus, taking the literary structure of the book into account, could look like this:

Chapter 1:1-4 – Salutation

Chapter 1:5-16 – Identify true and false church leaders

Chapter 2:1-10 – Instructions for the saints – Godliness unto good works

Chapter 2:11-15 – Jesus – Redeemer of a people, zealous for good works

Chapter 3:1-8 - Instructions for the saints – Godliness unto good works

Chapter 3:9-11 – Reject false church leaders

Chapter 3:12-15 – Final Greetings

The center of the book of Titus, therefore, seems to be 2:11-15, in which the work of Jesus in redeeming a people who are zealous for good works is emphasized.

Though we do not know where Paul was when he wrote the letter, some of the issues Paul dealt with in his letter to Titus are similar to those in 1 Timothy and include:

- Qualifications for the office of elder
- Dealing with troublers of the church who aspire to leadership
- Giving proper exhortation to each of the various church members
- Honoring those in authority
- Avoiding needless argumentation and dissension

❖ **Lesson - Titus 1 – Church Leaders - Qualified for Every Good Work**

Titus 1 could be outlined as follows:

Titus 1:1-4 – Salutation

Titus 1:5-9 – Godly leadership

Titus 1:10-16 – Ungodly leadership

A. Titus 1:1-4 – Salutation

In his Epistles, Paul’s salutations often serve a two-fold purpose:

- 1) To establish Paul’s **authority** and right to speak to the church or individual addressed
- 2) To pronounce God’s **blessing** on the church or individual addressed

This is true of his letter to Titus as well.

Verses 1-3 – Paul’s authority

Paul’s description of himself in Titus is longer than in most of the other epistles and involves not just an identification of him, but a short theological exposition as well.

Paul is both a **slave** (bondservant) and a **master** (apostle). He knows that he must keep both of these truths in mind as he leads in the early church. His purposes are two-fold:

- 1) to build up the **faith** of the Christians he leads
- 2) to remain **faithful** to God as revealed in His word

He does this in full hope of eternal life which is promised to all believers by God Himself who is faithful to keep all of His promises. These truths were committed to Paul by **God** and the ministry he carries out is in obedience to the command of the **Lord**.

Verse 4 - Blessing

The salutation that Paul gives to Titus is nearly identical to the one he gave to Timothy in 1 Timothy 1:2

1 Timothy 1:2	Titus 1:4
Grace, mercy and peace from God our Father and Jesus Christ our Lord	Grace, mercy and peace from God the Father and the Lord Jesus Christ our Savior

Just as we saw in 1 Timothy, we learn here in Titus 1:4 that it is only by the grace and mercy of God who forgives our sins and draws us near to Himself through the work of Jesus that we have peace with Him. Paul, as an apostle, has the authority of Jesus to pronounce this blessing upon Titus, not just as a wish or a hope, but as a **sure truth** in their lives.

Titus 1:5-9 – Godly leadership – Qualified for Every Good Work

The two reasons that Paul left Titus in Crete are given in verse 5:

- 1) “...that you should set in **order** the things that are lacking”
- 2) “...appoint **elders** in every city”

Paul will deal first with the appointment of elders by giving Titus a list of qualifications for eldership similar to the one he gave to Timothy in 1 Timothy 3.

Qualifications for Elders

1 Timothy 3:1-7	Titus 1:5-9	1 Peter 5:1-3
(1) Desiring position of overseer, desires a good work of ¹		Not by compulsion, but willingly ²
(2) Blameless ²	Blameless ⁶ Blameless as steward of God ⁷	
(3) The husband of one wife ²	The husband of one wife ⁶	
(4) One who rules his own house well ⁴⁻⁵		(24) Not lording it over the flock, but proving to be an example ³
(5) Having his children in submission with all reverence ⁴	Having faithful children not accused of dissipation or insubordination ⁶	
(6) Temperate ²		
(7) Sober-minded ²	Sober-minded ⁸	
(8) Of good behavior ²		
(9) Hospitable ²	Hospitable ⁸	
(10) Able to teach ²	Holds fast to the faithful word, able to exhort and convict ⁹	
(11) Not addicted to wine ³	Not addicted to wine ⁷	
(12) Not violent ³	Not violent ⁷	
(13) Not greedy for money ³ Not covetous ³	Not greedy for money ⁷	Not for dishonest gain, but eagerly ²
(14) Gentle ³		
(15) Not quarrelsome ³		
(16) Not a novice/new convert ⁶		
(17) A good reputation with those outside the church		
	(18) Not self-willed ⁷	
	(19) Not quick tempered ⁷	
	(20) Lover of what is good ⁸	
	(21) Just ⁸	
	(22) Holy ⁸	
	(23) Self-controlled ⁸	

NOTE TO TEACHER – Go through these qualifications quickly as most of them have been covered already in 1 Timothy

Blameless (Titus 1:6, 7)

anepileptos { **an-ep-eel'-ape-tos** } - not apprehended, that cannot be laid hold of or seized; that cannot be reprehended, not open to censure, irreproachable

A church Officer is not called or required to be perfect and without error. His life should be such that he cannot be “laid hold of;” one who gives no cause for legitimate charge against his character and conduct. As representatives of Christ in the church and before the world, Elders must be men without legitimate fault found resident in their lives. To do so would

bring reproach to Christ, the gospel and the Church. Thus, while a godly church officer will sin, he will not be satisfied in his sin, and is careful to repent of his sin when he is made aware of it. The qualification to be blameless or above reproach can be viewed as a summary of what follows. Thus, if the specific characteristics that Paul goes on to list accurately describe the Elder candidate, he would be considered “blameless.”

- Are there sins in your life that you know about that you have not repented to God for?
- Are there any people in your life that you have sinned against that you have not gone to and asked their forgiveness?

The husband of one wife (Titus 1:6)

The phrase means, essentially, married to no more than one woman at a time. Literally, the phrase is “a one woman man.” The Elder is to be a man who is unwaveringly committed to the faithful guarding and nurturing of his own wife. He will also demonstrate a godly discretion in his relations with other women.

The questions of whether a divorced and remarried man, or a single man may be appointed to the office of Elder are valid and should be given careful biblical consideration. This particular verse, however, does not specifically address these questions.

- Do you guard your thoughts about and actions toward all those of the opposite sex, whether old or young, whether in person, in magazines, on TV or on the internet?
- Are you willing to refrain from any intimate relations with a member of the opposite sex until after you are married?
- Are you praying for God to bring you your life’s partner at the right time?

Having faithful children, not accused of dissipation or insubordination (Titus 1:6)

The basic assumption of Paul’s exhortations concerning the qualifications of the Elder is that he must be able to rule within the context of the church. The primary training and testing ground for a man’s ability to rule well in the church is in the context of his family. The ability of a man to nurture and guard, manage and lead household biblically is indispensable as a character trait of Elders in the church. In 1 Timothy 3, the emphasis was on the father ruling his household well, having his children “in submission with all reverence” to him. What is important in Titus 1:6 is the degree to which the children of the candidate are faithful believers in the Lord Jesus as shown by their godly behavior. There are positive virtues expected: faithful (Titus 1:6), in submission with all reverence. And there are negative characteristics not to be found in officers’ children: ability to be accused of dissipation and insubordination (Titus 1:6).

Paul, in these texts, does not set up a contrast between believing and unbelieving children. Rather, Paul contrasts children that are responsible and faithful family members with children that are accused of dissipation or rebellion. “Dissipation” means debauchery or wild and immoral living (1 Pet. 4:3-4; Lk. 15:13). “Insubordination” means to not be subject to control, to be disobedient and insubordinate. Such children bring disgrace and shame upon the father, and can cause great harm to the church (1 Sam. 2-3). Elders must be examples to the fathers of the church, and by his faithful parenting, demonstrate the ability to manage the household of God.

- In your words, attitude, or actions, could you be rightly accused of dissipation or rebellion? One of the best ways for young people to learn how to lead those under their authority is by consistently submitting to the authorities that are placed over them, especially their parents.
- Are you cheerfully and consistently obedient to your parents and do you look for ways to be helpful to them?
- When you are put in charge of someone else (e.g. a brother or sister), do you rule them with clarity, kindness, fairness, and self-sacrifice or are you bossy (1 Peter 5:3)?

