

Supplemental Notes:

The Pastoral Epistles

*1 & 2 Timothy, Titus,
and Philemon*

*compiled
by
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Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

1 Timothy Introduction & Chapter 1

Teach Sound Doctrine. Defend the Faith.

1 Timothy Chapter 2

Preacher and Apostle. Role of Women. Order of the Church.

1 Timothy Chapters 3 & 4

Follow the Leader. Deacons. False Teachers. Officers of the Church.

1 Timothy Chapters 5 & 6

Duties of the Church Officers. Widows. Love of Money.

2 Timothy Chapters 1 & 2

Afflictions and Activities of the Church. Loyalty and Triumph. Vessels of Honor. Study.

2 Timothy Chapters 3 & 4

Allegiance of the Church. The Coming Apostasy. Heart Indicators. Leaders.

Titus

Preach God's Word. Qualifications of Leaders. Spiritual State of the Union. Sound Doctrine. Perform Good Works.

Philemon

Slavery. Onesimus. Paul the Intercessor.

The Pastoral Epistles 1st & 2nd Timothy and Titus

The “Pastoral Epistles” are 1st and 2nd Timothy and Titus. These are not only for pastors: they are for *every* believer. We are *all* in a “full time ministry” whether we know it or not. Timothy was not too happy in his church in Ephesus; Titus was in a difficult situation on the Island of Crete. To both of them Paul wrote: “Be faithful. It’s too soon to quit.”

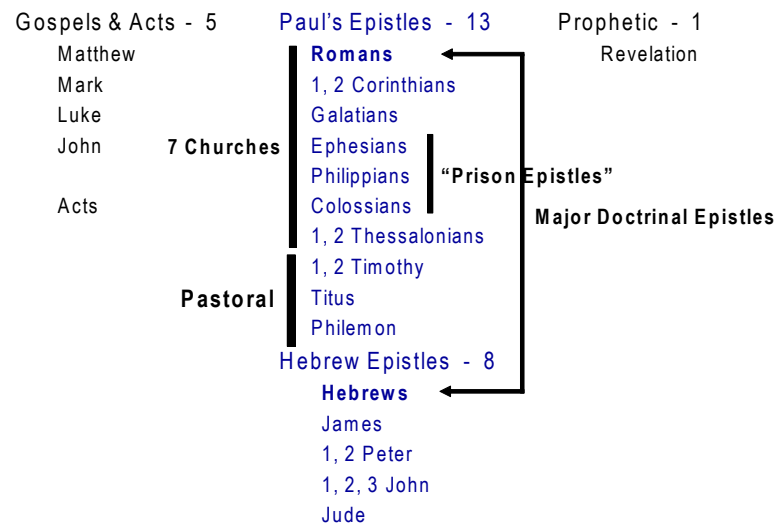
[Philemon is also considered a “Pastoral Epistle since Paul’s letter is addressed to an individual person rather than a whole church or group of churches.]

“Help Wanted” Ad

- Men and women wanted for difficult task of building My church.
- You will often be misunderstood, even by those working with you.
- You will face constant attack from an invisible enemy.
- You may not see the results of your labor, and your full reward will not come till after all your work is completed.
- It may cost you your home, your ambitions, even your life.

—Warren Wiersbe

New Testament



Divinely Authorized

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Timothy 3:16

“All Scripture is . . . profitable” in four ways: for *doctrine*—that’s what’s right; for *reproof*—that’s what’s not right; for *correction*—that’s how to get right; and for *instruction in righteousness*—that’s how to stay right.

“...inspiration”: θεόπνευστος God-breathed.

The Pastoral Epistles

- How many of you are in full-time ministry?
- Overview: Diversity of gifts; Depth of Commitment; Challenges are predictable; Anticipates *today!*

1st Epistle to Timothy: The Local Church and its Minister

The Pastoral Epistles: specific instructions and encouragement to the Pastors of the local churches. Timothy was the pastor—and Paul’s young protégé—of the “assembly” at Ephesus. Ten times in these two letters Paul speaks of his “charge”—committed to him by Christ, and he to Timothy—the glorious Gospel of the blessed God...

- A Charge: Guard the Deposit Chapter 1
- The Assembly and Its Conduct Chapters 2 - 3
– Concerning Order Chapter 2
- Men and Public Prayer
- Women and Public Mien Chapter 3
– Concerning Office
- Qualification of Elders
- Qualification of Deacons
- The Minister and His Conduct Chapters 4 - 6
– To the Assembly in General Chapter 4
– To Particular Groups Chapters 5 - 6

2nd Epistle to Timothy: A Challenge to Faithfulness

Paul’s last letter, as he awaited execution; he did not expect to be freed this time. The first letter was a “charge”; this one is a “challenge” to fortitude and faithfulness, under both the present testings, and in the end-time testings to come.

2nd Epistle to Timothy: A Challenge to Faithfulness

- The True Pastor under Testings Chapters 1, 2
 - The True *Personal* Reaction
 - The True *Pastoral* Reaction
- The True Pastor and End-time Troubles Chapters 3, 4
 - The True *Personal* Reaction
 - The True *Pastoral* Reaction

The “Modern” Church

Where’s the Gospel? Where’s the call to obedience and accountability? Which book of the New Testament chronicles the early church practices? How many times does the word “Love” appear in the Book of Acts? The symbol of the “Emergent Church” = an apple with a worm emerging...

Warnings

- “Some have turned aside” 1 Tim 1:6
- “Some have made a shipwreck” 1 Tim 1:19
- “Some shall fall away” 1 Tim 4:1
- “Some have turned after Satan” 1 Tim 5:15
- “Some have been led astray” 1 Tim 6:10
- “Some have missed the mark” 1 Tim 6:21
- Our Challenge: *Finishing well...*

[In the second epistle the “some” have become “all.” A prophetic profile of our own times...]

Assurance

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.
2 Timothy 1:12

Finishing Well

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.
2 Timothy 4:7-8

About Paul

Saul (later called Paul) was born and spent his early years in Tarsus—an important Roman city. He is born a Roman citizen (Acts 22:25-29). Tarsus was also the seat of a famous university, higher in reputation even than the universities of Athens and Alexandria, the only others that then existed. He was taken to Jerusalem as a young boy and educated by the well-known teacher Gamaliel (Acts 22:3). He was a Pharisee.

When Stephen was stoned to death for his faith, Saul held the stoners’ coats. He became a violent persecutor of the church and was given authority to imprison Christians (Acts 26:9-11). He even traveled to foreign cities to root them out.

On one such visit, Saul traveled to Damascus to arrest believers. At midday, near the city, he was confronted by Jesus: “Saul, Saul, why do you persecute me?” In the city a believer called Ananias visited Saul. His blindness was healed and he was baptized (Acts 9:1-19).

Paul stayed for three years in Damascus, preaching in the synagogues. At some point (Acts 9:19-22) he went into the desert of Arabia (Galatians 1:15-17), and returned to continue his work there.

Saul’s Work after Damascus/before his First Journey

Three years after his conversion, Saul was forced to escape from the Jews of Damascus in a basket (Acts 9:23-25). He went to Jerusalem to see Peter. The believers still suspected him, but Barnabas introduced him to them. He talked with Peter and met James. But after only 2 weeks he had to be smuggled out because of opposition from some Jews.

Saul was taken to Caesarea. From there he left for his home city of Tarsus. He spent 10 years in Tarsus. During this time he visited places in Cilicia and Syria. He was still unknown personally to believers in Judea. Barnabas (who had been sent to work in the church in Antioch) went to find Saul in Tarsus. He brought him back to Antioch and they taught together for 1 year (Acts 11:25-26).

Saul, Barnabas, and Titus traveled to Jerusalem with famine relief money for Judea. They met privately with the church leaders. Despite some disagreements, the leaders recognized Saul’s ministry to the Gentiles (Acts 11:27-30; Galatians 2:1-10).

1st Missionary Journey: Acts 13 - 14

- Salamis Acts 13:5
- Paphos Acts 13:6
- Antioch (Pisidia) Acts 13:14
- Iconium Acts 13:51
- Lystra and Derbe Acts 14:6, 20
- Return journey Acts 14:21, 22

Mission to the Galatians

Paul and Barnabas were sent out by the Antioch church, with John Mark (Acts 13:1-3). They encountered Bar-Jesus, false prophet and friend of the governor. Bar-Jesus was struck blind. The governor believed and from Paphos on, **Saul became Paul**.

John Mark left to go back to Jerusalem (Acts 13:13). Paul preached to Jews and Gentiles. The Jews became jealous and stirred up opposition (Acts 13:14-52). They stayed a long time. Many Jews and Gentiles became believers, but a Gentile plot on their lives forced them on (Acts 14:1-7). Paul healed a cripple. They were hailed as gods. Enemies arrived from Antioch and Iconium—they were almost killed (Acts 14:8-20), but many more disciples were won. They returned the way they came, encouraging the young churches (Acts 14:21-26) and reported everything to the church in Antioch (Acts 14:27-28).

The Council in Jerusalem: Acts 15

Considerable controversy erupts over the obligations incumbent upon Gentile believers. Circumcision? Keeping the Mosaic Law? etc. Paul, Barnabas, and others seek the elders in Jerusalem for resolution. Peter also testifies...

Peter's Testimony

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Acts 15:10-11

[Note the inversion: "we shall be saved, even as they!"]

The Two Problems Raised

- What must a Gentile do to be saved?
- What is to become of Israel?

James' Response

Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up..."

Acts 15:14-16

James is quoting Amos 9:11-12. Recent discoveries in Israel have revealed definitive evidence of James' leadership of the Jerusalem church. (The Vatican had attempted to sequester the materials; however, Robert Fisher, among the excavators, let the "cat-out-of-the-bag!")

The Resolution(s)

- Gentiles should: Abstain from idols; abstain from fornication; abstain from things strangled, and blood.
- No commitment to Mosaic practices: ceremonial laws, circumcision, etc.
- The issue of Israel's destiny: Romans 9, 10, 11

2nd Missionary Journey: Acts 15:36 – 18:22

- Philippi
- Thessalonica
- Berea
- Athens
- Corinth
- Ephesus

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

Paul has a vision: a Macedonian urges him to come to help. At this point Luke joins them: They sail for Macedonia (Acts 16:8-10). Paul delivers a girl medium from an evil spirit. Owners protest; crowd attacks; they are flogged, imprisoned; freed by earthquake. Jailer converted (Acts 16:11-40). They travel to Thessalonica (Acts 17:1).

Paul convinces both Jews and Greeks. Some Jews stir up a riot—Paul leaves secretly but Silas and Timothy stay behind (Acts 17:10-15). 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).

Silas and Timothy arrive with news of Thessalonica. Paul writes 1 and 2 Thessalonians, encouraging that church in its difficulties. They spend almost two years here, building up the church. Despite Jewish opposition, they are able to stay (Acts 18:1-17).

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). They travel back to Antioch, via Caesarea and Jerusalem (Acts 18:22).

Paul was arrested in Jerusalem about the year 57 A.D., and was imprisoned in Caesarea for two years (Acts 21:19 - 26:32). Paul's voyage to Rome to be tried before Caesar started about September, 59. After a shipwreck and a three-month wait on Malta, he arrived in Rome about February, 60 (Acts 27-28). There he lived in his own rented house and had liberty to minister. (Ephesians, Philippians, and Colossians, and Philemon were written during this first Roman captivity.)

Paul was acquitted of the charges against him and released. During the two years that followed, he ministered in various places and wrote 1 Timothy and Titus. About 65 A.D. Paul was arrested again, and this time put into a dungeon. It was then that he wrote 2 Timothy, his last letter.

1 Timothy 1 Sound Doctrine

1] Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

- “Commandment”: by royal commission. Both Paul and Timothy were sent by the King of Kings! The commandment of God is a

much narrower term than the will of God. Paul was a soldier under orders; an apostle by commandment, not by commission.

- “Our Savior”: 10X in these pastoral epistles.
- “Our Hope”: Our Blessed Hope! He is coming for us and that should be the ultimate encouragement in times of stress.

2] Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

Background: Timothy

Appears to have been one of Paul's most constant companions. Timothy was the son of a Greek father and Jewish mother (Acts 16:1). No mention is made of his father being a Christian, but his mother Eunice and grandmother Lois were both known for their sincere faith (2 Tim 1:5).

Timothy was no doubt living at Lystra when Paul visited that city on his first missionary journey (cf. Acts 14:6; 16:1). He had earned a good reputation (16:2-5). [Paul had probably not led him to Christ (cf. 2 Tim 1:5; 3:15), but he probably had ordained (2 Tim 1:6) the young minister, and had great confidence in him.]

At any rate Timothy already knew and believed the Old Testament Scriptures, thanks to his mother and grandmother (cf. 2 Tim 3:15), and Paul took him on as a promising protégé. Apparently certain prophetic utterances confirmed Timothy's appointment (1 Tim 1:18; cf. 4:14). Paul thus became like a spiritual father to the young man, referring to him as “my true son in the faith” (1 Tim 1:2) and “my dear son” (2 Tim 1:2; cf. Phil 2:22).

Timothy's promise for the ministry was recognized early (1 Tim 1:18; 4:14; 2 Tim 4:5). Thus, Paul took him on as a companion and he became one of the apostle's most trustworthy fellow-laborers (cf. Rom 16:21; 1 Cor 16:10; Phil 2:19-23; 1 Thess 3:2). He also became Paul's faithful representative and messenger (Acts 19:22; 1 Cor 4:17; 2 Cor 1:19; Phil 2:19; 1 Thess 3:2, 6). Six of Paul's epistles include Timothy in the salutations (2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Thess 1:1; Philemon 1.)

Timothy's mixed parentage caused Paul to have him circumcised (Acts 16:3). This appears contrary to the decision of the Jerusalem Council held shortly before the second missionary journey (Acts 15:27-29). [Titus was not compelled to be circumcised (Gal 2:3).] This mixed

parentage could have become an occasion for serious offense in Jewish circles if he had remained uncircumcised and Paul wanted to maximize the effectiveness of Timothy's ministry.

Timothy had become so dear to Paul that in the apostle's last message was a touching appeal for Timothy to join him in his final days of imprisonment (2 Tim 1:4; 4:9, 21). After being released from his first Roman imprisonment Paul, with Timothy by his side, evidently revisited some of the churches in Asia, including Ephesus. On his departure from Ephesus, Paul left Timothy behind to provide leadership to the congregation. Then after an interval Paul wrote Timothy a letter, 1 Timothy, urging him on in that ministry.

Timothy's Nature

Timothy may have been by nature somewhat passive, timid, retiring, and easily intimidated (cf. 2 Tim 1:7). Thus Paul repeatedly spurred him into action (1 Tim 1:3; 4:11; 5:7; 6:2; 2 Tim 3:14; 4:2, 5). He was to let nothing, including his relative youth (1 Tim 4:12) stand in the way of his performance of duty (2 Tim 2:1-7; 4:5). Timothy was rather young: Paul's exhortation "let no one despise your youth" (1 Tim 4:12) was given 15 years later.

Like a good soldier he was to "fight the good fight" (1 Tim 1:18; 6:12), aggressively protecting and propagating the gospel, using the full range of his gifts (1 Tim 4:14; 2 Tim 1:6).

Yet despite his gifts, and his close association with Paul, Timothy was easily discouraged. The last time Paul had been with him, he had encouraged him to stay on at Ephesus and finish his work (1 Tim 1:3).

[For us today? Times are changing, and it is becoming increasingly "politically incorrect" to be a Bible-believing Christian. We could very well be facing some dark times ahead and this personal counsel and management advice may well have more import to each of us than might appear on the surface...]

Timothy's Physical Problems

Apparently, Timothy also had physical problems (1 Tim 5:23) as well as periods of discouragement, and it appears that some church members were not giving proper respect as God's servant (1 Tim 4:12; 2 Tim 2:6-8).

Ephesus Background

Ephesus was not the easiest place to minister. (Are there any "easy" places?) The city was known throughout the world for its lascivious worship of Diana, yet Paul had done a great work in his three years there, so "all they which dwelt in (the province of) Asia heard the word of Jesus." (Acts 19:10)

Paul wrote this letter from Macedonia while Timothy was in Ephesus to encourage him and give him some management advice. Heterodoxy had infested the church: legalism and speculative theology based on myths and genealogies. There are two basic issues facing every believer: Creed (interior) and Conduct (exterior).

Organization of the Epistles

1st Timothy:

- 1) Faith of the church; doctrine
- 2) Order of the church
- 3) Officers of the church
- 4) Apostasy that was coming
- 5-6) Duties of the officers

2nd Timothy:

- 1) Afflictions of the church
- 2) Activity of the church
- 3-4) Allegiance of the church

Church Government

The form is not as important as the caliber and character of the men holding office... That is the problem today in public life, and that is the problem in the Church.

Episcopal form: one, or several, in charge at the top, typically outside the local church.

Presbyterian form: with representatives elected from the membership.

Congregational form: the people themselves make the decisions

All can work well; all can be characterized by strifes and divisions. Paul will emphasize that there are two aspects of a spiritual officer: 1) He must be a man of faith, and 2) He must be motivated by love. Paul also explained the three responsibilities in a local church: 1) Teach sound

doctrine (vv.1-11); 2) Proclaim the Gospel (vv.12-17); and 3) Defend the faith (vv.18-20).

- 3] As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

Paul uses military language: “Charge” = “to give strict orders from a superior officer.” [8X in his 2 letters to Timothy]

- 4] Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

Too often our churches are places for entertainment rather than enlightenment and enrichment from the Word of God.

Ephesus was the heartland of the mystery religions of that today: It contained the temple to Hadrian, the temple to Trajan, and the great temple of Diana (all based on Greek mythology).

“Fables” could be a reference to Philo, an outstanding scholar and brilliant Israelite who took the OT and spiritualized it. He introduced the myth viewpoint. (Many seminaries treat Genesis that way, etc.) Using OT law and technicalities, they raised questions rather than answering them. They were causing division, hypocrisy, and other problems.

“Genealogies...” = The confusion of Israel and Church is a contemporary syndrome of the same confusion. The infestation of “New Age” ideas is a rebirth of Gnosticism, etc.

- 5] Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

“A pure heart” = in contrast to the old nature.

“Conscience” = (“to know with”); 21X in Paul’s letters, 6X in these epistles. It is possible to sin against the conscience so that it becomes defiled (Titus 1:15), even seared like scar tissue (1 Tim 4:2). Love is an active concern for others; which means you won’t gossip about them or in any way bring harm to them...

- 6] From which some having swerved have turned aside unto vain jangling;
7] Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

“Vain jangling” = meaningless talk, empty chatter; beautiful words, but vapid content. Even some of our songs, which teach little or no doctrine.

[“7-11 music: seven words repeated 11 times.” A singer has no more right to sing a lie than a teacher has to teach a lie.]

- 8] But we know that the law *is* good, if a man use it lawfully;

How are we to use the Law? Only through the cross... We need to see the Law is good (Rom 7:12,18) and we need to recognize our inability to keep the Law (Acts 13:38-39). The idea that in and of yourself you can please God absolutely contradicts the Word of God *You* cannot meet His standard (Rom 8:8). The Law was not given to save us, but to reveal that God is holy and that you and I are not holy. We are not saved *by* good works; we are saved *unto* good works (Eph 2:8-10).

- 9] Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
10] For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
11] According to the glorious gospel of the blessed God, which was committed to my trust.

The Role of the Law

Paul lists 14 kinds of people condemned by the Law (Rom 7:20-23; Rom 1:18-32; Gal 5:19-21). It cannot save lost sinners (Gal 2:21; 3:21-29); the Law is to expose, restrain, and convict the lawless—it can only reveal the need for a savior. When a sinner believes on Jesus Christ, he is freed from the curse of the Law (Gal 3:10-14).

Five of the Ten Commandments are in View (vv. 9-10)

- ***Honor thy father and thy mother***
– “For murderers of fathers and murderers of mothers.”
- ***Thou shalt not murder***
– “For murderers of fathers and murderers of mothers.”
- ***Thou shalt not commit adultery***
– “For whoremongers [fornicators], for them that defile themselves with mankind [sodomites],”
- ***Thou shalt not steal***
– “For menstealers”
- ***Thou shalt not bear false witness***
– “Liars... perjured persons.”

Paul's testimony (vv.12-17) becomes "Exhibit A" to prove it really works:

- 12] And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

All believers are in the ministry if we are children of God.

- 13] Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

- **Blasphemer:** He had denied the deity of Jesus Christ and forced others to deny it.
- **Persecutor:** He had used physical power to try to destroy the church (Acts 8:1-4).
- **"Ignorance?"** Appealing to a special Jewish law (Lev 5:15-19; Num 15:22-31).

Special sacrifices could be substituted. Jesus acknowledged this principle on the cross: "Father, forgive them, for they know not what they do" (Luke 23:34). (Their ignorance did not save them, nor did the prayer save them; but the combination postponed God's judgment, giving them an opportunity to be saved.)

- 14] And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

"Exceedingly abundant": Paul uses the Greek prefix ὑπερ hyper="super": superincrease in faith (2 Thess 1:3); superabounding power (Eph 1:19); superconqueror (Rom 8:37). This has become, in English, "hyper..."

- 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 chief.

Paul's point is, that if God could save him, God can save any (all) of us. He considered himself to be the "least of the apostles" (1 Cor 15:9) and the "least of all saints" (Eph 3:8). Note also that he says not "I was chief," but "I am chief."

- 16] Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

"Grace and mercy" = God's love in action. God turned the persecutor into a preacher; the murderer into a missionary...

- 17] Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

[Paul almost involuntarily breaks out into this doxology...]

- 18] This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

We are in a warfare (Eph 6:10-18). You have a real enemy. He is knowledgeable and resourceful. And you are on *his* turf!

Our Armor: Ephesians 6

- Girded with Truth
- Breastplate of Righteousness
- Feet shod with preparation
- Shield of Faith
- Helmet of Salvation
- Sword of the Spirit
- Our Heavy Artillery: Prayer

Our Imperative

Finally, my brethren, be strong in the Lord, and in the power of His might.
Ephesians 6:10

Imperative Mood: This is a command.

Present Tense: Be continually strong.

Passive Voice: You receive the action.

- 19] Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
20] Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Paul mentions these two apostates elsewhere and has little good to say about them (2 Tim 4:14). Apostolic prerogative (1 Cor 5:3-5); Peter exercised it also (Acts 5:1-11).

Next Session

Study 1st Timothy Chapter 2.

1 Timothy 2

Order of the Church

[Review of Introduction]

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Timothy 3:16

“All Scripture is . . . profitable” in four ways: for *doctrine*—that’s what’s right; for *reproof*—that’s what’s not right; for *correction*—that’s how to get right; and for *instruction in righteousness*—that’s how to stay right. Basic principle: “Let all things be done decently and in order” (1 Cor 14:40). Timothy seemed to be having trouble with this at Ephesus...

Paul’s Final Footprints: The Pastoral Letters

Three books of the New Testament give a few brief glimpses of Paul’s activity beyond the end of Acts. They were written to two young church leaders who had worked under Paul.

1 Timothy: Paul is out of prison, probably released from his house arrest in Rome at the end of Acts. He had recently been in Ephesus, heading for Macedonia. He left Timothy in Ephesus to continue his work (1 Tim 1:3).

Titus (Paul’s troubleshooter): In this letter, Paul is also out of prison. It seems that he had traveled to Crete with Titus. He knows the situation there well, so he may have been on Crete for some time. He left Titus there and now asks him to meet up at Nicopolis, where he intends to spend the winter (Titus 3:12). Nicopolis is on the route from Crete to Dalmatia. As 2 Timothy 4:10 says Titus later went to Dalmatia, did Paul and Titus meet as agreed, before Titus continued his journey?

2 Timothy: Paul writes from prison in Rome, having been re-arrested. He has already had one trial (2 Timothy 4:16-17) and seems to expect execution soon. But he had been travelling recently. He had left his cloak and some books at Troas (2 Timothy 4:13). He had also been in Miletus and Corinth, leaving friends at those places (2 Timothy 4:20). There is also a hint that he may have been to Ephesus (2 Timothy 4:14-15) where there had been trouble. *This seems to be Paul’s final letter.*

Professional Secretaries

These highly qualified assistants are mentioned in the New Testament:

- 1 Corinthians 1:1 “Paul ... *and Sosthenes*”
- 2 Corinthians 1:1 “Paul ... *and Timothy*”
- Philippians 1:1 “Paul *and Timothy*”
- Colossians 1:1 “Paul *and Timothy*”
- 2 Thess 1:1 “Paul, *Silvanus and Timothy*”
- Philemon 1:1 “Paul and ...*and Timothy*”
- 1 Peter 5:12: “*By Silvanus*, (Greek variant of Silas)

- 1] I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

Prayer

First of all, the priority of prayer. There are seven different Greek nouns for prayer, four are mentioned here.

Supplications: δέσις *deesis*: 1) need, indigence, want, privation, penury; 2) a seeking, asking, entreating, entreaty to God or to man. Hence, “offering a request for a felt need.”

Prayers: προσευχή *proseuche*: emphasizes the sacredness of prayer.

Intercessions (petitions): ἐντευξις *enteuxis*: “To draw near to a person and converse confidently with him. Emphasizes fellowship, confidence. (Same as 1 Tim 4:5, blessing the food we eat.)

Thanksgiving: εὐχαριστία *eucharistia*: Sometimes we need to imitate David and present to God only thanksgiving, with not petitions at all! (Cf. Psalm 103; Phil 4:6; Dan 6:10-11).

“All men” = no person on earth is outside the influence of believing prayer: saved/unsaved (Num 14:19; 1 Sam 7:3-5; 12:23; Cf. Jer 7:1-16; 14:10-11). Stephen: Acts 7:59-60: those near us/far away; enemies/friends.

- 2] For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Especially for those in authority; for, among other things, v.4: that the Word might continue to go out to the lost.

Be Submissive To Governing Authorities?

And Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” (Mark 12:17)

Be **absolutely** submissive to God and you will discern from God’s ways how to be **secondarily** submissive to human institutions and authorities.

Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men. Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God.

1 Peter 2:13-15

The Bible does not speak in the vocabulary of a representative democracy in which officials are elected and laws are drafted by elected officials and have authority over officials. Thus we must make applications to our democratic context carefully. *Submission in our Republic is primarily to laws and constitutional processes and not to persons.* Our officials are actually our employees.

Biblical submission is a readiness *to obey law and uphold the legal order*, not an approval or endorsement of all lawmakers or even all laws absolutely. Christ’s absolute supremacy over our lives qualifies the absoluteness of human law. The Christian recognizes Christ and his law as the final authority.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

Romans 13:1-3

Believer’s Relationship to Government

- Exception: Acts 4:18-21
- Know the law: Acts 23: 1-5; 11; 28:19

Biblical submission is a readiness *to obey law and uphold the legal order*, not an approval or endorsement of all lawmakers or even all laws absolutely. Christ’s absolute supremacy over our lives qualifies the

absoluteness of human law. John the Baptist’s preaching is an example of a proper indictment of present government authority.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Matthew 11:11

That’s what Jesus said of John the Baptist! But John is in prison—*for publicly indicting the ruling king!* Opposition to a leader’s behavior, public criticism of it, and declaration of moral unfitness for office, is not necessarily inconsistent with a submissive spirit to governing authorities.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Romans 13:3

Contrast with rebellious Jews against Roman law: Claudius expelled all Jews from Rome.

Problem: what is to be done when the “rulers *are* evil and a terror to good works”?

Our Stewardship

Our Unique Mandate: *I believe you and I will be held accountable for this:* “A government of the people, by the people, and for the people.”

The Illiteracy of the Electorate: Question—What is our biggest problem: Ignorance or Apathy? “I don’t know and I don’t care!”

First Priority: Knowing the truth about our leadership. This is the critical role of a free press.

A Cynical Prediction

I believe that we are going to see more persecution of Christians in this country in the future. I join J. Vernon McGee in his view that this will probably *not* include many *church members*: “the liberal Church is so compromised today that they will go along with whatever comes along.” [Mc Gee, J. Vernon, *Thru The Bible*, Thomas Nelson Publishers, Nashville, TN, 1983, vol V, p. 436.]

3] For this is good and acceptable in the sight of God our Saviour;

“Good”: the Greek word emphasizes something intrinsically good, not just its effects; “fair,” “beautiful” are synonyms. The Pharisees prayed to be praised by men (Mt 6:5) or other worshipers (Lk 18:9-14). Christians should pray to please God. The purpose of prayer is not to get man’s will done in heaven, but to get God’s will done on earth. Prayer is God’s way of enlisting you in what He is doing...

4] Who will have all men to be saved, and to come unto the knowledge of the truth.

God so the loved *the world* that He gave His only Son (Jn 3:16). God’s desire is that “all men” come to the knowledge of salvation through faith in Jesus Christ (Jn 12:32; 1 Jn 2:2; 4:14).

5] For there is one God, and one mediator between God and men, the man Christ Jesus;

The absence of a definite article before “man” suggests the translation: “Christ Jesus, Himself man.”

All prayer is based on the work of Jesus Christ as Saviour and Mediator. Since there is only one God, there is need for only one Mediator: Jesus Christ. No other person can qualify. Not angels; not saints; not Mary.

6] Who gave himself a ransom for all, to be testified in due time.

“...ransom”: = ἀντίλυτρον *antilytron*, “what is given in exchange for another as the price of his redemption,” thus, ransom. Christ paid the full price for our redemption.

The Gospel According to Barabbas

- Barabbas stood under the righteous condemnation of the law.
- Barabbas knew the One who was to take his cross and take his place was innocent.
- Barabbas knew that Jesus Christ was for him a true substitute.
- Barabbas knew that he had done nothing to merit going free while another took his place.
- Barabbas knew Christ’s death was for him perfectly efficacious.
- “Barabbas and Jesus changed places: The murderer’s bonds, curse, disgrace, and mortal agony were transferred to the righteous Jesus; while the liberty, innocence, safety, and well-being of the immaculate Nazarene became the lot of the murderer.

- Barabbas is installed in all the rights and privileges of Jesus Christ; while the latter enters upon all the infamy and horror of the rebel’s position.
- Both mutually inherit each other’s situation and what they possess: the delinquent’s guilt and cross become the lot of the Just One, and all the civil rights and immunities of the latter are the property of the delinquent.”