Blameless as a steward of God (Titus 1:7)

In verse 7, the word “blameless” here is identical to that used in verse 6. Paul also uses two other titles of elder in verse 7: bishop (overseer) and steward. As we saw earlier, these titles serve to bring out particular facets of the ministry of the elder

NOTE TO TEACHER - The following “Distinctive” is not found on the Student Handout. It is here to refresh your memory

Reformation Covenant Church Distinctive – Two Office View of Church Government
 New Testament Scripture uses many words to identify men who are at the highest level of church leadership: Pastor, Shepherd, Bishop, Overseer, Elder, Presbyter, Steward. We believe that the New Testament uses these terms not to delineate separate offices within the government of the church, but rather to describe various facets of the same office, that of the elder/pastor (see Acts 20:17,28 and 1 Peter 1:1-4 for instance). Additionally, it is desirable that each church have not just one, but a plurality of elders with equal authority yet differing ministry emphases depending on their giftings and abilities.

Five Terms Describing the Office of an Elder

Term	Greek Word	Definition	Emphasis
Elder / Presbyter	Presbureos	An older man/senior	Experience / wisdom
Overseer / Bishop	Episcopos	A guardian or superintendent	Oversight
Pastor / Shepherd	Poimen	Tending flocks	Protection
Steward	Oikonomo	Treasurer	Trustworthy
Eldership	Presbuterion	Group of older men	Plurality and equality

The second office in the church described in the New Testament is that of the deacon (see Acts 6:1-7, 1 Timothy 3:3:8-13). Thus, at RCC we have a two-office view of church polity/government, elders and deacons. (see also Philippians 1:1)

Not self-willed (Titus 1:7)

The phrase means to be not self-pleasing, proud or arrogant, or walking according to ones own desires, as opposed to the will of God and the needs and desires of others (cf. 2 Pet. 2:10). He is not to be dominated by self-interest and inconsiderate of others, arrogantly asserting his own will. The godly Elder must be a servant, esteeming other and their interests above his own.

- Are you cheerfully submitting to all those in authority over you? (parents, elders, older siblings, etc.)
- Do you demand to get your own way?

- Do you interrupt others when they are talking in order to say what you want to?
 - Do you have difficulty admitting that you were wrong in something you said or did?
- Would others say you are submissive to authority and willing to defer to others? Do you humbly serve others, subordinating your needs and desires to those of others?

Not quick tempered (Titus 1:7)

This qualification regarding anger is closely related to the others such as not violent, not quarrelsome, temperate and gentle. The Elder should not be the incendiary sort, but someone whose anger is aroused only for significant reasons, and is controlled even then (Eph. 4:26-27). Though there is a time and place for righteous anger, the Elder should be characterized by righteousness, gentleness and peace, rather than irritableness and anger. James 1:19-20 says, “So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God.”

What types of situations make it difficult to keep your temper? Do you struggle with sinful anger? Do you understand the difference between sinful anger and righteous indignation?

How do you respond when someone challenges your authority?

Not given to wine (Titus 1:7)

For the Elder to be above reproach, he must not be characterized by addiction to, preoccupied with, or overindulgent with wine. He must be temperate, moderate and self-controlled in all things, especially those things that can cause him to be the opposite of these. Throughout scripture, those who minister in the house of God, or rule for God are warned or commanded against use of alcohol (Lev. 10:9; Prov. 31:4-9). Moreover, drunkenness and gluttony are often linked in scripture as sins of immoderacy and the idolatry of seeking in food and drink what the believer should only find in God (Deut. 21:20; Prov. 23:20-21; Is. 22:12-14; Lk. 12:19-20, 45-46; 21:34; Rom. 13:13-14; 1 Cor. 15:32; Gal. 5:21; Phil. 3:19; 1 Pet. 4:5; Eccl. 10:17).

- Are you committed to never being drunk or using alcohol in any quantity that causes you to sin in your thoughts, words or deeds?
- Periodic feasting aside, would others consider you a glutton?
- What other hobbies, or other activities are you “addicted” to? (TV? video games? etc.)

Not violent (Titus 1:7)

The word used in 1 Timothy 3 and Titus 1 means simply to be a man habitually prone to violent outbursts. He is one that is quick tempered and physically assaults others.

- Do you have a quick temper? Are you easily angered?
- Are you ever given to violent outbursts? Have you ever struck a sibling or anyone else after becoming angry?

Not greedy for money (Titus 1:7)

While the love of money is a root of all sorts of evil, and represents a sinful lack of godly contentment (Heb. 13:5; 1 Tim. 6:6-10), particular biblical attention must to be paid to this

issue with respect to Elders. Throughout scripture warnings and commands are given for leaders to avoid the temptation to allow money to influence them (Acts 20:33ff; 1 Tim. 3:3; Tit. 1:7; 1 Pet. 5:2; Prov. 15:27; Is. 56:11; Jude 11; Mic. 3:11; Lk. 16:9-14; Mk. 12:38-40). Because Elders have oversight of the churches finances (Acts 4:35; 11:30; 2 Cor. 8:19-22), and wealthy men can tend to pressure church leaders into making decisions they support, and because Elders are often paid for their services in the church (1 Tim. 5:17; 1 Cor. 9:1-18), Elders must be careful not to allow money to affect their judgments (Prov. 15:27; Is. 1:23; Jer. 6:13; 8:10; Mic. 3:11; 7:3). Both Paul and Peter touch upon the necessity of having godly motives for the office of Elder with respect to money.

- Do you tithe on the money you earn?
- Are you generous in giving your money to worthy people or causes beyond the tithe?
- How much of your money are you saving for long term future use (dowry, college, car purchase, home purchase, etc.?)

Hospitable (Titus 1:8)

The word (philoxenos) literally means to be a “lover of strangers.” It means to be given over to, or eager to entertain and receive guests. Opening one’s home to people, both strangers (Heb. 13:2) and the brethren (Rom. 12:3; 1 Pet. 4:9) are expressions of necessary Christian love. Also, the sharing of food and, in some cases, the provision of shelter would be expected (Job 31:32; 3 Jn. 5-8).

- Do you like making new friends or having people (especially strangers) over to your house?
- Do you willingly give some of your money or personal belongings to others in order to bless or help them?
- Do you share your things well?

Lover of what is good (Titus 1:8)

To be a lover of good” one must first be a lover of God, since He alone is truly good, and is the source and standard of all good things. By loving God and His Word, the Elder is able to discern between good and evil. The phrase implies that the man himself is good, and seeks goodness in himself and all that is around him. 2 Timothy 3:3 teaches us that men who love themselves (sinfully) will despise what is good. [See also Is. 5:20; Jer. 4:22; Amos 5:14-15; Mic. 3:1-2; Ps. 52:3-4; Prov. 11:27] The lover of good must actively promote good, and boldly denounce that which is evil.

Do you have biblical discernment to distinguish between good and evil? Do you love what is good, and despise what is evil in tangible ways?

Do you exemplify and promote goodness in your home? Are your children growing in their understanding and appreciation of what is good, turning away from evil?

Sober-minded (Titus 1:8)

sophron { so'-frone } - a sound mind

This word means soundness of mind, to be reasonable, balanced and able to curb one's desires and impulses. It means to be sensible and to have discretion in judgment. The Elder must have self-restraint that governs all passions and desires. It means to be thoughtful and carefully regulated in mind and body.

- Are you in control of your appetite for food and drink?
- Are you self-controlled in the amount you spend on the computer, listening to music, working on your hobbies, etc?
- Are you an even-tempered person, or are you easily angered, upset, or made to be fearful?
- Do you spend your money and time wisely?

Just (Titus 1:8)

The word denotes the act of pronouncing righteous, or to be justified. The Elder must not only be justified by God, but consistently living in righteousness. Not only so, the Elder must have the ability to make just judgments upon others, impartially rendering each man his due. This is important because the Elder must be trusted to handle himself in a just manner as he sits in judgment in church court. Christ's call in Matthew 7:1ff to use God's standards when making judgments means the Elder must be well acquainted with those standard in His Word. In the same passage our Lord also taught that judgment must be made with mercy, and humility, without hypocrisy, which emphasizes the command in 1 Peter 5:3 that Elders must not "lord it over" those in his care.

Do you know and understand the law of God, and have the ability to apply it in people's lives? Do you have a reputation of righteousness, and applying God's Word in your own life?

Does the depth of your understanding of God's grace and mercy toward you motivate you to feel compassion for and extend mercy to others?

If just judgment were to require it, would you be capable of impartially rendering a decision that might be unfavorable to a close friend, family member or influential person?

Holy (Titus 1:8)

Whereas many of the qualifications listed above have dealt with the Elder's relationships with people both inside and outside of the church, the word "holy" here pertains specifically to his relationship to God. Holiness is here closely tied to the idea of true piety and devotion to God. He is a man "set apart" unto the Lord. He is deeply concerned to eliminate sin from his life, and to progressively grow in righteousness. A man who is committed to faithfully observing his religious obligations and practices is considered "devout." Without this holiness and piety, the Elder would lack the confidence before God that is essential to leading those under his care into fuller knowledge, righteousness and holiness in the church.

Do you actively and consistently seek to eliminate things in your life that you know are displeasing to God and thus hinder your relationship to and boldness before Him? Is there

anything that cripples you in regard to approaching the throne of grace with boldness and confidence?

Are you faithful in both the private and public worship of God? Do you regularly perform the spiritual disciplines that have been the habits of devotion practiced by the people of God throughout the scriptures (e.g. prayer, fasting, biblical meditation, alms giving, service to widows, fatherless and poor, etc.; See Matt. 6:1-18)?

Self-controlled (Titus 1:8)

This word means to be self-disciplined and restrained, having power over himself, controlling particularly his physical desires. He is temperate and has mastery over the various parts of his life. This fruit of the work of the Holy Spirit is to be evident in the life of the Elder (Gal. 5:23). Through strenuous effort and discipline, the man of God is temperate/self-controlled in all things (1 Cor. 9:24-27). Proverbs 25:28 teaches that self-control guards a man from temptations, sin and vulnerability to the enemy: “Whoever has no rule over his own spirit, is like a city broken down, without walls.”

Do you attempt to avoid situations that you know may present you with temptations? Do you flee temptations when they come?

How well are you able to maintain control over your appetites?

Holding fast the faithful word, ...that he may be able, by sound doctrine, both to exhort and to convict those who contradict (Titus 1:9)

This corresponds with qualification for eldership given in 1 Timothy 3:2, that an elder must be able to teach! Biblically, all Elders must be “able to teach” (1 Tim. 3:2; 2 Tim. 2:2, 24; Tit. 1:9). The ability to teach includes both nurturing and guarding components. The Elder must be able to teach the word at *all times* (2 Tim. 4:2; Acts 20:31) by *example* (1 Thes. 2:2-12; 1 Pet. 5:1-3; 1 Cor. 11:1), *publicly and privately* (Acts 5:42; 20:20), to *command, exhort and comfort* (1 Thes. 2:11; 2 Thes. 3:12; 1 Tim. 6:2; 2 Tim. 4:2), according to the *whole counsel of God* (Acts 20:27). Elders must also be able to guard the church against heresy and error, and effectively deal with false teachers (Acts 20:25-30; Tit. 1:9-11; 2 Tim. 2:24-26; 4:1-5).

- Are you a Christian? How do you know?
- Do you read your Bible every day? What Scripture verses are you currently memorizing?
- Do you know the books of the Bible in order? Do you know the Ten Commandments in order?
- Do you listen hard and take notes during the sermon each Lord’s Day?

B. Titus 1:10-16 – Ungodly leadership – Disqualified for Every Good Work

Titus, like Timothy, is charged by Paul to appoint elders who know their Bibles and can use them both to exhort (to encourage men and women to faithfulness to Jesus) and to convict those who contradict (correct the false teachers and any others who oppose the true gospel). Verse 10 tells us that, at the time of this letter, there were indeed many (alarming numbers!) who “contradict(ed)” the truth of the gospel. Most prominent among these false teachers are “those of the circumcision”. They are Jewish converts to Christianity who wish to bring non-Scriptural rules and traditions and Jewish fables into the life of the church. Paul describes them as:

1) Insubordinate – Not subject to the established **authorities** in the church of Crete. They are “loose cannons”, who not only won’t listen to or obey the teaching of the church leaders, but who are themselves...

2) **Idle** talkers – The Greek word is $\mu\alpha\tau\alpha\lambda\omicron\gamma\omicron\sigma$ { **mat-ah-yol-og’-os**}, which means “vain talkers”. Their teaching has little or no solid content of biblical truth. By trying to convince the Cretan Christians of these things, they are...

3) Deceivers – The Greek word means “**mind tricker**”, and apparently, the Cretan Christians have been easily fooled by these “mind trickers”

In verse 11, Paul tells Titus that the mouths of these Jewish-Christian false teachers “must be **stopped**”. This literally means that they must be muzzled like dangerous dogs! This is because their teaching is literally turning whole households **upside down** (subverting them), driving a wedge between family members. The motive of these false teachers is the same as those that we saw in 1 Timothy, that of “dishonest gain”, that **is money** (“filthy lucre” – KJV) (If there is time, have a student read 1 Timothy 6:3-5).

Apparently, Cretans had a bad reputation, in terms of their character. In fact, there was a saying in those days, “to Cretize”, which meant to **lie or cheat**. In verse 12, Paul brings a stinging rebuke to these deceivers by comparing them to a quote by Epimenides of Cnossus (a 6th century B.C religious teacher): “Cretans are always...

1) liars – They speak falsely

2) evil beasts - They are savage and cruel

3) lazy gluttons – The word here literally means “**idle bellies**”. They are the original couch potatoes!

In verse 13, Paul says that, at least as far as these false teachers are concerned, this quote is true! Because of this, Titus and the appointed elders are to “rebuke them sharply”, that is, they are not to appeal to them, but rather to simply tell them to “stop talking”, period! Notice that Paul holds out hope that even these deceivers will receive the rebuke and become “sound in faith” that is, brought back to the simple truths of the gospel.

Verse 14 tells us that some of the Cretans were succumbing to the teaching of those of “the circumcision” which consisted of

1) “Jewish **fables**...” – Their teaching contained invented tales, likely involving the prominent men of the Old Testament (Abraham, Moses, etc.). Remember that Timothy dealt with similar Jewish fanciful tales (see 1 Timothy 1:4).

2) “... and commandments of **men**...” - These “commandments of men” are not the Old Testament laws, but rather are additions to them taught by the religious leaders of Jesus’ day (see Matthew 15:1-9 in which Jesus uses the same phrase “commandments of men” speaking of the Pharisees and the scribes). These are hair-splitting rules of behavior not found anywhere in the Bible taught by men whom Paul describes as those who “turn from the truth”. The specific content of their teaching is not laid out by Paul, but we can speculate that it may have contained elements of Gnostic, ascetic requirements such as those found in 1 Timothy 4 (forbidding to marry, abstaining from certain foods, etc.).

And so the chain of heresy went something like this:

Non-Christian, Jewish legalists/gnostics/ascetics → Judaizing Christian deceivers → Receptive Cretan Christians

(Have a student read Titus 1:15) Verse 15 sounds like a **proverb**. Right after he accused the Pharisees and the scribes of teaching the “commandments of men”, Jesus said, in Matthew 15:10-11, And he called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Thus it may be that Paul has unbiblical food laws in mind when he says “To the pure all things (all foods?) are pure. Those who have been cleansed of their sins by the blood of Jesus cannot be made sinful and unclean simply by eating good foods that God has created for nourishment and enjoyment. On the other hand, for those (such as the deceiving Judaizers) who are defiled (inwardly) and unbelieving of the simple truths of the gospel, all of their outward acts are tainted with sin, and even their thoughts (mind) and consciences are defiled.

Verse 16 says that, not only are these false teachers deceiving others, but they are **self-deceived**. They claim to know God, but in the decisions they make in their daily lives (their works) they show that they are not believers in Jesus. Like Peter who was bold with his speech yet denied that he even knew Jesus when his own life was threatened, so too are these men.

They are:

1) abominable – This Greek word literally means to “**stink**” – They carry with them the aroma of death due to sin, not the aroma of new life in Jesus.