— John W. Lawrence, *The Six Trials of Jesus*

“For all”: We, too, are now in Barabbas’ shoes.

7] Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

“Preacher”: κήρυξ *kerux*, a herald or messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties. In the NT: God’s ambassador, and the herald or proclaimer of the divine Word.

“Apostle”: ἀπόστολος *apostolos*, a delegate, messenger, one sent forth with orders; specifically applied to the twelve apostles of Christ; in a broader sense applied to other eminent Christian teachers: of Barnabas, Timothy, and Silvanus.

“I speak the truth...” to encourage Timothy: he knows that it is true.

Pray Lifting Up Holy Hands

8] I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

The important thing is the posture of the heart. “Holy hands” = holy life. Clean hands = blameless life (2 Sam 22:21; Ps 24:4). “Without wrath” = without anger. “Doubting” (“disputing”) = in faith.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Hebrews 11:6

There are many postures in the Bible related to praying:

- Standing with outstretched hands 1 Kgs 8:22
- Kneeling Dan 6:10

- Standing Lk 18:11
- Sitting 2 Sam 7:18
- Bowing the head Gen 24:26
- Lifting the eyes Jn 17:1
- Falling on the ground Gen 17:3

The Women - Submitting

- 9] In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; {broided: or, plaited}
- 10] But (which becometh women professing godliness) with good works.

Artificial glamour of the world vs. the true beauty of a godly life. (1 Pet 3:1-6). Glamour is external; godliness is internal. “Beauty is only skin-deep; ugliness goes clear through!”

A woman cannot claim to love, worship, honor, and fear the Lord, and yet disregard what His Word says about her behavior, and God’s design for her in the church.

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

1 Peter 3:1-6

The feminists would have you view these views of Paul and Peter as simply outdated. However, they come from the Word of God (2 Tim 3:16-17).

- **“Adorn”** = κοσμέω *kosmeo*, “to arrange; put in order.”
- **“Modest”** = κόσμιος *kosmios* well arranged. It is related to the Greek word κόσμος *kosmos*, “to bring order out of chaos.” It is the same word from which we get the English word, “cosmetics.”
- **“Sobriety”** = σωφροσύνη *sophrosune*, “having a sound mind, self control, and good sense.”
- **“Braided hair”** = the term can generally mean “hair styles.”

There is nothing wrong with owning jewelry. The Shulamite wore gold and silver jewelry (Song 1:10-11; 4:9); as did Rebekah (Gen 24:53). Cf. Isa 61:10.

Costly Garments

Pliny the Elder, 1st century Roman historian, described a dress of Lollia Paulina, wife of the Emperor Caligula, which was worth several hundred thousand dollars by today’s standards. And Philo, a 1st century Jewish philosopher, described a prostitute as wearing gold chains, bracelets; hair done up in elaborate and gaudy braids; eyes marked with pencil lines; eyebrows smothered in paint; and wearing expensive clothes lavishly embroidered. (*Natural History*, 9.58; q.v. MacArthur, p.80; *The Sacrifices of Cain and Abel*, ibid. p.80.)

- 11] Let the woman learn in silence with all subjection.

“Silence” (ἡσυχία *hesuchia*) is an unfortunate translation: “peaceable,” or “quietness”—in the sense of not being mettlesome or intrusive—is the same word translated “peaceable” in v.2. [Paul gave a similar admonition to the women of church at Corinth (1 Cor 14:34), primarily in regard to speaking in tongues.]

“Subjection” (“submission”): Eph 5:21-11 literally means “to rank under,” which has to do with order and authority, not with value or ability. Submission is not subjection. Children/Parents; Employee/Employers; Citizens/Government. Anyone who has been in a military unit understands this; and we all are in a combat unit... “Let all things be done decently and in order” (1 Cor 14:40).

Women in the Bible

We must never underestimate the important place that godly women played in the ministry of the church:

- In the OT we see Deborah, Ruth, Queen Esther, and others. (Although Deborah declined to lead the military campaign against the Canaanites, deferring to Barak.)
- Women had a low place in the Roman society, but the Gospel changed all that. Jesus first revealed His Messiahship to a woman (Jn 4:25-26).
- Only a woman recognized His announcement of His forthcoming death (Jn 12:7; Mt 16:21, 22).
- Women were at the cross
- They were the first herald the news of the resurrection

12] But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Paul here interprets the meaning of v.11. He defines exactly what he means by women staying quiet in the worship services.

Women Teaching

- **“Teach”** = διδάσκω *didasko*, “to be a teacher;” the office of a teacher.
- By using the present infinitive rather than the aorist infinitive, Paul does not forbid women to teach under appropriate conditions and circumstances, but not to fulfill the office and role of pastor or teacher in the life of the church.
- Women *are* permitted to teach: older women are to teach the younger (Tit 2:3-4). Timothy was taught by his mother and grandmother (2 Tim 1:5; 3:15).
- There is nothing wrong a woman instructing a man in private (Acts 18:24-28), but a woman should not try to take the place of the man.

13] For Adam was first formed, then Eve.

An argument from creation (Paul used this same argument in 1 Cor 11:1-10). However, *priority* does not mean *superiority*.

14] And Adam was not deceived, but the woman being deceived was in the transgression.

An argument from the Fall: Satan deceived the woman into sinning (2 Cor 11:3; Gen 3:1ff); man sinned with his eyes wide open.

God’s Order

The disorder we have in society today results from a violation of the God-given order. Both men and women are gullible and easily deceived. Abraham listened to his wife and got into trouble (Gen 16). Later, her counsel was what God told him to obey (Gen 21). [I have been married to a “twenty-year-old” for 50 years; and she helps me continuously—as a counselor, consoler, and, above all, a living example...]

15] Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

“Saved” = σώζω *sozo*: “to rescue; preserve safe and unharmed; to heal; deliver from.” It appears frequently in the NT without reference to spiritual salvation (Mt 8:25; 9:21-22; 10:22; 24:22; 27:40, 42, 49; 2 Tim 4:18). Her primary ministry is the home and the family. Women are far from being second class citizens because they have the primary responsibility for rearing godly children. [This does not mean that God wants all women to bear children; some He doesn’t even want married: 1 Cor 7:25-40.]

Next Session

Read 1st Timothy Chapters 3 - 4.

1 Timothy 3 & 4

Outline of the Books of Timothy

1st Timothy:

- 1) Faith of the church; doctrine
- 2) Order of the church
- 3) **Officers of the church**
- 4) Apostasy that was coming
- 5-6) Duties of the officers

2nd Timothy:

- 1) Afflictions of the church
- 2) Activity of the church
- 3-4) Allegiance of the church

1st Timothy Chapter 3: Church Government

Everything rises or falls with leadership, whether it be a family, a church or a nation. The form is not as important as the caliber and character of the men holding office... That is the problem today in public life, and that is the problem in the Church. There are three main forms of church government:

- Episcopal form: one, or several, in charge at the top, typically outside the local church.
- Presbyterian form: with representatives elected from the membership.
- Congregational form: the people themselves make the decisions.

All can work well; all can be characterized by strifes and divisions. Paul will also emphasize that there are two aspects of a spiritual officer: he must be a man of faith, and he must be motivated by love.

Paul explained the three responsibilities in a local church:

- 1) Teach sound doctrine vv.1-11
- 2) Proclaim the Gospel vv.12-17
- 3) Defend the faith vv.18-20

The Pastor (1 Timothy 3:1-7)

- 1] This is a true saying, If a man desire the office of a bishop, he desireth a good work.

Paul, who founded a number of churches, never spoke of himself as a bishop. [J. Vernon McGee points out that a pastor was never called “reverend;” which actually means “terrible, that incites terror.” It is a name which applies only to God.]

“Trustworthy statement”: Used 5X in the Pastoral Epistles.

- Bishop = ἐπισκοπή *episkope* overseer (1 Pet 5:1-3; Acts 20:17, 28).
 - Elder = πρεσβύτερος *presbuteros*, “old man.”
 - Pastor = ποιμήν *poimen* “shepherd”
 - In NT: “bishop,” “elder,” and “pastor” were synonymous.
 - In the early church, a bishop never had authority over other bishops or elders.
- 2] A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
 - **Blameless:** “nothing to take hold upon”; “above reproach.” (Make no mistake: you will be blamed for things if you hold office or a position of authority. One must strive to assure that they aren’t justified or true.)
 - **Husband of one wife:** not referring to remarriage after wife’s death (Gen 2:18; cf. 1 Tim 4:3).
 - **Vigilant:** “temperate” or “sober” (2 Tim 4:5). “Temperate in all things.” “Keep your head in all situations” (NIV).
 - **Sober:** serious attitude; earnest about his work; knows the values of things.
 - **Of good behavior:** “orderly.” Same Greek word is translated “modest” in 1 Tim 2:9.

- **Given to hospitality:** “loving the stranger.”
- **Apt to teach:** A pastor is automatically a teacher and certainly a continual student of the Word. Many scholars believe that “pastors and teachers” refer to one person with two functions (Eph 4:11)

To teach and preach is the primary task of elders (1 Tim 4:6, 11,13, 16; 5:17; 2 Tim 2:15, 24; Titus 2:1). Timothy had a gift of teaching (1 Tim 4:14; 2 Tim 1:6).

There were a plurality of elders overseeing the work of each church (1 Tim 5:7). These men had to be qualified. Most important quality? Intelligence? Personality? Vision? Administration? Decisiveness? Courage? ...all ok, but most important: **Integrity!**

Paul Married?

Some hold that Paul wasn’t married. Most scholars believe that he had been married and his wife had died. He could not have been a member of the Sanhedrin without being married.

The Bible does not forbid all remarriage after a divorce. Our Lord permitted remarriage when a divorce was caused by adultery (Mt 5:31-32; 19:9). Paul gave a second occasion when the unbelieving spouse initiates the divorce (1 Cor 7:15).

- 3] Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

Not given to wine: the word describes a person who sits long with the cup and drinks to excess. Paul advised Timothy to use a little wine for health reasons (1 Tim 5:23); total abstinence was not required of believers. There are many Christians that include a table wine with their meals; however, many abstain in public to avoid stumbling a brother (Rom 14:21). [J.V. McGee does not believe that the Bible teaches total abstinence.] Some of the Corinthian church got drunk even at the love feast that accompanied the Lord’s Supper (1 Cor 11:21).

Not a striker: “not contentious, not looking for a fight.” A leader when wronged, must have no thought of retaliation.

Not greedy of filthy lucre: Pastors should not pursue money (1 Pet 5:2); more on money in the next session.

Patient: “gentle” is a better translation.

Not a brawler: peacemakers, not troublemakers

Not covetous: you can covet many things other than money: popularity; size of ministry; etc

Own House in Order

- 4] One that ruleth well his own house, having his children in subjection with all gravity;
- 5] (For if a man know not how to rule his own house, how shall he take care of the church of God?)

“Ruleth”: preside over; govern; “as a loving shepherd” (1 Pet 5:3). The church is also part of his “family.”

- 6] Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

“Not a novice”: “one newly planted” or, one newly come to the faith. Immaturity can include vulnerability to pride and a serious stumbling. “Pride goes before destruction, and haughty spirit before stumbling” (Prov 16:18).

Good Reputation

- 7] Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

“A good report”: Does he pay his bills? Does he have a good reputation among the unsaved with whom he does business? Does he manifest a wholesome character in his *ethics*?

The Deacons (1 Timothy 3:8-13)

- 8] Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

“Deacons”: translation of Greek word *διάκονος diakonos*, “servant.” Even though deacons are not given the authority of the elders, they still must meet certain qualifications. The usage of this word is often traced to Acts 6, ostensibly designating assistants to the apostles. Paul and Apollos were called deacons.

Grave: worthy of respect; worth imitating.

Not double-tongued: does not gossip. Not a sycophant; forthright.

Not given to much wine (as before).

Not greedy of filthy lucre: reliable to handle money.

- 9] Holding the mystery of the faith in a pure conscience.

A deacon who does not know the Bible is an obstacle to growth in a local assembly. Simply a successful or popular businessman, or generous contributor, doesn’t necessarily mean he is qualified to serve as a deacon.

12 Kingdom Mysteries

- Mystery of the Kingdom of God: Lk 8:10; Mk 4:11.
- Mystery of the Kingdom of Heaven: Mt 13:11
- Mystery of Manifestation in the Flesh: 1 Tim 3:16.
- Mystery of Salvation by Faith: Eph 3:19; Rom 16:25,26; 1 Tim 3:9.
- Mystery of the Ultimate Unity: Eph 1:9.
- Mystery of Gentiles in same Body: Rom 16:25; Eph 3:3.
- Mystery of the Bride of Christ: Eph 5:10; Eph 2:6; 1 Cor 6:17. Cf. Col 1:26,27; 2:2; 4:3.
- The Mystery of the *Harpazo*: 1 Cor 15:51; 1 Thess 4:12-18 [OT: Isa 26:19-21; Ps 27:5; Zeph 2:3.]
- The Mystery of Iniquity: 2 Thess 2:6-12.
- Mystery of the Seven Churches: Rev 1:20.
- Mystery of Israel’s Blindness: Lk 19:42-44; Rom 11:25.
- Mystery Babylon (Counterfeit Kingdom): Rev 17, 18 (Cf. Gen 10:10, 1st mention)

Kept secret: Rom 16:25; Col 1:26; Eph 3:3,5; 1 Cor 4:1; 2 Cor 12:1-5; Gal 1:11-12. Mysteries finished: Rev 10:7.

- 10] And let these also first be proved; then let them use the office of a deacon, being found blameless.

“And let these also first be proved”: An untested Christian is an unprepared Christian. A pilot doesn’t really know his own qualifications until after his first *real* forced landing. “Thou hast been faithful over a few things, I will make thee ruler over many things..” (Mt 25:21).

Training Periods

- **Joseph:** servant for 13 years in Egypt before becoming Prime Minister.
- **Moses:** cared for sheep for 40 years before being called.

- **Joshua:** Moses' servant before becoming his successor.
- **David:** tended sheep when invited by Samuel to be anointed king of Israel.

11] Even so must their wives be grave, not slanderers, sober, faithful in all things.

Wives are one's most important assets! ["Slanderers": διάβολος, *diabolos*, one of the titles of Satan!]

12] Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13] For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

"...degree": a military term—"rank; a rung on a ladder." Elders were called from out of their own local congregations; they were not imported from other places.

The Believers (1 Timothy 3:14-16)

14] These things write I unto thee, hoping to come unto thee shortly:

15] But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

"...house": "household" is better translation. Born again into God's family (Jn 1:11-13; 1 Pet 1:22-25).

"...pillar": (In Ephesus, the great Temple of Diana had 127 pillars, each one of them a gift of a king)

"...ground" or bulwark: the church is to protect truth and make sure it does not fall.

Paul wanted Timothy to know how to "conduct himself" as a leader in the local assembly. The best counsel for managing a local church is found in these three inspired letters.

The Church

ἐκκλησία *ekklesia*, "assembly;" referring to the political assemblies in the Greek cities where business was transacted by qualified citizens. It means "those called out" (Acts 19:29, 32). It must be fed: on the Word of God (Mt 4:4; 1 Cor 3:1-2; Heb 5:12-14; Ps 119:103). A church does

not grow by addition, but by nutrition (Eph 4:11-16). "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter" (Isa 59:14). The decay of our nation must be laid at the feet of America's pulpits...