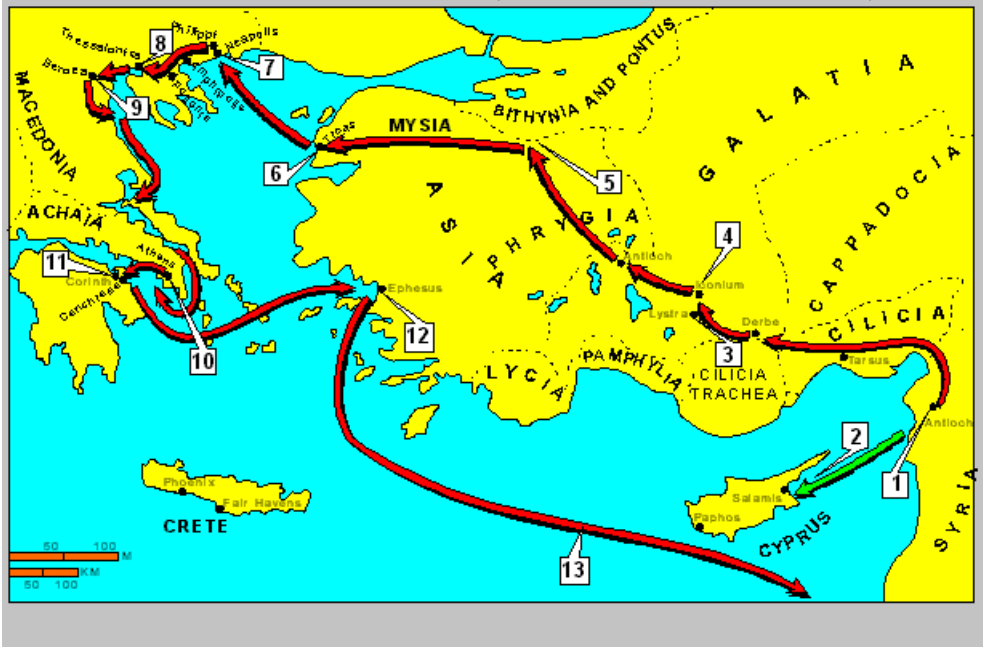
2) **disobedient** – not persuaded of the truth of the gospel of Jesus

3) disqualified for every **good work** - This last statement is very sobering. Because of the deceiving and self-deceived nature of these false teachers, **nothing** they do is of any value in the Kingdom of God. According to Ephesians 2:10, all Christians were all created in Christ Jesus for good works which God prepared in advance for us to do. Let us pray and work to

be true men and women of faith in Jesus, qualified to accomplish those good things that we were created to do.

- ❖ **Homework** – Read the entire book of Titus. Read Titus 2 twice. Work on memory verse and outline of Titus
- ❖ **Pray / Prep for Worship**

Paul's 2nd Missionary Journey (Find Crete on this map)



The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 14 - Titus 2
Church Members – Sound Doctrine to Good Works

Objective – To help your students to see that they are called by God to understand sound doctrine in order to demonstrate godly character in carrying out the good works which God has saved them to do.

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, work on your memorization of the catechism questions, the outline of Titus, and Titus 3:8? Did you read the book of Titus, especially Titus 2?”

- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

- ❖ **Scripture Memorization – QUIZ NEXT WEEK!** Titus 3:8 – This is a faithful saying and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

- ❖ **Outline of Titus – QUIZ NEXT WEEK!**

Titus – Good Works in the Church of Jesus Christ

- Chapter 1 – Church Leaders – Qualified for Every Good Work**
- Chapter 2 – Church Members - Sound Doctrine to Good Works**
- Chapter 3 – Christ’s Church - Saved Unto Good Works**

❖ **Review** – In Titus 1, we saw that Titus was tasked with finding qualified men in the church of Crete to serve as elders. Titus and these elders would then have to deal with false teachers (elder wannabes) who were “insubordinate,...idle talkers and deceivers... disqualified for every good work” (recall Titus 1:10-16). Paul exhorted Titus to appoint elders who, among other things were “holding fast the faithful word as (they had) been taught that (they) may be able, by sound doctrine, both to exhort and convict those who contradict.” (Titus 1:9). Now in Titus 2, Paul instructs Titus that the goal of sound doctrine in the lives of the Cretan church members is **good works**.

❖ Lesson – Titus 2 – Church Members – Sound Doctrine to Good Works

This section of Titus begins and ends with exhortations to **speak**. In between these two “bookends” are a series of exhortations to different sets of people with three stated purposes given for the center three groups. Thus an outline of Titus 2 could look like this:

2:1 – Speak

2:2-3 – Older men/older women

2:4-5 – Young women – (Purpose 1 – That the Word of God may not be blasphemed)

2:6-8 - Young men/Titus (Purpose 2 – That one who is an opponent may be ashamed, having nothing evil to say)

2:9-10 – Bondservants (Purpose 3 – That they may adorn the doctrine of God our Savior in all things)

2:11-14 – Salvation to all men

2:15 - Speak

The center of this chapter seems to be the stated purpose that the opponents of the gospel (i.e. the false teachers in Crete) would be **ashamed**.

Titus 2:1 – Speak

In this opening verse, Paul exhorts Titus to teach the sound (literally “whole or **healthy**”) doctrine of the gospel, in contrast with the “Jewish fables and commandments” of men being put forth by the false teachers. (“But you...”)

Titus 2:2-3 – Older men / older women

As you may recall, in 1 Timothy 5, Paul had exhorted Timothy and the elders of the Ephesian church to deal with its members as if they were part of their own **family**:

1 Timothy 5:1-2 Do not rebuke an older man, but exhort *him* as a father, younger men as brothers, 2 older women as mothers, younger as sisters, with all purity. Here in Titus 2, Paul uses the same categories of age and sex in explaining to Titus the reason for he and the elders to teach sound doctrine.

Older men – These are to be taught the sound doctrine of the gospel in order that they might be:

1) Sober – This may refer to an avoidance of drunkenness or it may simply refer to clear-mindedness leading to good judgment

2) Reverent – The Greek word “semnos” means dignified and worthy of respect (or even of “**worship**”) as opposed to the foolishness and silliness of the false teachers.

3) Temperate – We have seen this word (sophron) many times in the Pastorals and you will remember that this word literally means having a “**saved mind**”. It has to do with self control and curbing one’s desires and impulses. We will also see this same character quality encouraged in older women (verse 4) and in younger men (verse 5)

3) Sound in faith, in love, in patience

The word “sound” here is the same word used in verse 1 (“sound doctrine”) and again means “whole or healthy”. The three “sounds” here (faith, love, patience) remind us of

1 Corinthians 13 where faith, hope and love are encouraged. Hope in a secure and prosperous future requires patience to walk in the grace and promises of God.

As one commentator has said, “The latter years of life, especially for men, can be filled with regrets, a sense of worthlessness or uselessness, feelings of despair, self absorption, or a tendency to relax moral standards. Paul wants all older men to live lives of faith and endurance and to fight the good fight of faith until the end.”

Older women – The list of character qualities that Paul gives as motivation for older women to be taught sound doctrine is very similar to the one given for wives of church officers in 1 Timothy 3:11; that they may be:

- 1) Reverent in behavior (1 Timothy 3:11 – “reverent”) – This word literally means “**holy**” or “acting as a priestess”, i.e. “fit for **temple** service”. This is a very high calling indeed!
- 2) Not slanderers (KJV false accusers) (1 Timothy 3:11 – “not slanderers”) - The word here is diabolos (devil) or “**accuser**” As we have seen in 1 Timothy 3:11, older women are not to use their speech to falsely accuse their brothers and sisters in Christ.
- 3) Not given to much wine (1 Timothy 3:11 – “temperate”) – Older women are not to become enslaved to alcohol
- 4) Teachers of good things / Admonish **young** women (1 Timothy 3:11 – “faithful in all things”) – Not only are the older women to be godly themselves, but they are also to play a significant role in instruction the younger women, specifically **young wives**. In 1 Timothy, it was the younger women who were especially susceptible to the instruction of the false teachers. To “admonish” the young women means to bring them to their senses. Notice too that Titus is not to admonish the younger wives directly but to leave the task to the older women, thus avoiding temptation and any sense of impropriety.

Titus 2:4-5 - Young women – The areas of life that the older women are to admonish the younger in fall into three sets of pairs:

- 1) Love their **husbands** (philandros) / love their **children** (philoteknos)

Self-sacrificial love is to be the mark of a young wife and mother in all her dealings with her family

- 2) Discreet / chaste

“Discreet” is once again the from the Greek word σωφρονη { **so’-frone** } , meaning a sound or saved mind; a life of **self control** in thought, word and deed

“Chaste” refers to being virtuous or pure, implying **faithfulness** towards their husbands

- 3) Homemakers / good

The word for “homemaker” (“keeper of the home” or “keeper at home”) has the same root word as our word “**economics**” (“law of the home). Recall, in 1 Timothy 5 that Paul said that the younger Ephesian widows would be tempted to “be idle, wandering from house to house, and not only idle but also gossips and busybodies, saying things which they ought not”. Being a “keeper at home” is a full-time vocation involving foresight, planning, organization, perseverance, patience, love, and just plain hard work. Additionally, it frees the husband to use his energies pursue his vocation as well. The younger Cretan Christian wives are not to yield to the temptation to abandon this vocation to pursue sinful activities, nor even those good activities which would pull them away from their primary vocation as wife, mother, and household manager. Unfortunately in our day, the invaluable vocation of being a homemaker has fallen on hard times.

“Good” may refer to a disposition of kindness towards the household **servants** whom the wife would have charge over.

4) Younger women are also to be “**obedient** to their own husbands”. When Paul says this, he is not encouraging male dominated dictatorships within the home. The word for “obedient” is **ὑποτάσσειν** { **hoop-ot-as'-so**} which is a Greek military term meaning “to arrange [troop divisions] in a military fashion under the command of a leader”. In non-military use, it was “a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden”. Women are to yield the ultimate authority in the home to their husbands, knowing that they bear greater responsibility before God for the safety, financial security and general well-being of all of the family members. (See also Ephesians 5:22ff, Colossians 3:18ff, 1 Peter 3:1ff) We learned in Titus 1:1 that the false teachers in Crete were “subvert(ing) whole households and it could be that this had affected the God given order of authority within the marriages and the homes among the Cretan Christians.

Purpose 1 - The purpose of these admonishments of the older women towards the younger women is stated in verse 5, “that the word of God may not be blasphemed”. A lack of Biblical submission on the part of Christian wives to their husbands reflects poorly on Jesus, the ultimate Bridegroom (husband) of His bride, the church.

Titus 2:6-8 - Young men / Titus

Young men are to be taught sound doctrine for a single stated reason: in order that they might be “sober-minded. This is our old friend “sophroneo” which means a sound or saved mind. **Self control** is a primary area of struggle and temptation in the lives of most young men. The young Cretan Christian men will need to be clear headed and self controlled in order to resist the false doctrine and practice of the teachers of error in the church.

Throughout these pastoral epistles, Paul has put himself forward as an example to be followed in his Christian walk. Now in verses 7-8 it seems that Paul exhorts **Titus** to be a good example of sober-mindedness to the young men of the church. Titus is to show himself to be a pattern of good works in his manner of doctrine (teaching the truths of the gospel) by his:

- a) **Integrity** – This word literally means “without corruption”. The false teachers in the church taught Jewish fables and commandments of men who turn from the truth. Titus is to teach the whole, uncorrupted truth of the gospel
- b) **Reverence** – The false teachers in the church are not sound in faith, but rather are “insubordinate, idle talkers” and “deceivers”. Titus is to conduct his teaching with dignity such that he earns the respect of the church members
- c) **Incorruptibility** – This word is similar in meaning to the word for “reverence” and carries with it the idea of lack of **impurities**. The false teachers in Crete were those who were “defiled and unbelieving” (1:15) and Titus is to be an example of the opposite of this
- d) **Sound speech that cannot be condemned** – Titus is to present a healthy, persuasive, well thought out and attractively delivered presentation of the gospel

Purpose 2 – The example that Titus is to be in his speaking/teaching of pure doctrine is to the purpose “that one who is an opponent may be ashamed, having nothing evil to say of you.” Just as evil doctrine and behavior on the part of Christians can cause the word of God to be blasphemed, so too the righteous doctrine and practice of godly Christians can close the mouths of men such as the false teachers in Crete.

Titus 2:9-10 – Bondservants

Paul next mentions bondservants as a category of Christians who are to be exhorted from the Word of God to certain behavior. As was stated in 1 Timothy, some historians estimate that, at the time of the writing of the Pastoral Epistles, up to one half of all people in the Roman Empire were in form of slavery. Many of these became Christians while slaves and some had Christians masters. Just as Paul exhorted the older women to admonish the younger women to be “obedient to their own husbands”, so too here Paul instructs Titus to exhort bondservants “to be obedient to their own masters”. The Greek word for “obedient” in verse 5 and 9 is the same (hupotasso). Slaves are to submit to the lawful authority of their masters over them, but not just in a wooden, grudging manner. They are “to be well pleasing in all things”. The Greek root word for “well pleasing” means to “lift up” (to a place of honor). Slaves are to hold their masters in high esteem “in all things”, and Paul mentions two areas in particular:

1) Speech – “not answering back” – This literally means “to **speak against**”. A primary temptation for anyone under authority is to talk back to the one in charge (and ultimately to God who gave them this authority). Arguing, contradicting, justifying, making excuses, using sarcasm etc. are often simply means of trying to usurp the authority of the one who is in charge. Children, students, employees, soldiers, and all others under authority are tempted in this way.

2) Behavior – “not pilfering” – A second temptation on the part of slaves or anyone under authority is to steal from their masters. This can take the form of taking money, food, supplies, or of wasting (stealing) time by loafing or stretching out the time a task takes to complete.

In contrast to answering back and pilfering, bondservants are to show “all good fidelity”. They are to demonstrate to their masters that they can truly be **trusted**.

Purpose 3 - The purpose of this faithfulness is so “that they may adorn the doctrine of God our Savior in all things”. Cretan Christians (and all followers of Jesus Christ) are to live in such a way that outsiders will not only not “blaspheme” the gospel, but actually be attracted to it by the believers’ behavior

We must always remember that, as Christians, we are not just called to live godly lives so that we can be happy and successful, but so that Jesus will be magnified, glorified, obeyed and loved by every person we cross paths with. Verses 11-14 give us the theological (doctrinal) basis for living this kind of life. (Have a student read verses 11-14)

Titus 2:11-14 – Salvation to All Men

Verses 11-14 follow a Present → Future → Past pattern:

1) Present – Verse 11-12 – God the Father has sent salvation to His people in the person of Jesus Christ. This gracious act teaches us that we ought to cease from our previous sins (ungodliness and worldly lusts) and instead live (in the present age)...

- a) **Soberly** – (sophronos) with self control
- b) **Righteously** – in obedience to God’s law
- c) **Godly** – in reverent worship of the Lord

2) Future – Verse 13 – Living godly lives is a difficult task, full of personal sacrifice and common setbacks. However, it comes with a “**blessed hope**”. This hope is that this life is not all there is. Some day, **Jesus** will come a second time to put an end to this world and its crying, pain and death, and will usher His people into an eternity of worship and fellowship with Him. This is the future that the Cretans have to look forward to as they struggle against the wicked doctrine and lifestyle of the false teachers in their church. This verse is one of the clearest in Scripture proclaiming the deity of Jesus Christ (“our great God and Savior Jesus Christ”)

3) Past – Verse 14 – The Scripture is clear that Jesus came to earth to save His chosen people from their sins. However, our lives do not go directly from salvation to glory in heaven. This verse says that the very purpose of Jesus’ coming to earth was to redeem a people for Himself who are zealous (literally to burn or boil with desire”) **for good works**. This verse could be a summary verse of the entire book of Titus.

Titus 2:15 - Speak - There is much Kingdom work to do for the people of God. Paul is exhorting Titus and all of the Cretan Christians to put aside their own sin and the error-filled doctrine of the false teachers who are “disqualified for every good work” (1:16). Rather, they are to gird up their loins to do those good works that Jesus redeemed and purified them for. Titus’ good work is to

- 1) “Speak these thing” - those which are proper for **sound doctrine** – verse 1
- 2) “Exhort” – Literally “to **call** to one’s side”. Titus is to call the Cretans to agree with the and obey word of God as Titus and the Cretan elders teach it to them.
- 3) “**Rebuke**” – Titus is also to bring shame and correction to those who oppose the true word of God.