16] And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

After His resurrection: He was only touched by loving hands; only seen by loving eyes... Cf Acts 10:37-43.

1 Timothy 4: Apostasy That Was Coming

1st Timothy:

- 1) Faith of the church; doctrine
- 2) Order of the church
- 3) Officers of the church
- 4) **Apostasy that was coming**
- 5-6) Duties of the officers

2nd Timothy:

- 1) Afflictions of the church
- 2) Activity of the church
- 3-4) Allegiance of the church

False Teachers

Paul warned the Ephesian elders that false teachers would invade the church (Acts 20:28-31). Now they had arrived. *And they're still here!*

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Acts 20:28-31

1] Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

The apostasy of the church had already begun at this time.

“Seducing”: wandering, roving, vagabond; *πλάνος planos*, same word from which we get our word for planets. Satan is an imitator; he has his own ministers and doctrines (2 Cor 11:13-15). This is the only place that “demons” are mentioned in the Pastoral Epistles.

Paul warned that these false teachers would arise from *within* the church (Acts 20:30). The seriousness of idolatry and false worship (Deut 13:12-18; Cf. Jude and 2 Peter). His visit to Delphi (1 Cor 10:20; Lev 17:7; Deut 32:17; Ps 106:36-37).

- 2] Speaking lies in hypocrisy; having their conscience seared with a hot iron;

“Hypocrisy of liars” (literal translation) seared: “cauterized.” An apostate is not just wrong doctrinally; he is wrong morally. His personal life became wrong before his doctrines were changed. *Believing* and *behaving* always go together.

- 3] Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Both are contrary to Scripture. Beware of any religious teaching that tampers with God’s institution of marriage. Marriage is the means by which God reveals His most intimate truths. [Adam and Eve; Ruth and Boaz; Christ and His Bride (Eph 5:22ff); et al.]

- 4] For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
5] For it is sanctified by the word of God and prayer.

All foods are clean, says Jesus (Mk 7:14-23), Peter (Acts 10:9-15), and Paul (1 Cor 10:23-33; Rom 14:1-12; Col 2:16-17).

Be A Good Minister

- 6] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

“...nourished up in the words of faith and of good doctrine...”: “The whole counsel of God” (Acts 20:27). [Instrument Flight example: *crosscheck* all six basic flight instruments; never fixate on any one or two!]

Every Christian ought to feed daily on the Word (Mt 4:4; 1 Pet 2:2; Jer 15:16) and avoid “one verse” theology.

Pursue Godliness

- 7] But refuse profane and old wives’ fables, and exercise thyself rather unto godliness.

Athletic metaphor: Paul had spent three years in Ephesus where the coliseum (which held the Olympic Games at times) could seat about 100,000 people. The Greek or Roman athlete had to refuse certain things; eat the right food; do the right exercises; continually train, etc.

- 8] For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

(For a little *while*...) The great purpose of life: the shaping of Character and conduct by truth. The Christian is to be as devoted to godliness as the Athlete is to his sport.

Be An Example

- 9] This is a faithful saying and worthy of all acceptance.
10] For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
11] These things command and teach.
12] Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

“...youth: a term applied to a person under 40.

“...conversation” = “walk,” “behavior,” etc. Faith always leads to faithfulness...

- 13] Till I come, give attendance to reading, to exhortation, to doctrine.

“...give attendance to”: “devote yourself to, be absorbed in.”

“...exhortation”: “encouragement.”

“...doctrine”: there are 22 references to “teaching” or “doctrine” in these 13 chapters.

Cultivate Your Spiritual Gift

- 14] Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

We are not to be passive...are *you* further along spiritually today than you were this time last year?

- 15] Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

“...Profiting” or “progress”: a Greek military term which means “pioneer advance”; describing the soldiers who go ahead of the troops, clearing away obstacles, etc., making it possible for others to follow. No pastor can lead his people where he has not been himself. “Such as I have, give I thee” (Acts 3:6).

- 16] Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

This is the same warning that Paul gave the Ephesian elders (Acts 20:28).

*When God wants to drill a man
And thrill a man
And skill a man,
When God wants to mold a man
To play the noblest part;
When He yearns with all His heart
To create so great and bold a man
That all the world shall be amazed,
Watch His methods, watch His ways!
How He ruthlessly perfects
Whom He royally elects!*

*How He hammers him and hurts him
And with mighty blows converts him
Into trial shapes of clay which
Only God understands;
While his tortured heart is crying
And he lifts beseeching hands!
How He bends but never breaks
When his good He undertakes;
How He uses whom He chooses
And with every purpose fuses him;
By every act induces him
To try His splendor out—
God knows what He’s about!*

—Anonymous

Next Session

Study 1st Timothy Chapters 5 - 6.

1 Timothy 5 & 6 Duties of the Officers

Outline of the Books of Timothy

1st Timothy:

- 1) Faith of the church; doctrine
- 2) Order of the church
- 3) Officers of the church
- 4) Apostasy that was coming

5-6) Duties of the officers

2nd Timothy:

- 1) Afflictions of the church
- 2) Activity of the church
- 3-4) Allegiance of the church

The Church

Metaphors for the “church” in the New Testament:

- **Holy nation:** emphasizing believer’s common citizenship in heaven (1 Pet 2:9).
- **Kingdom:** emphasizing believer’s common submission to the King of Kings and Lord of Lords (Rev 5:10).
- **Priesthood:** emphasizing the privilege that all believers have of direct access to God (1 Pet 2:5, 9).
- **Vine:** emphasizing believers’ common connection to the life of God to bear fruit (Jn 15:5).
- **Temple:** emphasizing being built upon the solid foundation of the apostle’s doctrine, with Jesus Christ as the chief cornerstone (Eph 2:20-22).
- **A Body:** emphasizing believers’ common life and dependence on their Head, the Lord Jesus Christ (Cor 12:12).
- **An Assembly:** emphasizing believers’ common calling to be gathered into the eternal presence of God (Heb 12:23).
- **A Flock:** emphasizing believers’ common need to be led and fed by the Great Shepherd (1 Pet 5:2-3).
- **A Family:** emphasizing the intimacy, care, openness, and love (1 Timothy).

Love One Another

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

John 13:34, 35

A “New” Commandment?

The Greeks had two different words for “new”: *νέος neos*, “new in time”; latest model; and *καινός kainos*, “new in quality”; radically different;

The commandment to “love one another” is not new in time, but it is new in character. In Christ it now takes on a new meaning:

- New in Emphasis 1 John 2:7
- New in Example 1 John 2:8
- New in Experience 1 John 2:9-11

Spiritual Family at Ephesus

- Sinning members had abandoned truth and godliness (1 Tim 1:5-6; 2:8).
- Some had shipwrecked their faith (1 Tim 1:9).
- Some women had abandoned their proper role and were trying to usurp the function of men (1 Tim 2:9-15).
- Some men were aspiring to leadership without adequate qualifications (1 Tim 3:1-13; cf. 5:19-22).
- Some were teaching demonic false doctrines (1 Tim 4:1-5; 6:3-5).
- Impure lives were evident among some of the older widows and some of the younger (1 Tim 5:6-7, 11-13).
- Ephesus was not an easy place to minister. Are there any “easy” places?

Discipline

- **Old Testament** 2 Sam 7:14; Job 5:17; Ezek 2:3-6
 - Leads to understanding Prov 15:32
 - Knowledge Prov 19:25
 - Wisdom Prov 15:31; 29:15
 - Honor Prov 13:18
 - Happy life Prov 6:23
- **New Testament:** Mt 18:15-18; 2 Thess 3:6-16; 2 Tim 2:23-26; Rom 16:17-18; 2 Jn 9-11; Gal 6:1-3; Titus 3:10, 1 Cor 5; 2 Cor 2:6-11

- Discipline’s Purpose: *to save the offender*: Sin needs to be dealt with because it disrupts the intimacy in a family (1 Cor 5:6-7, 9-10, 11, 13).

1st Timothy Chapter 5

1] Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

Tempted to ignore older members; we must love and serve all, regardless of ages and not show partiality (1 Tim 5:21).

2] The elder women as mothers; the younger as sisters, with all purity.

- Early concern: Acts 6:1; 9:39
- OT Legislation: Deut 10:18; 24:17; Isa 1:17.
- Special care: Deut 14:39; Ps 94:6; Mal 3:5.

3] Honour widows that are widows indeed.

4] But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

“Honor thy father and thy mother” is still there (Ex 20:12; Eph 6:1-3).

“Nephews”: *ἐκγονον ekgonon* = descendants, grandchildren.

5] Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

Without human support, and within the fellowship.

6] But she that liveth in pleasure is dead while she liveth.

7] And these things give in charge, that they may be blameless.

8] But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

“...worse than an infidel”: *A VERY sobering injunction, indeed!*

9] Let not a widow be taken into the number under threescore years old, having been the wife of one man,

“Taken in that number”: to be enrolled and put on the list; used for the enrollment of soldiers, etc.

10] Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work.

Cf. Dorcas and her widow friends (Acts 9:36-43). There is a definite connection between idleness and sin

- 11] But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
- 12] Having damnation, because they have cast off their first faith.
- 13] And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
- 14] I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Those that forego having children because of the “awfulness of the times” should compare the times of Paul’s day!

“Guide the house” (Prov 31:10-31): Each marriage partner has a special sphere of activity.

“Occasion” is military term that means “a base of operations.”

- 15] For some are already turned aside after Satan.

Satan is always alert to an opportunity to invade and destroy a Christian home. [Anyone who doesn’t believe in Satan should try opposing him sometime!]

- 16] If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Widows indeed = widows who are without family.

- 17] Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

Elders were chosen, ordained, and set aside for the work (Acts 14:23; 20:17, 28; Titus 1:5).

“Honor” = honorarium; “double...” = generous pay.

- 18] For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

Deut 25:4; Cf. 1 Cor 9:7-14; Lk 10:7.

- 19] Against an elder receive not an accusation, but before two or three witnesses.
- 20] Them that sin rebuke before all, that others also may fear.

Caution # 1: be sure of the facts... Do everything openly.

- 21] I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
- 22] Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.

Laying on of hands indicates a partnership in ministry. Be cautious.... (1 Tim 4:14).

- 23] Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.

Abstinence not required; but there’s no excuse for abuse and immoderation in anything...

Harvest Times

The three principal feasts of the Jews corresponded to the three harvest seasons (Ex 23:16; 34:21,22).

- The Feast of the Passover in April at the time of the barley harvest (Ruth 1:22).
- The Feast of Pentecost (7 weeks later) at the wheat harvest (Ex 34:22).
- The Feast of Tabernacles at the end of the year (~October) during the fruit harvest.

There is no “grape juice” available during the celebration of Passover. The grapes begin to ripen in August, but the gathering in for making wine and molasses (dibs), and the storing of the dried figs and raisins, is at the end of September.

- 24] Some men’s sins are open beforehand, going before to judgment; and some men they follow after.
- 25] Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

1st Timothy Chapter 6

The use of military terms and tone continues...

- 1] Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

Servants = slaves; applies to employment. 50% of the Roman Empire was composed of slaves. Many were educated and cultured, but not treated as persons. Our new-found freedom in Christ should not be used as an excuse to disobey, or defy, authority

- 2] And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

They did not speak out against the institutional aspects of slavery: this would have been disruptive and *hindered* the Gospel. One must be careful in picking one's battles

False Teachers and Pride

- 3] If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
4] He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

Constantly monitor what is being taught (Isa 8:20; 2 Tim 1:13). Pride is often a badge of a false teacher. A big heart is better than a big head...

- 5] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Recognize the attacks of the enemy; e.g., "Jesus Seminar" heretics; pulpits who fail to herald the atonement. *Who* is the "god of this world"?

Attacks from the Pagan Left

- Nikos Kazantzakis, *The Last Temptation of Christ*, 1960.
- Hugh Schonfield, *The Passover Plot*, 1966.
- History Channel: *Banned Books of the Bible*.
- Jesus Seminar: Subjective speculative hunches replace serious scholarship.
- Dan Brown, *The DaVinci Code*.
- National Geographic feature of the discredited "Gospel of Judas."
- (Even Mel Gibson's *The Passion* fails to identify *who* Jesus Christ really *is*...)

Godliness and Contentment

- 6] But godliness with contentment is great gain.

"Contentment" = an inner sufficiency that keeps us at peace in spite of outward circumstances. It is the wealthy people, not the poor, who go to psychiatrists and who are more apt to attempt suicide.

- 7] For we brought nothing into this world, and it is certain we can carry nothing out.

"How much did ____ leave?" "*All of it. Everything. He didn't take anything with him*" (Cf. Job 1:21).

- 8] And having food and raiment let us be therewith content.

Quaker invitation: "If ever thou dost need anything, come to see me, and I will tell thee how to get along without it."

Henry David Thoreau reminded us that a man is wealthy in proportion to the number of things he can afford to do without. Simplify your way to real contentment...

Love of Money

- 9] But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Some cross the finish line only to discover they entered the wrong race...

- 10] For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

He is no fool who gives what he cannot keep to gain what he cannot lose.
—Jim Elliot (missionary martyr)

Money is not evil in itself: it is *amoral*. It is the *love* (obsession, pursuit) of money that is *a* (not *the*) root of all evil. It may be all right to have what money can buy if you do not lose what money cannot buy!

- "Where your treasure is, there your heart will be also" (Mt 6:21).
- Hireling vs. a true shepherd (Jn 10:11-14).
- Wealth is not a sin (1 Sam 2:7; 1 Chr 29:12). Abraham, Job, and Solomon were extremely wealthy.
- Money is a gift from God (Deut 8:11-18).
- Believers should be willing to part with their money when God requires (Mt 19:27; Job 1:21).
- Love of Money: Ignores true gain (1 Tim 6:6; Phil 4:11-13; Ps 63:1-5); focuses on the temporal (1 Tim 6:7; Job 1:21; Eccl 5:15; Mt 6:19-20; Mk 8:36; Lk 12:15-21).

- Obscures the simplicity of life (1 Tim 6:8; Eccl 5:11; Mt 6:24-33).
- Results in sinful entrapment and succumbing to harmful desires and eternal judgment (1 Tim 6:9; Deut 7:25; Cf. Achan in Josh 7:1-26; Judas in Mt 27:3-5; Acts 8:20-23; James' warnings in Jas 5:1-5).

Man's Purposes for Money

- Provide for security
- Establish independence
- Create power and influence

	Man's Way	God's Way
Focus	Power/Position	Submission
Emphasis	Rights/Freedoms	Personal responsibility
Desire	Gain for self	Meet needs of others
Concern	Immediate fulfillment	Lasting achievement
Yearning	Praise of men	Approval of God
Aspiration	To be served	To serve others
Need	To push ahead	For patience
Striving	To lead men	To follow God
Interest	Competition	Cooperation
Motivation	Self-glorification	God's glory

God's Purposes for Money

- Provision 1 Kgs 17:4
- Direction 1 Kgs 17:7
- Fellowship 1 Kgs 17:9
- Demonstration Jas 5:7

1) To Provide Basic Needs (Mt 6:26-30)

- To establish daily dependence on Him (Mt 6:11).
- To deepen our love for the Lord (Col 2:10; Jn 15:5).
- To develop a spirit of gratefulness.

- To teach us to live within our means (1 Tim 6:6).
- To help us enjoy our possessions (Heb 13:5).

2) To Confirm Direction

- To build our faith and vision (1 Tim 6:17).
- To determine who is the Lord of our life
- To protect us from harmful items (1 Tim 6:9).
- To teach us patience (Rom 5:3; Jas 1:3,4).
- To concentrate on true riches (Phil 3:7,8).

3) To Give to Christians (Rom 12:3)

- To unite Christians (2 Cor 8:14).
- To demonstrate the mark of a Christian (Titus 2:14; 2 Cor 9:8).
- To initiate spontaneous thanksgiving (2 Cor 9:11).
- To multiply the potential for giving (2 Cor 9:6).

4) To Illustrate God's Power

- To cause Christians to trust Him (1 Kgs 18:21-40).
- To mock the false gods of our age
- To purify our lives and motives (Ps 66:18).
- To bring non-Christians to salvation (Acts 5:12-14).
- To glorify God (Ps 50:15).

Tithing

- God's direct challenge (Mal 3:8,10).
- Instituted *before* the law (Gen 14:20).
- **Four Reasons:**
 - 1) It acknowledges the Creator's rights. *The tenth of all is His.*
 - 2) It is the antidote for greed and covetousness.
 - 3) It is a test of our faith.
 - 4) It is the solution to every financial problem.
- **OT pattern:** Gen 28:19-22; Lev 27:30-32; 2 Chr 31:4-6; Neh 10:34-37; Mal 3:7-10.
- **NT confirmation:**
 - Christ does not set aside tithes (Mt 23:23).
 - Implied in the "even so" (1 Cor 9:13,14).
 - The "lay by him in store" (1 Cor 16:1,2).
- Alludes to Mal 3:10; 2 Cor 8:14; Heb 7:5,6.
- Even *more binding* on us since our privileges are greater: "For unto whomsoever much is given, of him shall be much required" (Lk 12:48).

- A tenth of all is His: Be strict. Be careful. Be systematic. Separate funds upon arrival. Keep records: your “giving” only comes *after* the return of His tenth.

Portfolio Management Concept

Professional managers attempt to *minimize their maximum regret*; this is known as the “Savage Principle” in the mathematical theory of games, a division of Decision Theory (Cf. J.D. Williams, *The Compleat Strategist*, Wiley & Sons). They make their decisions in light of the ultimate review at the end of their reporting period.

We should employ the same tactics to our giving. Don’t give simply relying on apparent “need”: Look for evidence that *God* is in the action and then join Him in what *He* is doing!

You *can* “take it with you” (Lk 16:1-13). You must simply send it on ahead...

- 11] But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

“But thou...” In contrast to the false teachers...

“Man of God”

Timothy was in good company: Moses (Deut 33:1); Samuel (1 Sam 9:6); Elijah (1 Kgs 17:18); David (Neh 12:24).

“Flee”: a mark of wisdom and a means of victory...David when Saul tried to kill him (1 Sam 19:10) and Joseph, when tempted by another’s wife (Gen 39:12).

Graces of the Spirit

- “Righteousness” refers to *personal integrity*.
- “Godliness” refers to practical piety: the first has to do with character; the second, with conduct.
- “Faith” = faithfulness; dependability.
- “Love” = *agape*, love that sacrifices for others; to give, not to gain.
- “Patience” = perseverance. When the going gets tough, the tough get going.
- “Meekness” = power under control.

We must also cultivate these graces of the Spirit in our lives, or else *we will be known only for what we oppose rather than for what we propose*. Not all unity is good; not all division is bad.

- 12] Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

“Fight”: *ἀγών* *agone*, from which get *agony*; Struggle; straining to win. Paul at the end of his life: “I have fought the good fight” (2 Tim 4:7) ...but not between believers! Lets’ remember who the enemy is.

- 13] I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

“I give thee charge”: an order; a commandment.

- 14] That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

“Appearing”, *ἐπιφάνεια* *epiphaneia*; epiphany. He knows His schedule; our task is to be faithful every day and abide in Him (1 Jn 2:28).

- 15] Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

- 16] Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

We need not fear life because God is the ruler of all. We need not fear death because He shares immortality with us (Rev 17:14; 19:16).

- 17] Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

One of the greatest dangers of wealth is that it tends to make one proud, and one then understands neither himself nor his wealth (Deut 8:18). We are not owners; only stewards. Also, “*then thou shalt make thy way prosperous...*” (Cf. Josh 1:8). “Enjoy” *is* in the Bible. *Carpe diem!* Seize the day! To glorify Him...

- 18] That they do good, that they be rich in good works, ready to distribute, willing to communicate;

- 19] Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

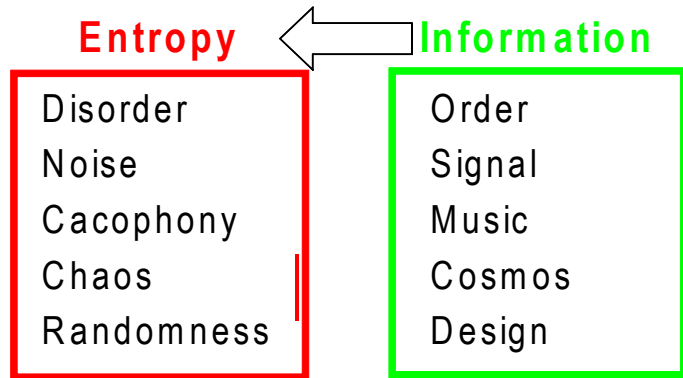
Trust God, not wealth. The pursuit of wealth is often evidence of insecurity.

20] O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

“Science”: the technology we know by that name; but rather *knowledge* falsely so called: *pseudo*-scholarship. [Denotatively, Paul was probably referring to the Gnostic cults who claimed a special spiritual knowledge. The Greek word of “knowledge” is *gnosis* (“no-sis”). The “agnostic” is one who does not know. (The Latin equivalent is *ignoramus!*) The Gnostics were a strange amalgam of Christianity, Oriental mysticism, Greek philosophy, and Jewish legalism.]

Information Measures

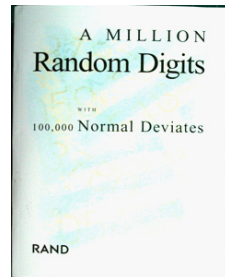
Information Measures



Information Sciences

Randomness (Entropy)

- Stochastic vs. Deterministic Processes
- Pseudo-Random Numbers?
- RAND Corporation, 1955, *One Million Random Digits with 100,000 Normal Deviates*.
- This is not as trivial as it sounds: Its defining characteristic? *Total absence of design.*



Epistemological I.Q.

If you found a string of black-and-white beads and upon further inspection discovered it spelled out Genesis 1:1 in Morse Code, what is the

probability that this sequence occurred through random chance? 347 beads; only 2 types: black and white.

$$P_{\text{random chance}} = 2^{-347} = 2.8669 \times 10^{-104} (< 10^{-50} \text{ defined as absurd!})$$

Contrast a simple binary string of 347 elements with the Hemoglobin Molecule, which consists of 574 elements from an alphabet of 20.

Chemical Composition: Hemoglobin

(574 Amino Acids Long)

• Glycine	36	• Tryptophan	4
• Alanine	68	• Cysteine	5
• Serine	31	• Methionine	6
• Tyrosine	30	• Asparagine	47
• Proline	25	• Glutamine	29
• Valine	56	• Arginine	12
• Isoleucine	1	• Histidine	32
• Leucine	69	• Lysine	43
• Phenylalanine	28	• Amide N*	<u>38</u>
• Threonine	14		574

*includes Aspartic & Glutamic acids

Specificity

Formula for linear arrangements: $N = n! / (p! \times q! \times r! \dots)$ There are 10^{650} permutations possible; only *one* of them is hemoglobin (*change just one of them? = Hemoglobin Opathy*).

Impossibility of “Chance”

- Only 10^{18} seconds in the history of the universe;
- Only 10^{66} atoms in our entire galaxy;
- Only 10^{80} particles in our entire galaxy;
- Probabilities $< 10^{-50}$ defines “*absurd*”;
- Specificity $\sim 10^{-650}$ far beyond “chance” = equal to winning the lottery every day for 90 days in a row!

Chance is too inefficient in both time and material.

Basic Equation

$$\text{Life} = \text{Matter} + \text{Energy} + \text{Entropy}$$

$$\text{Life} = \text{Matter} + \text{Energy} + \text{INFORMATION}$$

Which came first: DNA? Or Proteins? It takes protein to construct DNA; it takes DNA to make protein. *They both had to be created at the same time, to a consistent system architecture.*

21] Which some professing have erred concerning the faith. Grace be with thee. Amen.

“Thee”: ὑμῶν pronoun second person plural: “Grace be with all of you.” Paul had the entire church in mind when he wrote this letter. All of the church had a responsibility to hear and obey as well. And so do we today.

<The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.>

KJV has note appended as to source...

Next Session

Read 2nd Timothy Chapters 1 and 2.

2 Timothy 1 & 2 “Paul’s Last Will & Testament”

Review: Events in Paul’s Life

- Held coats while Stephen stoned.
- Converted on road to Damascus.
- In Arabian desert during next three years.
- Forced to flee Damascus in a basket.
- Spends 10 years in Tarsus.
- Barnabas brings him to Antioch.
- 1st Missionary Journey.
- The Council in Jerusalem.
- 2nd Missionary Journey.
- Timothy joins Paul.
- 3rd Missionary Journey.
- Arrested in Judea (58 A.D.).
- Imprisoned in Caesarea for two years.
- Appealed to Caesar.
- Shipwrecked en route to Rome.
- On Malta for three months.
- House arrest in Rome (Acts 28:30-31). The Book of Acts breaks off at the beginning of this imprisonment.

- Wrote the “Prison epistles”: *Ephesians, Philippians, & Colossians.*
- Acquitted of charges and released.
- Wrote *1st Timothy* and *Titus* from Macedonia.
- Arrested and put in a dungeon.
- Wrote *2nd Timothy* (apparently his final one).

Occasion of 2nd Timothy

In 67 A.D. Paul was arrested again. This time he was in chains (2 Tim 1:16) and treated as a criminal (2 Tim 2:9), with little light to read by, no sanitation, facing death. Paul knew his end was near (2 Tim 4:6); he was deserted by all his associates in Asia Minor (2 Tim 1:5; 4:16). He freely forgave the defectors, “May it not be counted against them,” but cowardly ingratitude always brings pain and disappointment (2 Tim 4:16).

Loyalty

This epistle seems to emphasize one word above others: **Loyalty!**

- Loyalty in suffering (2 Tim 1);
- Loyalty in service (2 Tim 2);
- Loyalty in apostasy (2 Tim 3-4:5);
- The Lord’s loyalty to His servants in desertion (2 Tim 4:6-22).

Paul was beheaded in Rome (~68 A.D.). Before his death he wrote 2 Timothy. This epistle is his final communication. Deathbed statements have an importance not attached to other comments.

Triumph

Yet this epistle has the overtone of triumph: *It is Paul who is encouraging Timothy!* Paul was passing the mantle to his “son in the faith,” urging him to persevere in strength and faithfulness (2 Tim 2:1). It is intensely personal: it contains about 25 references to specific individuals.

Barabbas: We are in *his* shoes! Man cannot be saved by perfect obedience: Because *he cannot render it!* Neither can he be saved by imperfect obedience—because God will not accept it. This, indeed, is a message for us all for our own road ahead...

Outline of the Books of Timothy

1st Timothy:

- 1) Faith of the church; doctrine
- 2) Order of the church

- 3) Officers of the church
- 4) Apostasy that was coming
- 5-6) Duties of the officers

2nd Timothy:

- 1) **Afflictions of the church**
- 2) **Activity of the church**
- 3-4) Allegiance of the church

The Church

Metaphors for the “church” in the New Testament:

- **Holy nation:** emphasizing believer’s common citizenship in heaven (1 Pet 2:9).
- **Kingdom:** emphasizing believer’s common submission to the King of Kings and Lord of Lords (Rev 5:10).
- **Priesthood:** emphasizing the privilege that all believers have of direct access to God (1 Pet 2:5, 9).
- **Vine:** emphasizing believers’ common connection to the life of God to bear fruit (Jn 15:5).
- **Temple:** emphasizing being built upon the solid foundation of the apostle’s doctrine, with Jesus Christ as the chief cornerstone (Eph 2:20-22).
- **A Body:** emphasizing believers’ common life and dependence on their Head, the Lord Jesus Christ (Cor 12:12).
- **An Assembly:** emphasizing believers’ common calling to be gathered into the eternal presence of God (Heb 12:23).
- **A Flock:** emphasizing believers’ common need to be led and fed by the Great Shepherd (1 Pet 5:2-3).
- **A Family:** emphasizing the intimacy, care, openness, and love (1 Timothy).

The popular view—fostered by liberal preaching—clings to several equivalent paths:

The Psychological Gospel

- Popular psychology: “How to overcome...”; “How to think creatively...”; “How to think affirmatively or positively”; “We’re on our way upward and onward forever.”
- The desperate decay of our society speaks for itself.

The Social Gospel

“A sermonette preached by the preacherette to Christianettes.”

— J. Vernon McGee

“Good is better than evil because its nicer and gets you into less trouble.”

“A church made up of a mild-mannered man standing before a group of mild-mannered people, urging them to be more mild-mannered.”

Jesus to the church at Laodicea:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 3:15-22

This seems, indeed, to describe the church in America. The seven “overcomer” promises need to be studied, and understood... The 20th verse—so often used in an altar call—is actually a most disturbing indictment of all: Jesus is *outside* trying to get in! (In contrast to the other six churches profiled in His seven letters...)

Christian Socialism

The modern church preaches more on social relations, pacifism, social justice, et al., and is really an instrument leading to Christian socialism. In contrast, when the True Gospel is preached, men come to Christ and become members of God’s forever family. The real solution to man’s problems can come only through the grace of God.

God creates out of nothing. Until man is nothing, God can make nothing out of him.

—Martin Luther

The Coming Apostasy

An ominous cloud is on the horizon—both in this epistle and *on our own!* Apostasy is not due to ignorance; it is deliberate error and heresy. It is intentional. An apostate is one who knows the truths of the gospel and the doctrines of faith and has repudiated them. Apostasy = “total desertion of the principles of faith.”

“When the Son of man cometh, shall he find faith on the earth?” (Lk 18:8). The Greek grammatical construction requires a negative answer... There are two “departures” which will occur at the end of the age:

The Two “Departures”

- 1) The *Harpazo*, or “Rapture” (1 Thess 4:16-17).
- 2) The departure from the faith.

This is not a popular view today: there are those that are committed to a view that the goal of the church is to transform the world by tinkering with its social, political and economic systems. These vain optimists have not patience with the doleful words of 2 Timothy. *The present times would seem to demonstrate the accuracy of Paul.*

With the cloud of apostasy on the horizon, both Paul and Peter emphasized the Word of God in their respective “swan songs” (2 Timothy & 2 Peter). Paul emphasizes the Word of God here more than in any other of his epistles.