He is to do this with no regard to the opinions of those who oppose him.

Do you understand sound doctrine? Do you live godly lives? What good work has God given to you to do in His Kingdom?

❖ **Homework** – Read the entire book of Titus. Read Titus 3 twice. Work on memory verse and outline of Titus

❖ **Pray / Prep for Worship**

The Pastoral Epistles – 1 and 2 Timothy, Titus
Lesson 15 - Titus 3
Christ's Church – Saved Unto Good Works

Objective – To help the students to see that their salvation in Jesus was to the end that they might do the good works which God prepared for them to do.

- ❖ **Greetings** – Pray with the students for the Lord's blessing on their class time
- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night's sleep, bring your Bible and writing materials, work on your memorization of the catechism questions, the outline of Titus, and Titus 3:8? Did you read the book of Titus, especially Titus 3?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization – QUIZ** – **Have each student turn in a piece of paper with Titus 3:8 on it** - Titus 3:8 – This is a faithful saying and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.
- ❖ **Outline of Titus – QUIZ!** – **Have each student turn in a piece of paper with the outline of Titus on it**

Titus – Good Works in the Church of Jesus Christ

Chapter 1 – Church Leaders – Qualified for Every Good Work

Chapter 2 – Church Members - Sound Doctrine to Good Works

Chapter 3 – Christ's Church - Saved Unto Good Works

- ❖ **Review** – In chapters 1 and 2 of Titus, Paul instructs Titus how he is to teach and exhort the Cretan Christians in regard to godly leadership, (including how to deal with the false teachers in the church), doctrine, and their relations with one another. Now, in chapter 3, Paul turns his attention to instructing Titus how he is to teach the Cretan Christians in regard to their relations with those outside the church, including the pagan **authorities** who are over them.
- ❖ **Lesson – Titus 3 – Christ's Church – Saved Unto Good Works**
Titus 3 could be outlined as follows:
 - 3:1-2 – Be subject to God-ordained authorities
 - 3:3 – We were once like them – disqualified for every good work
 - 3:4-7 – God saved us by His grace
 - 3:8 – We should maintain good works towards them
 - 3:9-15 – Reject false authorities / Final greetings

3:1-2 – Be subject to God-ordained authorities

Paul begins this section of Titus by commanding Titus to remind (literally “keep on reminding”) the Cretan Christians of their obligations to those outside the faith, especially to **authorities** in the form of a sevenfold command. They are to:

- 1) Be subject to rulers and authorities
- 2) Obey (them)
- 3) Be ready for every good work
- 4) Speak evil of no one
- 5) Be peaceable
- 6) Be gentle
- 7) Show all humility to all men

In the days of the writing of the book of Titus, the Cretan Christians were ruled by the pagan Romans and lived in the context of Jewish authorities as well. The temptation to despise these ungodly rulers was great.

4) Speak evil of no one

Notice that the center command of these seven is “to speak evil of (literally ‘blaspheme’) no one”. James 3 tells us that “the tongue is a fire, a world of iniquity” (verse 6). What we say often gets us into more trouble than what we do. Additionally, it is a common temptation to criticize or mock those in **authority** over us. In contrast to the false teachers in Crete who are “idle talkers (Titus 1:10) and who engage in “foolish disputes, genealogies, contentions, and striving about the law” (see verse 9), the Cretan Christians are to exercise control over their tongues. James 3:2 says “If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body”. Control of our tongue brings with it the ability to exercise **self-control** in other areas of our life as well.

1) Be subject to rulers and authorities / 7) Show all humility to all men

The false teachers in the Cretan church are “**insubordinate**” (Titus 1:10). Paul commands the Cretan Christians “to be subject” (literally “to place oneself **under**”) to the ungodly authorities in their lives. They are to humble themselves under their rule knowing that “there is no authority except from God, and the authorities that exist are appointed by God.” (Romans 13:1). Not only are they to humble themselves before the rulers whom God has placed over them but they are also to “show **all** humility to **all** men”. The word “humility” could also be translated “meekness” which is a mildness of disposition and a gentleness of spirit, knowing that God is in control of every event of our lives. It is the opposite of self-assertiveness and self-interest. The meek person is not concerned with self at all, but only with pleasing the Lord and representing Him accurately before all men, even before ungodly rulers. It is a fruit of the Holy Spirit (Galatians 5:23). Are

2) Obey (them) / Be gentle

The Cretan Christians are to show their subjection to the rulers around them by **obeying** their lawful commands. The day may come when the Cretan Christians may have to choose between obeying God rather than the commands of the rulers, but apparently that day had not yet come to Crete. Furthermore, they are to be “gentle” which means fair, moderate, having

a “**sweet reasonableness**” (Matthew Arnold) especially in actions dealing with others. This word is sometimes coupled with “meekness” in the Scripture as in 2 Corinthians 10:1 “By the meekness and gentleness of Christ, I appeal to you—I, Paul, who am “timid” when face to face with you, but “bold” when away!”

3) Be ready for every good work / 5) Be peaceable

Instead of being like the false teachers who were “**disqualified** for every good word” (see Titus 1:16b), the Cretan Christians are “to be **ready** for every good work”. Some commentators take this phrase to mean that they are not only to be subject to rulers, but also to serve them and all other unbelievers as well. They are to engage in actions which accompany good citizenship. In our day good citizens vote, lobby the government to enact godly laws, perform community service, act as good neighbors, etc. Included in these actions would be “to be peaceable”. The word “peaceable literally means “**non-fighters**” or “no brawlers” as the King James version says. The Cretan Christians are not to be quarrelsome or disturbers of the peace of the city. This is in direct contrast to the false teachers who were “subverting whole households” (see Titus 1:11).

In all of their actions towards unbelievers, the Cretan Christians are to be holy, gracious and humble. Paul’s motivation for giving these commands is found in verse 3 (Have a student read verse 3).

3:3 – We were once like them – disqualified for every good work

1 Corinthians 10:13a says, “No temptation has overtaken you except such as is common to man”. Isaiah 53:6 All we like sheep have gone astray; We have turned, every one, to his own way”. All Non-Christian men are in the same horrible state of sin, misery, and separation from God. In Titus 3:3, Paul is reminding Titus that, prior to coming to faith in Jesus, the Cretan Christians, Titus and even Paul himself were no different from their unbelieving neighbors. They were also once:

1) **Foolish** – That is, blind to their state of separation from God and without understanding of what true godliness was all about as put forth in the Scriptures.

2) **Disobedient** – As a result of their foolishness, they naturally disobeyed the law of God and they willfully disregarded the authority of God-ordained authorities as well.

3) **Deceived** – This word means “to be led astray”. Being foolish and disobedient, the Cretans, prior to conversion to Jesus, were subject to all sorts of deceptions and false teachings of men. Even now, the false teachers in the Cretan church are referred to as “deceivers” (see Titus 1:10) and Paul may have them in mind here.

4) **Serving various lusts and pleasures** – The foolish, disobedient, deceived unbeliever will then live out their miserable state by “serving various lusts and pleasures”. He is given over and enslaved to those things which give temporary pleasure to his mind and body. These are the fruit of a heart that is stone cold to the love and mercy of God offered to the unbeliever through faith in Jesus.