The Will of God

- 1] Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

The Will of God: there are four:

- 1) His Sovereign Will - “The Mystery of His Will”
- 2) His Revealed Will - The Word of God
- 3) His Will for mankind - Salvation
- 4) His Will for the Believer - Sanctification

Timothy, Paul’s Spiritual Son

- 2] To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Paul’s “spiritual son”. . . [It is interesting that Paul added “mercy” to his greeting when he wrote to pastors (1 Tim 1:2; 2 Tim 1:2; Titus 1:4). Paul knew that pastors earned the need for mercy!]

In My Prayers

- 3] I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Paul’s praying was *not* routine: it was done with passion and real concern. [How’s *your* prayer list? Is your pastor on it? How about your elected representatives? ... How serious are you? (Note Paul’s example!)]

- 4] Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
- 5] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Lois, Timothy’s grandmother, was the first one in the family to be won to Christ; then his mother, Eunice. Timothy’s father was Greek, so Eunice had not practiced the orthodox Jewish faith (Acts 16:1). However, they had seen to it that Timothy was taught the Scriptures (2 Tim 3:15). When Paul came to Lystra on his 1st missionary journey, it may have been the occasion for Timothy’s conversion. On his return on his 2nd journey, he enlisted Timothy into Christian service.

- 6] Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Timothy was a *partner* with Paul. . . [How many in the ministry flee any real accountability?]

- 7] For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

“Fear” = δειλία *deilia* (only here): timidity, fearfulness, **cowardice**.

“Sound mind” = σωφρονισμός *sophronismos*, an admonishing or calling to soundness of mind, to moderation and self-control; thus **discipline...** but not brashness!

- 8] Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Afflictions of the Gospel

This chapter could be called, “Afflictions of the Gospel,” since there are many who feel that the Christian life is a path that ought to be easy, and which includes a commitment to our own personal lifestyles.

None of us enjoy suffering. Even our Lord prayed, “Father, if Thou be willing, remove this cup from Me” (Lk 22:42). Jesus made it clear, “In the world ye shall have tribulation (trouble): but be of good cheer; I have overcome the world” (Jn 16:33). “If the world hate you, ye know that it hated me before it hated you” (Jn 15:18).

Eschatological Cop-out?

Just because we believe that Christians will not go through that specific segment of time called “the Great Tribulation,” where do we get the arrogance to assume that we will be spared what most of the Body of Christ, throughout most of the world, for most of the last 2000 years, has had to endure? We, who have been spoiled in the past by the fruits of a unique Republic, may be in for some very unpleasant shocks in the years ahead!

If you were not strangers here, the hounds of the world would not bark at you!

—Samuel Rutherford

To my son I leave the pleasure of earning a living. For 25 years he thought the pleasure was all mine. He was mistaken.

—Found in a will
(McGee, J. Vernon, *Thru The Bible*,
Thomas Nelson Pub., Nashville, TN, 1983
vol V, p. 97)

- 9] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

When?! All along God had a plan for us! (Eph 1:4). He alone knows the end from the beginning.

- 10] But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

“Abolished death” = since He has made of none effect death.

Remember Paul is writing this letter from prison where the sentence of death is upon him.

Again, Man cannot be saved by perfect obedience, because he is incapable of rendering it. He cannot be saved by imperfect obedience, because God will not accept it. The only solution is John 14:6:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:6

Not Ashamed

- 11] Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
12] For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Cf. Rom 1:16; “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Also, cf. v.8 of this chapter.)

[I know that anyone who has a personal computer doubts the adage that “once saved, always saved”! However, this is quite a verse . . .]

Note, too: it isn’t what you believe, but in *Whom* you have believed . Salvation is not about doctrines, but about a *person*: Jesus Christ.

“...committed”: *deposited*. You and I are His debtors! (Cf. Jn 10:28, 29.)

Hold Fast

- 13] Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Verbal plenary inspiration of the Scripture: When a church or other Christian organization goes liberal, it usually starts with a weakening of their leaders’ convictions about the Word of God.

- 14] That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

The Christian life can be lived only in the power of the Holy Spirit.

- 15] This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

Paul gives the actual names of those who have been unfaithful to him.
[Where should I start...?]

The Province of Asia

“Asia Minor” = the area we know as Turkey... The province of Asia included the Roman districts of Lydia, Mysia, Caria, and Phrygia. Paul was forbidden to minister in this area on his 2nd missionary journey (Acts 16:6).

But on his 3rd journey, he stayed nearly 3 years in Ephesus, the capital of Asia, and evangelized the entire area! (Acts 19; 20:31). The Seven Churches of Asia were all in this area (Rev 1:4, 11; 2 & 3).

16] The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

Some believe Onesiphorus was also arrested and persecuted (Cf. “household” in 2 Tim 4:19). The importance of loyalty...

17] But, when he was in Rome, he sought me out very diligently, and found me.
18] The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

2 Timothy Chapter 2: Activity of the Church

1] Thou therefore, my son, be strong in the grace that is in Christ Jesus.

How does one “be strong”? Paul tells us in Ephesians (6:10-18) to “put on the whole armor of God...” In fact, he mentions it *twice*. What are they? When does one do that? ...an essential study for the serious Christian. If you think you can live the Christian life through your own committed strength, etc., you are in for a serious disappointment!

2] And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

As sons of God, you must be concerned about your Father’s business.

The Battleground

3] Thou therefore endure hardness, as a good soldier of Jesus Christ.
4] No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

If you are in “Special Operations,” you cannot afford to carry any excess baggage or entanglements; you need to be deadly serious what you are about . . . The Christian life is a battleground, not a playground. Again, review the seven pieces of your battle armor (Eph 6:10-18).

5] And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

“Strive” refers to contending in the game; committed to winning, and winning *by the rules*.

Paul frequently uses athletic allusions from his familiarity with the Olympic and Isthmian games: Phil 3:14; 1 Cor 9:24-27.

The only exercise some Christians get is:

- jumping to conclusions,
- running down their friends,
- sidestepping responsibility,
- and pushing their luck.

6] The husbandman that laboreth must be first partaker of the fruits.

A farmer has to work. If you leave a field to itself it will produce mostly weeds. (Solomon had this in mind when he wrote about the field of a sluggard: Prov 24:30-34.) A pastor deserves to be supported by his ministry (1 Cor 9:7; 1 Tim 5:18).

7] Consider what I say; and the Lord give thee understanding in all things.

8] Remember [that] Jesus Christ of the seed of David was raised from the dead according to my gospel:

“That” is not in the text; it was supplied by the translators.

Endure All Things

9] Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10] Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11] It is a faithful saying: For if we be dead with him, we shall also live with him:

For other “faithful sayings:” (1 Tim 1:15; 4:9; Titus 3:8). It is faith in Jesus Christ that gives victory (1 Jn 5:4).

12] If we suffer, we shall also reign with him: if we deny him, he also will deny us:

“If...”: Scholars such as J. Vernon McGee, Joseph Dillow, et al., believe that not all believers are going to reign with Him. On the basis of this verse, it would appear only those who have suffered for Him.

In the Roman world of Paul’s day—and *also our own*—there are many who were—and are being—martyred. According to Fox, five million of them, because they refused to deny Christ. Faith without works is dead. [Review our study of the *Epistle of James!*]

- 13] If we believe not, yet he abideth faithful: he cannot deny himself.

God cannot deny Himself. He cannot accept as true one who is false. That’s why He gave such a scathing denunciation of the religious leaders of His day. He called them hypocrites because they were pretending to be something they were not.

We need to be genuine, too.

- 14] Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

“Strive about words” means *disputes* of words. Major on the essentials. Don’t “major on the minors.”

“Words to no profit” only undermines God’s work (1 Tim 6:4; Titus 3:9).

Key Verse: “Study”

- 15] Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

“Study” = (not books): to be diligent, be zealous.

“Workman” = The Word is a treasure that the steward must guard and invest. The soldier’s sword and the farmer’s seed.

One of the great discoveries is that the Bible is a well-organized integral whole. That’s why it must be studied *in its entirety*.

One of my earliest treasures as a teenager was my acquisition of a *Scofield Reference Bible*. It helped me grasp the integrity of the whole. I also discovered the writings of Harry Ironside, M.R. DeHaan, Lewis Sperry Chafer, and others. (And, yes, the quaint diagrams of Clarence Larkin!)

Rightly Dividing the Word of Truth

There are two (often misunderstood) words which must be discerned concerning this issue of “rightly dividing” the Word of Truth.

Age: αἰών *aiōn*. This is translated “world” 31 times, but really means a block or period of time. The entire revelation respecting successive ages was soon lost to view due to this mistranslation. Confusion can only result unless these translations are studied carefully: Cf. Heb 1:1-2; Mt 13:38-40; 24:3; 28:20; Mk 4:19; 10:30; Rom 12:2; 1 Cor 2:6; 2 Cor 4:4; Gal 1:4; Eph 2:2; 2 Tim 4:10; Heb 11:3, et al.

Dispensation: οἰκονομία, *oikonomia*: the management of a household or of household affairs; specifically, the management, oversight, administration, of another’s property; the office of a manager or overseer, stewardship; administration, dispensation.

[Source: Lewis Sperry Chafer, *Systematic Theology*, Wheaton IL, Van Kampen Press, 1948, Vol VII, p.121-122]

A stewardship: a divine economy, a commitment from God to man of a responsibility to discharge that which God has appointed him.

While much can be said in this controversial area, surely the distinction appears undeniable between the Law (Lk 16:16) and Grace (Eph 3:1-2).

Covenant theologians are disturbed by the recognition of dispensational distinctions. Even the new manifestation of divine grace becomes one of those disturbing features of truth. But if there is but one covenant of grace operating uniformly in every age, to what must the Apostle be referring when he asserts that a dispensation respecting a hitherto unrevealed program was committed to him? (Eph 3:1-10):

“Dispensations” (Traditional View):

- | | |
|-----------------------------|--------------------|
| • Innocence | Gen 1:28 |
| • Conscience | Gen 3:7 |
| • Human Government | Gen 8:15 |
| • Promise | Gen 12:1 |
| • Law | Ex 19:1 |
| [Moses to John the Baptist] | Lk 16:16; Mt 11:13 |
| • Church (“Grace”) | Acts 2:1 |
| • Millennial Kingdom | Rev 20:4 |

Classic Dispensations

Each dispensation involved grace as the basis of salvation: Abel and Abraham brought little lambs to sacrifice to the Lord (but I hope you didn't take a lamb to church last Sunday!). The Lamb of God that taketh away the sin of the world has already come (Jn 1:29). The offerings simply pointed toward this consummate cosmic act.

- 16] But shun profane and vain babblings: for they will increase unto more ungodliness.

Even "Bible-babble" can prove vapid unless *applied* to the "real" world. A mild inoculation can serve to make you immune to the real thing.

- 17] And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

"Canker" = gangrene: spreads, infects. False doctrine is dangerous.

- 18] Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

In that day, there were some who were teaching that the resurrection had already taken place, which meant that those still living had missed it! This was the occasion for Paul's 2nd letter to the Thessalonians—responding even to a forgery of a purported letter from Paul. This letter is among the most prophetically illuminating in the NT. Much confusion can be eliminated by a *careful* exegesis of 2 Thess 2.

This Seal

- 19] Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

"This seal" = a mark of authentication, security and ownership. No one would dare break a Roman seal.

The Israelite was to use his house as a billboard for the Word of God. (Deut 6:8-9). How about the believer today? How do you advertise the fact that you are a child of God? "Let every one that nameth the name of Christ *depart from iniquity*" (Ps 6:8; Prov 16:6; Mt 7:23; Lk 13:27).

Vessel of Honor

- 20] But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

- 21] If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

For a vessel to be usable, it must be clean. Remember the "Christian's Bar of Soap" (1 Jn 1:9). It must also be empty and available...

"Timothy" comes from two Greek words which together mean "God-honoring." Paul was encouraging Timothy to live up to his name!

Flee Youthful Lusts

- 22] Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

- 23] But foolish and unlearned questions avoid, knowing that they do gender strifes.

- 24] And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

δοῦλος *doulos* was a bond-servant. A slave had no will of his own; he was totally under the command of his master. (Cf. Ex 21:5)

- 25] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

A servant's purpose is to win souls, not arguments. [However, they say "silence is golden." But sometimes, it is just yellow.]

- 26] And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Reviewing these seven aspects of the ministry, it is demanding: there is no place for a loafer.

In Sunday School, a little boy was asked which of the stories he liked best: "The one where everybody loafs and fishes" was his memorable reply

Seven Aspects of Ministry

- 1) Be Strong
- 2) A Worthy Workman
- 3) Be Faithful; Endure All Things
- 4) Study to Rightly Divide the Word
- 5) Avoid Vain Babblings
- 6) Seal and Cleanse this Vessel of Honor
- 7) Flee Youthful Lusts

Next Session

Read 2nd Timothy Chapters 3 and 4.

2 Timothy 3 & 4 Allegiance of the Church

In the universe there is God, and there are people and things. We should worship God, love people, and use things. If we start worshiping ourselves, we will ignore God, and start loving things, and using people. This is the formula for a miserable life.

The Occasion of 2nd Timothy

In 67 A.D. Paul was arrested again. This time he was in chains (2 Tim 1:16) and treated as a criminal (2 Tim 2:9), with little light to read by, no sanitation, facing death. Paul knew his end was near (2 Tim 4:6); he was deserted by all his associates in Asia Minor (2 Tim 1:5; 4:16). He freely forgave the defectors, “May it not be counted against them,” but cowardly ingratitude always brings pain and disappointment (2 Tim 4:16).

Outline of the Books of Timothy

1st Timothy:

- 1) Faith of the church; doctrine
- 2) Order of the church
- 3) Officers of the church
- 4) Apostasy that was coming
- 5-6) Duties of the officers

2nd Timothy:

- 1) Afflictions of the church
- 2) Activity of the church
- 3-4) Allegiance of the church

2 Timothy 3: Apostasy in the Last Days

The Antidote: The Word of God

- 1] This know also, that in the last days perilous times shall come.

“Perilous times shall come” = dangerous, hard to deal with; savage. The same word is used to describe the violent demoniacs of Gadara (Mt 8:28).

This suggests that the violence of the last times will be energized by demons (1 Tim 4:1). It doesn’t look like the conversion of the world. Not a bright future for the organized church.

The “last days” for Israel: “the end of the age,” “the time of the end” = the Great Tribulation. The “last days” for the church: immediately preceding the *harpazo* = “the Rapture.”

Paul warned the Ephesian elders that the apostasy would start even then (Acts 20:29-30).

The Bible doesn’t teach that the Church will bring in the Millennium and convert the world. Instead we will see 19 descriptions (following) which are, of course, appearing today. The picture Paul paints is that it is going to get worse, not better. The heart of every problem is a problem with the heart. Note the next 19 indicators:

19 Indicators of the Heart

- 2] For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
 1. Lovers of their own selves: self-lovers.
 2. Covetous: lovers of money (1 Tim 6:10).
 3. Boasters: swaggerers. Proud.
 4. Proud: haughty.
 5. Blasphemers (or better): railers.
 6. Disobedient to parents. Really? Attacks on the family are part of Satan’s essential program . . .
 7. Unthankful. (And uncourteous...)
 8. Unholy: profane. They are actually against God in their conversation and manner of life.
- 3] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
 9. Without natural affection: homosexuality being accepted as normal.
 10. Trucebreakers (keeping the lawyers employed...): The changes in atmosphere on Wall Street and the boardrooms are increasingly obvious...

11. False accusers: slanderers; certainly characteristic of our times—*even within the Body!*
12. Incontinent: without self-control. Characteristic of our present society.
13. Fierce: means savage; untamed; brutal. Our streets and schools are unsafe, even in daytime.
14. Despisers of those that are good. Better translated, “haters” of the good.
- 4] Traitors, heady, highminded, lovers of pleasures more than lovers of God;
15. Traitors are betrayers. There are some that you don’t trust—even within the Body of Christ!
16. Heady = reckless.
17. Highminded: blinded by pride; conceited.
18. Lovers of pleasures more than lovers of God. *Characteristic* of our age. Measure the budgets for entertainment vs. charitable commitments, etc. Grain and circuses—and then Rome fell.
- 5] Having a form of godliness, but denying the power thereof: from such turn away.
19. Form without force; religion without reality.

Note: this has all described *the church-going crowd, not just worldly society at large!*

“Having a form of godliness....” = rituals without life and reality.

“From such turn away”: If you are in a dead, cold, liberal church—and if you are a true believer—what are you doing there? The Word of God says to avoid such things! Remember: *these people operate under the guise of religion.*

Led Away With Divers Lusts

- 6] For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
- They can creep in through the television channels... Lives evidence the real condition.
- 7] Ever learning, and never able to come to the knowledge of the truth.
- Never matured; lives unchanged.

- 8] Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Jannes and Jamres (mentioned only here) were the magicians who confronted Moses (Ex 7 & 8). They actually *also* did miracles, to a point (Ex 8:16-19).

Satan *does* miracles; and he is the great imitator. Most Christians underestimate the degree to which he intervenes and manipulates.

Reprobate concerning the faith: tested and found counterfeit. Don’t be surprised to see them in prominent pulpits....

- 9] But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.
- 10] But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

Paul’s life was an open book, as every Christian’s life ought to be. It would be interesting to compare Paul’s resume to those aspiring to Christian leadership:

...an extensive prison record;
 ...physical affliction;
 ...stirred up problems wherever he went;
 ...was poor and did not cater to the rich; etc.

Characteristics of a Good Leader

- **Teaching:** He must be able to teach Godly principles; must know the Scriptures;
 - **Conduct:** He must conduct himself in a manner that glorifies God;
 - **Purpose:** He must have a personal mission statement which lines up with God’s will;
 - **Faith:** He must be a man of faith, including much prayer;
 - **Patience:** He is sensitive to God’s timing;
 - **Love:** [Re. *The Way of Agape* as a primer...]
 - **Perseverance:** He knows that God is in control. (All studies about success put this quality high on the list.)
 - **Persecutions, and Sufferings.** Jesus promised us this. [Re: *Faith in the Night Seasons...*]
- 11] Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

At Lystra, Paul was stoned and left for dead. Some scholars believe he was dead, and God raised him.

12] Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Yes, even here in America, it will cost you to be a Christian: Melvin Laird, long before he was Secretary of Defense, made a statement at a San Francisco convention: “In this world it is becoming more and more unpopular to be a Christian. Soon it may become dangerous.”

Five Steps of Persecution

1. Identify the Target Group. 2. Marginalize the Target Group.
3. Vilify the Target Group. 4. Pass laws against the beliefs or activities of the Target Group. 5. Enforce the Laws.

[Summarized from Paul C. Schenck with Robert Schenck in *The Extermination of Christianity: A Tyranny of Consensus*, Huntington House, Lafayette, LA, 1993.]

13] But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Seducers —imposters—leading many astray, including presidents...

14] But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

Adults need guidance even more than children do; their opportunities and perils are more significant...

15] And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

The only antidote against a world of apostasy is the Word of God. [The extensive Biblical illiteracy even within the Body of Christ is the reason we are involved with the Koinonia Institute]

“...make thee ‘wise unto salvation’” = ?

The Tenses of “Salvation”

Past Tense: Separation from the *Penalty* of Sin **Justification**
Present Tense: Separation from the *Power* of Sin **Sanctification**
Future Tense: Separation from the *Presence* of Sin **Glorification**

Justification is *for* us;
Sanctification is *in* us.

Justification *declares* the sinner righteous;
Sanctification *makes* the sinner righteous.

Justification removes the *guilt* and *penalty* of sin;
Sanctification removes the *growth* and the *power* of sin.

16] All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

“All” = not just the part we understand or agree with. It doesn’t just “contain” the Word of God; that would put man in the role of an editor, selecting that which he agrees with. [W. C. Fields, when noted he was studying the Bible: “Looking for loopholes.”]

“Inspiration” = “God-breathed.”

“For reproof” = conviction.

“Correction” = setting things right in your life; correcting errors and priorities.

“Instruction” = discipline; thinking and acting in accordance with God’s will.

Doctrine: what *is* right.

Reproof: what is *not* right.

Correction: how to *get* right.

17] That the man of God may be perfect, thoroughly furnished unto all good works.

“Perfect” = complete; fitted for use; mature. The proof of the pudding is in the eating. Does your life *demonstrate* your faith? Do you show *progress* from last year?

2 Timothy 4: Deathbed Testimony

1] I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Paul was alone, incarcerated in Mamertine Prison in Rome. His final appointment was drawing near. *We each have such an appointment; our final exam has also been scheduled.*

Key Verse

- 2] Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Instant = *diligent*. (Or better, *urgent*.) Paul doesn't say "preach *from* the Word."

Sometimes a "text is a pretext that's taken out of context."

Reprove = with conviction.

Rebuke = actually, *threaten*.

Exhort = comfort...

Laodicea Today

- 3] For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

They commit themselves to the noise rather than the signal... attributing their origin to a random accident, they wonder why they have no sense of destiny... They are more interested in the Antichrist than Christ.

- 4] And they shall turn away their ears from the truth, and shall be turned unto fables.
5] But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
6] For I am now ready to be offered, and the time of my departure is at hand.

"Departure" = (not the word in 1 Thess); rather, *ἀνάλυσις analysis*, an unloosing (as of things woven); a departure; a metaphor drawn from loosing from moorings preparatory to setting sail and putting out to sea. Poured out as a drink offering (Phil 2:17). Mentioned frequently in Exodus and Leviticus; the wine was poured over the sacrifice and would go up in steam. It would just evaporate and disappear.

I Have Fought a Good Fight

- 7] I have fought a good fight, I have finished my course, I have kept the faith:
8] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

A good combat soldier. Not only a battle, but a *race* (1 Cor 9:27; Heb 12:1-2). Also a good steward (1 Cor 4:2).

Crowns Promised

"Crowns" (*stephanos*): 1 Cor 9:25; 1 Thess 2:19; 2 Tim 4:8; James 1:12; 1Pet 5:4. Reward for works (not salvation) Jas 1:12. Never promised to angels; reward is with Him at the "Bema" seat:

- Crown of Life (Jas 1:12; Rev 2:10) for those who have suffered for His sake.
- Crown of Righteousness (2 Tim 4:8) for those who loved His appearing.
- Crown of Glory (1 Pet 5:4) for those who fed the flock.
- Crown Incorruptible (1 Cor 9:25) for those who press on steadfastly.
- Crown of Rejoicing (1 Thess 2:19) for those who win souls.

Inheritance

For centuries the theologians have fought the wrong battle: Calvinism vs. Arminianism; "Once saved always saved" vs. "conditional salvation." The problem is the difference between justification (entrance) and sanctification (for inheritance).

We need to understand the *Metachoi*—Partakers. They are the select ones, the "joint-heirs" with Christ (2 Tim 2:11-13 Heb). You and I can also be disqualified from the prize (2 Cor 5:10; 1 Cor 9:27; 1 Jn 2:28).

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Corinthians 5:10

Our final exam has been scheduled... on the basis of what we have done...

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:26-27

Paul was "paranoid" about "being a castaway"?! Why?

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1 John 2:28

Perseverance of the Saints

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Hebrews 6:11, 12

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

Hebrews 3:14

“...partakers...”: μέτοχοι *metochoi*, those who share in, companions, comrades; partners (in a work, office, or dignity). All Christians will be in the kingdom, but not all will be co-heirs there.

- 9] Do thy diligence to come shortly unto me:
10] For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Paul is lonesome. (That Crescens was one of the Seventy, and that he founded the church in Vienna in Gaul, apparently are traditions without any trustworthy basis.)

- 11] Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

John Mark: John (Grk: *Ioannes*) represents his Jewish name, Mark (Grk: *Markos*) his Roman name. After more than a decade, the breach over him that had separated Paul and Barnabas (Acts 15:39) had been healed and Mark had been reinstated. After Paul’s death, Mark became Peter’s companion and amanuensis. Mark is suspected of being the young man that fled at the arrest in Gethsemane (Mk 15:51,52). Both he and Barnabas came from wealthy Jewish families.

- 12] And Tychicus have I sent to Ephesus.

Tychicus is mentioned five times in the New Testament. Paul had entrusted Tychicus to deliver the “circular letters” to the churches in proconsular Asia: Ephesians, Laodicea and Colosse. In Colosse, Tychicus would plead the cause of Onesimus, who had accompanied him from Rome.

- 13] The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

Troas was the chief city in the Northwest of Asia Minor, on the coast of Mysia in the Roman province of Asia. Here Paul raised Eutychus

from the dead (Acts 20:5-12). The identity of Carpus is uncertain, but Paul had considerable confidence in him having committed to his care the priceless “books and parchments.”

Codices

Paul uses a technical term, *membranae*, a Latin word transcribed into Greek, referring to a parchment notebook (2 Tim 4:13). This was apparently a predecessor to the *codex*, or “book” that we know today. They were written on both sides of the sheet, small and often pocket-sized, they were easy to handle, to skip through for reference, and to store, and thus led to the ultimate departure from the traditional scrolls.

We take for granted the ease with which we can make copies of documents today. In the ancient world, all copies had to be accomplished painstakingly *by hand*. Thus, the term *manuscript*, “manu-script.” The invention of Johannes Gutenberg’s movable type in 1454 ushered in the printing techniques that we also have come to take so for granted today.

Technology for Scholarship

The technologies of today include new “Information Appliances,” such as computers, PDAs, podcasts, et al. We use terms like kilobytes, gigabytes, terabytes... Hebrew and Greek are available to the “layman” through Bible software—you can travel with complete library volumes that are *word-searchable*!

The Internet provides unfathomable resources and borderless fellowship. (Example of Koinonia Institute.) Advanced Media include: MP3 CD-ROMs, DVDs, Blue Letter Bible, Computer Software (eSword, Libronix, and BibleSoft), PDAs (eSword, Laridian, and Olive Tree), and iPod “Podcasts.”

- 14] Alexander the coppersmith did me much evil: the Lord reward him according to his works:
15] Of whom be thou ware also; for he hath greatly withstood our words.

Paul had previously “delivered him to Satan” (1 Cor 5:5; 2 Cor 12:7) because he withstood the apostle, and made shipwreck of faith and even blasphemed with Hymenaeus. The excommunication often brought with it temporal judgment, as sickness, to bring the excommunicated to repentance (1 Tim 1:20; 2 Tim 4:14,15).

- 16] At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.
- 17] Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

Forgiving, even to the end.

- 18] And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

The “kingdom” appears to be yet future...

Priscilla and Aquila

- 19] Salute Prisca and Aquila, and the household of Onesiphorus.

Priscilla (the diminutive endearment form of Prisca) and Aquila were natives of Pontus, doubtless one of the colony of Jews mentioned in Acts 2:9 and 1 Peter 1:1. They were refugees from the edict of Claudius which expelled all Jews from Rome in 52 A.D. Paul meets them first in Corinth (Acts 18:2). They taught Apollos in Ephesus (Acts 18:18, 26; Rom 16:3; 1 Cor 16:1).

Onesiphorus

Onesiphorus had come from Ephesus to Rome. It was to Paul that the church at Ephesus owed its origin; therefore it was to him that the Christians there were indebted for all that they knew of Christ. Onesiphorus gratefully remembered these facts, and having arrived in Rome, and learned that Paul was in prison, he “very diligently” sought for the apostle, which involved much personal danger at that particular time. For the persecution, inaugurated by Nero against the Christians, still raged bitterly; this made the profession of the Christian name a matter which involved very great risk of persecution and of death.

- 20] Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Erastus was sent with Timothy from Ephesus into Macedonia while Paul remained in Asia for a while (Acts 19:22). “Erastus, the treasurer of the city,” sent greetings to the Christians in Rome (Rom 16:23). Paul may be designating him by an office he once held which he gave up to engage in mission work

- 21] Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Paul may have desired his cloak before the weather turned cold (v.13); more likely he was concerned about the sailing conditions on the Adriatic Sea. With the disheartening desertion of Paul by the Christians in Rome, it is pleasing to find that there were some among them who were true, and Eubulus was one of these.

Claudia and Pudens

Claudia: mentioned with Pudens, whose wife she afterward became; he was a Roman knight; she was a Briton, surnamed Rufina. In 1772 a marble was dug up at Chichester, mentioning Cogidunus, with the surname Claudius from his patron the emperor’s name. Pudens is also mentioned, Cogidunus’ son-in-law.

Cogidunus’ daughter would be Claudia, probably sent to Rome for education, as a pledge of her father’s fidelity. There she was put under the patronage of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of foreign superstitions in A.D. 57, probably Christianity. Claudia may have learned Christianity from Pomponia, and took from her the surname of the Pomponian clan.

—Tacitus, *Annals*, 3:32

[Opinions differ: Theories compiled from hints (“vast conclusions from half-vast data”).]

Linus

There is a tradition that Linus was bishop of the church at Rome. A list by Irenaeus, bishop of Lyons ~ A.D. 178, commences with Linus, whom he identifies with the person of this name mentioned by Paul, and whom he states to have been “entrusted with the office of the bishopric by the apostles...” (But why is Linus listed *between* Pudens and Claudia?)

- 22] The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

First directed to Timothy (“thy spirit,” sing.) and then to his other readers (“you,” pl.), once again demonstrating that the epistle was designed to be read widely (1 Tim 6:21; Titus 3:15).

<The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.>

Next Session

Read the Epistle to Titus.

The Epistle to Titus

Paul's Troubleshooter

Introduction

While Timothy was laboring in metropolitan Ephesus, Titus was on the island of Crete. Titus was a Greek believer (Gal 2:3) and he, too, had been won to Christ by Paul (Titus 1:4). He had served Paul on special assignments in Corinth (2 Cor 7:13-14; 8:6, 16, 23; 12:18). In fact, Paul wrote: "As for Titus, he is my partner and fellow worker among you." (2 Cor 8:23). Many are "fellow workers;" but few are really partners—fiduciaries.

Crete

Crete was not an easy place to work. There was a great deal of mythology and tradition on a Greek island. According to tradition, Minos was the source of their laws. He conquered the Aegean pirates who were there and established a navy.

After the Trojan War, the principal cities of the island formed themselves into several independent republics, including Knossos, Cydonia, and Gortyna. There were apparently churches in all of these places. Crete was annexed to the Roman Empire about 67 B.C.

Paul had assigned Titus to set things in order. Jews from Crete were present at Shavout (the Feast of Pentecost; Acts 2), and these may have been the core group who had returned to their land. This letter is a condensed version of Paul's 1st letter to Timothy, written about the same time, about A.D. 64-67. He will emphasize "the Blessed Hope" (Titus 2:13).