5) **Living in malice and envy** – Not only is the unbeliever evil in his own thoughts and self serving pleasures, but also in his interactions with others. The person who is separated from God and His people is essentially alone in the world and so it is natural for him to mistrust, to

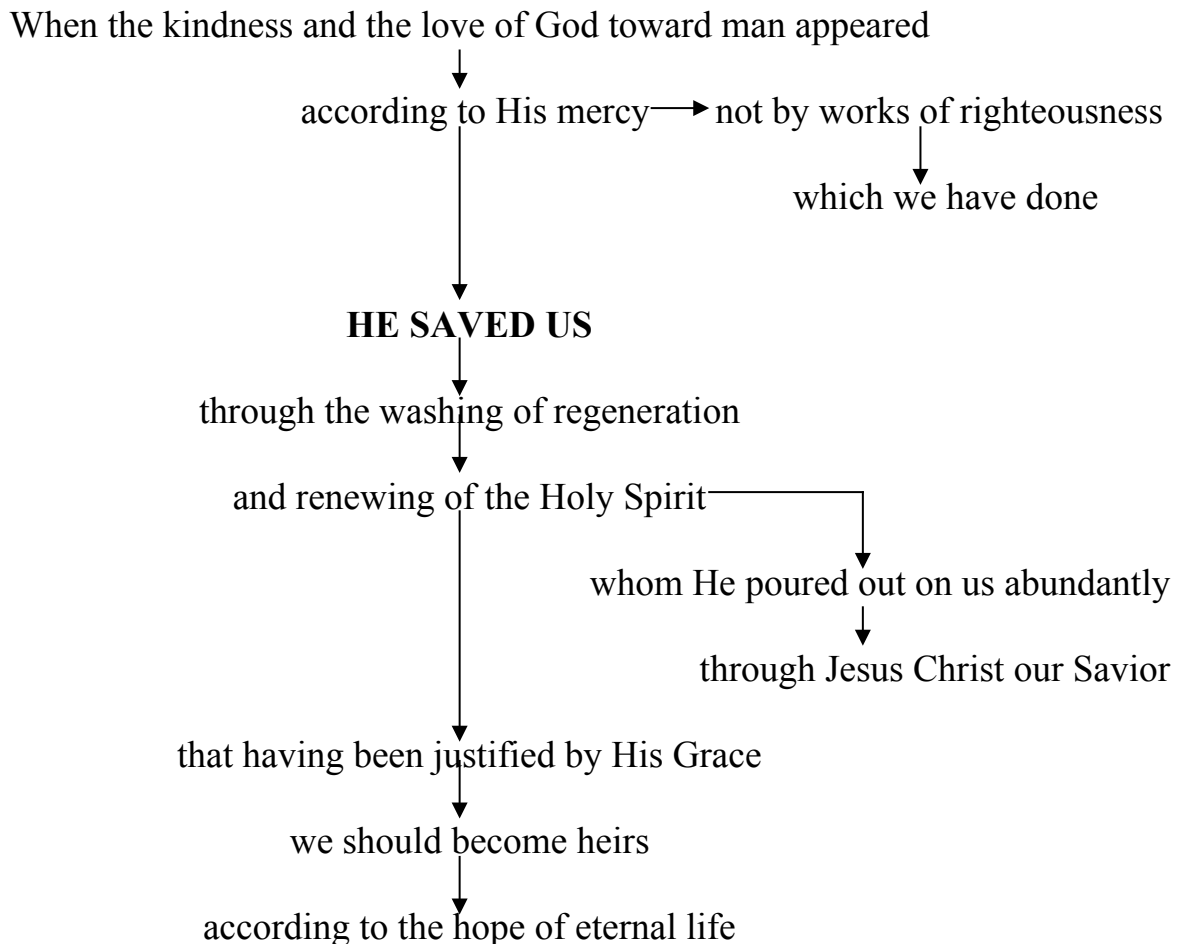
be angry with and to be envious of every other person. To live in malice means to live with a disposition to harm others for the sake of rising above them. Envy is a strong desire to have what another has or to have it taken from them, if you can't have it for yourself. It is the emotion that produces malice. The unbeliever is thoroughly antisocial and lives only to please and elevate himself.

6) **Hateful and hating one another** - "Hateful" may also be translated "being hated". The unbeliever who serves various lusts and pleasures and who lives in malice and envy will naturally be unattractive to everyone else! They also hate one another in their malice and envy.

This miserable state of every unbeliever is stated in graphic terms in Romans 3:9-19 (Have a student read). Paul is telling Titus to remind the Cretan Christians that this is who they used to be prior to coming to faith in Jesus, and so they should not think highly of themselves now. Rather, they should be thankful to God who led them to their salvation in Christ by the Holy Spirit as Paul will remind them of in verses 4-7.

3:4-7 – God saved us by His grace – Have a student read verses 4-7

This portion of Titus is a wonderful exposition of the doctrine of salvation in a highly condensed form. It could be diagrammed as follows (No need to go through this in class):



We could also look at these verses in a question and answer format:

Q. What did God do?

A. He saved us (verse 5)

Jesus is called a Savior many times in Scripture including Titus 3:6 (see also Luke 2:11 and others). In verse 4, God the Father is called “our Savior”. As we shall see later in this chapter, we are saved by the washing of regeneration and renewing of the Holy Spirit. Thus all three persons of the Trinity are involved in our salvation. But what are we saved from? We are saved from the wrath (punishment) of God upon us due to our sin (breaking his law) (see John 3:16-17, Romans 1:16ff. We are also saved from the controlling power of sin over our lives. Thus we are saved by God and we are saved from (the wrath of) God at the same time!

Q. When did God save us?

A. When the kindness and the love of God our Savior toward man appeared (verse 4)

Verse 4 may refer to the coming of Jesus to earth as a man, or it may refer to the preaching of the gospel and the conversion of Paul, Titus, and the cretan Christians. In either case, the coming of Jesus and the salvation from God (and from the wrath of God) that resulted came out of the kindness and love of God for His chosen people. It is a love and kindness that we do not deserve for as Romans 5:8 says, “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.” The word for “love” in this verse is the word “*philanthropia*” which means “love of man”.

Q. By what means did God save us?

A. Through the washing of regeneration and renewing of the Holy Spirit (verse 5)

Many commentators feel that the “washing” in verse 5 refers specifically to the waters of baptism and that the regeneration of the Holy Spirit ought to be properly linked with this baptism.

Calvin said this: ...God does not sport us by unmeaning figure, but inwardly accomplishes by his power what he exhibits by the outward sign; and therefore, baptism is fitly and truly said to be the “washing of regeneration”. The efficacy and use of the sacraments will be properly understood by him who shall connect the sign and the thing signified, in such a manner as not to make the sign unmeaning and inefficacious, and who nevertheless shall not, for the sake of adorning the sign take away from the Holy Spirit what belongs to Him.”

The Belgic Confession says it this way: “...as the water washes away the filth of the body when poured upon it, and is seen on the body of the baptized when sprinkled upon him, so does the blood of Christ by the power of the Holy Spirit internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God...”

The blood of Jesus shed on the cross paid the price for our sins and washes us clean from the guilt of sin. “Regeneration” literally means “to be born again” and “renewing” means to “come to life again”, a similar term. This new birth is the transforming of us from children

of the devil into the children of God. This “washing of regeneration and renewing” is applied to our lives by the Holy Spirit.

Q. How was the Holy Spirit given to us?

A. He was poured out on us abundantly through Jesus Christ our Savior (verse 6)

As the Nicene Creed states, the Holy Spirit “proceedeth from the Father and the Son”. It is the Holy Spirit, poured out upon all believers who applies the cleansing power of the blood of Jesus to our lives. He also gives us the desire and power to stop sinning and to start obeying God’s law.

Q. What was the basis of God saving us?

A. His mercy (verse 5) and grace (verse 7)

Ephesians 2:4-5 says, “But God, who is rich in mercy, because of His great love with which He loved us,5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)”. From the depths of His own merciful and gracious person, God saved us through the life, death, resurrection and ascension of Jesus.

Q. What was not the basis of God saving us?

A. Works of righteousness which we have done (verse 5)

Ephesians 2 goes on to say, “For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,9 not of works, lest anyone should boast”. No one goes to heaven because they deserve to go there based on their own good works. Sin has affected every part of who we are as Isaiah 64:6a says, “But we are all like an unclean *thing*, And all our righteousnesses *are* like filthy rags;” Galatians 2:16 says the same thing: “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Q. What did God’s salvation accomplish for us?

A. Our justification (verse 7)

Justification means that, because Jesus paid the price for our sins, God now views us “just as if” we had never sinned. Justification is sometimes used in Scripture to mean the same thing as our salvation (see Romans 5:1 for instance), and in other parts of Scripture it is spoken of as a part of the whole process of our salvation (e.g. Romans 8:30)

Q. What is the goal of our salvation / justification?

A. That we should become heirs according to the hope of eternal life (verse 7)

The Scripture teaches that those who are “born again” through faith in Jesus are children of God and heirs with Christ. Have the students read:

Romans 8:14-17 For as many as are led by the Spirit of God, these are sons of God.15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”16 The Spirit Himself bears witness with our spirit that we are children of God,17 and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

Ephesians 1:11-12 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,12 that we who first trusted in Christ should be to the praise of His glory.

Paul lays out all of these wonderful promises of God for two purposes:

- 1) That they might not think of themselves as better than the pagan peoples around them
- 2) That they might be motivated to maintain good works of all types.

3:8 – We should maintain good works towards them

Though we are not saved **by** our good works, we are saved in order to **do** good works. (Have a student read Ephesians 2:8-10) The Bible also says that the genuineness of our faith will be judged **by our good works** (Read James 2:18-26, Matthew 25:31-46) and that good works will result in **rewards** from God at the Last Judgment (e.g. 1 Corinthians 3:13-14). In verse 8, Paul looks back to verses 4-7 and calls them “a faithful saying” (the last of the faithful sayings of the Pastoral Epistles). He wants Titus to remind the Cretan Christians of their great salvation in Christ in order that they “should be careful to maintain good works” towards those outside of the church, especially towards those in authority. This again is in contrast to the false teachers who are “disqualified for every good work”

3:9-15 – Reject false authorities / Final greetings

Paul in verses 9-11 gives Titus one more command regarding the false teachers in Crete. These verses give us a little more insight into the specific sins of these men.

Titus is to:

1) Verse 9 – Avoid...

a) Foolish **disputes** – The word “foolish” means “senseless”. Titus is not to engage in fruitless arguing over fine points with these false teachers of doctrine who seem to delight in these sorts of discussions. This reminds us of Pauls letters to Timothy regarding the false teachers in Ephesus and the fruit that foolish disputes produce:

1 Timothy 6:4-5 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of gain*. From such withdraw yourself.

2 Timothy 2:23 But avoid foolish and ignorant disputes, knowing that they generate strife.

b) Genealogies – As in Ephesus, these false teachers in Crete seem to delight in discussions about their Jewish pedigree. Some Bible commentators say that these men were teaching a fanciful rewriting of the Old Testament relating to the family lines of the patriarchs (Abraham, Isaac, Jacob, etc) and taking pride in their own lineage. We saw this in 1 Timothy:1 Timothy 1:4 nor give heed to **fables and endless genealogies**, which cause disputes rather than godly edification which is in faith.

c) Contentions – Wranglings and strife with these Jewish deceivers is not to mark the life of Titus nor of the elders in the Cretan church. Specifically, the wranglings to be avoided are involving the law of God

d) Disputes about the **law** – This phrase literally means “word battles”. As was said before, the Jewish Christians were trying to bind the Cretan consciences with extra Biblical regulations, continued observance of food laws which Jesus had declared to no longer be in effect (see Mark 7:17-19) and the continuation of circumcision. If their error is similar to the false teachers in 1 Timothy, then the forbidding of marriage or at least of the physical relations within marriage may also be in mind here (Remember 1 Timothy 4:3).

Jesus came to set us free from the penalty and power of sin and to give us the power to obey the Law of God as never before. However, it was never God’s intention to give men (even religious men) power over His people to place rules and requirements on them that God Himself has not ordained. Paul calls these sorts of rules “unprofitable and useless”. They are of no value in the life of the Christian who desires to be truly holy.

Paul summed this up very well in Colossians 2:20-23 (Have a student read) Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations—²¹ “Do not touch, do not taste, do not handle,”²² which all concern things which perish with the using—according to the commandments and doctrines of men?²³ These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh.

These arguments are to be avoided...they are literally to be shunned by Titus and the leaders of the Cretan church.

Paul’s second command to Titus regarding these false teachers was:

2) Verse 10-11 – Reject a divisive man

Not only are the arguments and strivings to be shunned, but the **men** who perpetuate them are to be shunned as well. Paul instructs Titus to deal with these men justly by giving them a first and second admonition (warning from Scripture) to stop what they are doing. If they reject these warnings, then the leaders of the Cretan church are to reject them, that is they are to have nothing to do with them. Paul calls one such as these a “divisive” which literally means “a heretic” though in this verse it likely refers to one who brings disunity and strife to the church. As Kelly has said, “Nothing can be done with a man who willfully persists in dividing the church’s unity.”

Verse 11 describes such men as

- a) Warped – They are in a state of perversion, **twisted**, and not of sound mind
- b) **Sinning** – They are in rebellion against God Himself
- c) Self-condemned – They know what they are doing is wrong (since they have been warned by the church leaders already)

Verses 12-15 are Paul’s final instructions to Titus:

1) Verse 12 – Paul is (likely) sending Artemas or Tychicus to take **Titus’** place as overseer of the Cretan church. Artemas we know nothing about, but Tychicus we have met before (see 2 Timothy 4:12). Paul will be wintering in Nicopolis and he wants Titus to join him there. Apparently there were many towns named Nicopolis (“victory town”) in those days and they were usually named such to commemorate a military victory on the site. Some

commentators say that this Necropolis was about 200 miles northwest of Athens near the Adriatic sea and was the site of Augustus Caesar's victory over Marc Antony in 31 B.C.

2) Verses 13-14 – Apparently Zenas the lawyer and Apollos were the bearers of this letter to Titus because Paul instructs Titus to give them provisions for their journey back to him. This act of kindness (the meeting of urgent needs) is but one example of the good works that the Cretan Christians are to maintain in order that they might not be unfruitful. This final command can be seen as a summary of the whole point of the book of Titus: **Good Works** in the **Church** of Jesus Christ.

3) Verse 15 – Paul then tells Titus to relay with greetings from himself and his friends and to greet those who love them in Crete. He ends his letter as he began it, with a pronouncement of blessing and benediction upon the Christians in Crete: “Grace be with you all. Amen.”

May we too receive grace from God through the work of the Holy Spirit to do those good works which God has saved us in Christ to do, for the good of his people, for the glory of His name, and for the further manifestation of His Kingdom here on earth.

❖ **Homework** – Study for Student Evaluation for the Pastoral Epistles. Hand out study guide.

❖ **Prayer / Prep for Worship**

Pastoral Epistles – Student Evaluation – Study Guide and Answer Key

- 1) Who wrote the Pastoral Epistles (1 and 2 Timothy, Titus)? – **Paul**
- 2) Where was Timothy when he received the letters of “1 and 2 Timothy”? - **Ephesus**
- 3) Where was Titus when he received the letter of “Titus”? – **Crete**
- 4) What is the theme of :
 - a) 1 Timothy – **How to Behave in God’s House**
 - b) 2 Timothy – **Live a Life of Faith in Jesus**
 - c) Titus – **Good Works in the Church of Jesus Christ**
- 5) Write the outline of 1 Timothy

1 Timothy – How to Behave in God’s House

Chapter 1- Fight the Enemies of the Faith
Chapter 2 – Pray, Especially for Authorities
Chapter 3:1-13 – Anoint Those Qualified for Office
Chapter 3:14-16 – How to Behave in God’s House
Chapter 4- Reject Those Disqualified from Office
Chapter 5:1-6:2 – Give Honor, Especially to Authorities
Chapter 6:3-21 – Fight the Good Fight of Faith

- 6) Write the outline of 2 Timothy

2 Timothy – Live a Life of Faith in Jesus

Chapter 1 – Pursue Your Faith, Gifts and Calling in Jesus
Chapter 2 – Be Strong in Enduring Hardship for the Faith of Jesus
Chapter 3 – Faithless and Faithful Men
Chapter 4 – Persevere in the Faith of Jesus

- 7) Write the outline of Titus

Titus – Good Works in the Church of Jesus Christ

Chapter 1 – Church Leaders – Qualified for Every Good Work
Chapter 2 – Church Members - Sound Doctrine to Good Works
Chapter 3 – Christ’s Church - Saved Unto Good Works

The Pastoral Epistles – 1 and 2 Timothy, Titus

Lesson 16 – Student Evaluation

Objective – To evaluate the students’ mastery of the basic contents of the Pastoral Epistles

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class time

- ❖ **Attendance and Accountability** –
 - Take attendance
 - Ask the students, “Did you get a good night’s sleep, bring your Bible and writing materials, study your Pastoral Epistles Student Evaluation Study Guide?”

- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

- ❖ **Student Evaluation** – Have each student complete the Student Evaluation sheet and hand it in (Answer key can be found at the end of Lesson 15)