Titus: Paul's Troubleshooter

Paul used him to help sort out some extremely delicate situations. While Paul was still working at the church in Antioch, he took Barnabas and Titus on a difficult visit to Jerusalem. They debated with the leaders the position of non-Jews in the church. Titus was probably the only Greek present (Gal 2:1-5).

Paul used Titus on a diplomatic mission to the church in Corinth. Titus took a severely worded letter from Paul to the Corinthians tackling

their unruliness. He was also given instructions by Paul to enforce at Corinth. When Paul and Titus met in Macedonia, Titus had achieved a lot of what Paul had asked for (2 Cor 2:12-13; 7:5-16). Paul and Titus travelled to Crete, where Paul left him in authority.

Paul later wrote a letter to Titus. This shows Titus in charge of another difficult situation. Paul urged him to combat quarrelling and slander by rebuking his hearers and using his full authority to bring order.

Outline of Titus: Maintain Good Works

- As to Elders in the Assembly Chapter 1
 - Put things in order
- As to Classes in Particular Chapter 2
 - Adorn in sound doctrine
- As to Members in General Chapter 3
 - Perform and maintain good works

Paul reminded Titus of three responsibilities he had to fulfill:

- Preach God's Word Titus 1:1-4
- Ordain Qualified Leaders Titus 1:5-9
- Silence False Teachers Titus 1:10-16

Preach God's Word (Titus 1:1-4)

- 1] Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Paul used the phrase "a bondsman (δοῦλος doulos) of God" as well as referring to his authority as an apostle.

"According to" - a key Greek preposition, *κατὰ* kata. There will be four "According to's."

According to...

- 1) "According to the faith of God's elect": God's elect are those who have trusted Jesus Christ as their Savior (1 Pet 1:1-5; Eph 1:4).
- 2) "The truth which is [according to] godliness": Some of the people in Crete professed to be saved but whose lives denied their profession. (1:12) They were abusing the grace of God. [Know any like these?]

Truth will lead to godliness. If it doesn't, it isn't truth...Faith in Jesus not only "bringeth" (*past*); it saves us *today* and makes our lives godly; it also gives us hope for the *future*.

God Cannot Lie

- 2] In hope of eternal life, which God, that cannot lie, promised before the world began;

There are several things that God "can't do." He cannot lie (Rom 3:4, et al.). [You can do something that God can't! You can see an equal. God has never seen His equal... J. Vernon McGee.]

"Promised before the world began." Wow. Cf. Eph 1:4.

- 3] But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

"In due times" = in the appropriate seasons...

"Preaching" = Greek word κήρυγμα *kerugma*, "herald" or "trumpet." Proclamation.

3) "According to commandment of God": God reveal His message through preaching (1 Cor 1:21). This was given by God and not by men (Gal 1:10-12).

"Savior" - frequent term in Titus: a Savior is what sinners need.

- 4] To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Savior.

4) "After (According to) the common faith": "Common" = to have in common. This faith is the possession of *all* of God's people. Different labels, the same faith. (Jude 3).

As you review these four elements, (and all three Pastoral Epistles) you can recognize how Paul related everything in his ministry to the Word of God.

Four "According to's"

- 1) "According to the faith of God's elect"
- 2) "The truth which is [according to] godliness"

3) "According to commandment of God"

4) "After the common faith"

As you review these four elements, (and all three Pastoral Epistles) you can recognize how Paul related everything in his ministry to the Word of God.

Ordain Qualified Leaders (Titus 1:5-9)

- 5] For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

"Set in order" = medical term, as in setting a crooked limb.

It had been Paul's policy to ordain elders in the churches he planted (Acts 14:23), but he had not been able to stay in Crete long enough to accomplish this.

Some of the qualifications have already been discussed in our study (Cf. 1 Tim 3:2-3, et al); now nine more are also added!

Faithful Children

- 6] If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

1) "Faithful children": Faithful = believing. Cf. 1 Tim 3:5. "Riot" = wild living; of profligacy. "Unruly" = disobedient. Order in their families should precede their ministry.

Steward of God

- 7] For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

A bishop (ἐπίσκοπος *episkopos*) and an elder (πρεσβύτερος *presbuteros*) are synonymous terms. A mature person both physically and spiritually. An overseer.

2) "Steward of God": A steward does not own, but manages all that his master has put in his hands. He is a *fiduciary*. [Cf. *Being Faithful in a Faithless World*, et al.]

A Biblical Example: Joseph

Joseph, who had complete control over all of Potiphar's business (Gen 39:1-9). The most important characteristic of a steward is faithfulness (1 Cor 4:1-2; Mt 25:21; Lk 16:1-13). An elder must never say, "This is mine!" All that he has comes from God (Jn 3:27).

All Christians ought to be faithful stewards, not just Pastors!

3) "Not self-willed": not overbearing. There's no room for arrogance here.

4) "Not soon angry": Not touchy; not have a quick temper. There is a righteous anger against sin (Eph 4:26). But that's not usually our problem. "Temper is such a wonderful thing that it's a shame to lose it."

8] But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

5) "Lover of good men": good: books, music, causes, et al.

6) "Just": upright; a man of integrity who sticks by his word and who practices what he preaches.

7) "Holy": unstained. "Be ye holy, for I am holy" (1 Pet 1:16).

Root meaning: "different." Different from the lost because we are new creations by the grace of God (1 Cor 5:17).

8) "Temperate": self-controlled; disciplined. This includes our discipline of time, and our desires ("temperance" means "self-control"; Gal 5:23).

Holding Fast to the Faithful Word

9] Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

9) "Holding fast the faithful word": God's Word is faithful because He cannot lie (v.2). In addition to building up the Church in "healthy doctrine," Paul now turns to the need to refute false teachers who spread unhealthy doctrine.

Silence False Teachers (Titus 1:10-16)

10] For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

Titus faced the same type of false teachers as those acknowledged in 1 Timothy: a mixture of legalism, man-made traditions, and mysticism (Emergent Church: read *Faith Undone*, by Roger Oakland).

"Unruly" = rebellious; self-appointed, without authority.

"Vain talkers." Impressive, but vapid hot-air.

11] Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

The great tragedy is that this deceived people. Watch out for strange doctrines from strangers...for money motives.

"Whole houses" = home meetings were the norm.

12] One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

Paul is quoting one of their own poets, Epimenides, born in Crete several centuries earlier. There was a Greek word, *kretizein*, which means to speak like a Cretan, which was synonymous with being a liar.

Another poet wrote, "Crete, with a hundred cities doth maintain, and cannot deny this, though to lying given."

Note the adjectives: Not just beasts: *evil* beasts. Not just gluttons, but *lazy* gluttons.

13] This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

Contend for the faith (Jude 1:3). Priscilla and Aquila corrected Apollos (Acts 18:26).

Jewish Fables

14] Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

The teaching of legalism is two phases: that you are *saved* by the law; and that you are to *live* by the law. Laws are for a nation; Christians are saved—and are to live—by grace.

- 15] Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

More than just money motives: minds and consciences defiled. (Cf. 1 Tim 4:2)

This is one of the most misapplied verses: “Unto the pure all things are pure.” Used to defend ungodly practices. Paul was refuting the false teaching of legalists with reference to dietary laws. Cf. 1 Tim 4:3-5). Refusing “forbidden food” did *not* make you holier. Cf. Mt 15:18-20. Pornography cannot be justified; “in the eye of the beholder.”

It wasn't the foods which are defiling the teachers; it was the teachers who are defiling the foods.

In Works They Deny Him

- 16] They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

“Abominable” = detestable, disgusting.

“Disobedient” = they cannot and will not be persuaded.

“Reprobate” = not able to pass the test. (Same word is used in 1 Cor 9:27: “castaway;” an athletic term meaning “disqualified.”)

Summary

What was Titus to do? Not stand by quietly. He was to:

- “exhort and to convince” by means of “sound doctrine” (Titus 1:9).
- “stop their mouths” (Titus 1:11).
- and rebuke them sharply (Titus 1:13).
- Paul would give this same advice to Timothy in his final letter: “Reprove, rebuke, exhort with all long-suffering and doctrine” (2 Tim 4:2).

Sound Doctrine

Doctrine is the difference between life and death; eternally. You can choose what you want to believe, but you cannot change the consequences. “Sound Doctrine” brings us to Chapter 2.

A Religious History in the 21st Century

Capitalism	He who dies with the most toys, wins.
Catholicism	He who denies himself the most toys, wins.
Anglican	They were our toys first.
Greek Orthodox	No, they were OURS first.
Atheism	There is no toy maker.
Agnosticism	It is not possible to know whether toys make a bit of difference.
Polytheism	There are many toy makers.
Evolutionism	The toys made themselves.
Hari Krishna	He who plays with the most toys, wins.
Christian	
Scientist	We are the toys.
Communism	Everyone gets the same number of toys and you go straight to hell (or Siberia?) if we catch you selling yours.
B’Hai	All toys are just fine with us.
Amish	Toys with batteries are surely a sin.
Taoism	The doll is as important as the dump truck.
Mormonism	Every boy can have as many toys as he wants.
Voodoo	Let me borrow that doll for a second.
Hedonism	To heck with the rule book! Let’s play!
Hinduism	He who plays with bags of plastic farm animals, loses.
Seventh Day	
Adventist	He who plays with his toys on Saturday, loses.
Church of Christ	He whose toys make music, loses.
Calvinist	Once played, always played.
Baptist	Only underwater toys count.
Jehovah’s	
Witnesses	He who sells the most toys door to door, wins.
Pentecostalism	He whose toys can talk, wins.
Existentialism	Toys are a figment of your imagination.
Confucianism	Once a toy is dipped in the water, it is no longer dry.
Seeker-friendly	He whose toys are the most entertaining, wins.
Emergent	He whose toys most simulate the Dark Ages, wins.

...Facetious, of course; but amusing...

Sign in Front of the Modern Church

“No old fashioned constraints; home of the 7% tithe; only seven commandments, your choice; 15-minute sermons...all you ever wanted, and less.”

Titus 2: Sound in Doctrine

- 1] But speak thou the things which become sound doctrine:

We are reminded that those who were added to the church “...continued steadfastly in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42). In Chapter 1, the elders whom Titus was to ordain were to be able to do two things: to exhort; and to refute or confute the heretics.

A Cross Without Blood

Most of self-centered humanity recoils from the concept of Christ dying for its sins. The cross is viewed more as an ornament than a reminder of the high price God paid to reconcile man to Himself.

Yet, the doctrine of the cross is crucial! (The very word “crucial” derives from the Latin word *crux*, meaning “cross!”)

Downfall begins with compromises; the most dangerous are the “little ones.”

- Salvation without the Lord.
- Church members without conversion.
- Worship without the Spirit.
- People without purity.
- Preachers without power.
- Ministry without urgency
- Society without a conscience

That has led, of course, to corruption of the educational system, in accord with the National Education Association, et al., the propagation of pseudo-science in lieu of Judeo-Christian values, and the promotion of “alternative lifestyles” which are clearly prohibited in the Bible. The church has actually helped to perpetuate this decline rather than slow it.

The prophetic books of the Old Testament (Isaiah, Jeremiah, Ezekiel, et al.) describe the nation of Israel shortly before God poured out His

wrath on the people. The very sins that brought God’s judgment upon Israel are rampant (in fact, characteristic) today in America.

Older Men and Women to be an Example

- 2] That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

“Sober” = vigilant; serious.

“Grave” = Respected; dignified.

“Temperate” = prudent and self-controlled. Opposite of frivolous, carelessness based on ignorance. Translated “sober” in 1:8, 2:4, 6, 12; “discreet” in 2:5.

- 3] The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

“Not false accusers” = not slanderers; not *gossips*

Older to Teach Younger

- 4] That they may teach the young women to be sober, to love their husbands, to love their children,

The greatest priority in a home? Love!

- 5] *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

“Discreet” = sober-minded again (“temperate” in v.2).

“Keepers at home” = a wife’s first responsibility. This is her ministry...

“Obedient to their own husbands” (!) Same Greek word in Romans 8:7 = “subject.” (Cf. Eph 5:18-33.) [Feminism movement = blasphemy against the Word of God??]

If parents do not discipline themselves, they can never discipline their children...

Pattern of Good Works

- 6] Young men likewise exhort to be sober minded.

- 7] In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

“Pattern” = *tupos*, or type. Paul wrote more about Titus the *example* than Titus the exhorter.

“In doctrine showing uncorruptness” = complete conformity to the Word of God.

- 8] Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

A church will never rise any higher than its leadership.

Servants Obedient

- 9] *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

“Servants” = 90% of the names on the walls of the catacombs are those of slaves or ex-slaves. That extra mile, “from the heart”:

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men:

Ephesians 6:5-7

Obedience to “masters according to the flesh”; i.e., physical and mental; not spiritual or of the conscience. What does Paul mean here? Your boss.

“In singleness of heart”: 60 minutes for each hour paid; also, as a fiduciary. “As unto Christ”: no distinction between secular and “sacred.”

Employer/Employee Relationships

Notes on slavery: Almost half of over 100 million people of the Roman Empire were slaves. The New Testament does not condemn slavery as such. Every true believer is a bond-slave (doulos) of Christ (“Coeur d’Alene” = “heart of the awl.”) The New Testament has more to say to slaves than it does to kings: “Not (m)any wise... mighty...noble...” (1 Cor 1:26).

Paul was careful not to confuse the social system with the spiritual order within the Church (1 Cor 7:20-24). Feudal peasants in the Middle Ages owed their land owners 25% of the fruits of their labors. Today, we work until July before we earn for ourselves: we pay over 60% of our income in our federal, state, municipal and other taxes.

Glossary on Conduct

Faithful: Firmly adhering to duty; of true fidelity; loyal; true to allegiance; constant in the performance of duties or services; true to one’s word; honest; loyal. “Moreover it is required in stewards, that a man be found faithful” (1 Cor 4:2).

Fiduciary: The relation existing when one person justifiably reposes confidence, faith, and reliance in another whose aid, advice, and protection is sought in some matter; the relation existing when good conscience requires one to act at all times for the sole benefit and interests of another with loyalty to those interests; the relation by law existing between certain classes of persons (as confidential advisors and the one advised; executors or administrators and legatees or heirs...corporate directors or officers...)

Fraud: Intentional deception to cause a person to yield property or some lawful right.

Embezzlement: Theft or the act of fraudulently appropriating money or goods entrusted to one’s care and management.

Larceny: Theft; the act of taking and carrying away the goods or personal property of another without his consent and with the intention of depriving him of it.

Misfeasance: Wrongdoing; a misdeed or trespass; specifically, the doing of a lawful act in an unlawful manner so that there is an infringement on the rights of another or others.

Malfeasance: Evil doing; misconduct, the commission of some act which is positively unlawful; wrongful conduct that affects, interrupts or interferes with the performance of official duties.

Nonfeasance: A failure to perform a duty; an omission of an act which a person ought to do.

Conspiracy: A planning and acting together secretly, especially for an unlawful or harmful purpose.

The Requirements of a Fiduciary

Many forms of conduct permissible in a workaday world for those acting at arm’s length, are forbidden to those bound by fiduciary ties. A trustee is held to something stricter than the morals of the marketplace. Not

honesty alone, but the punctilio of an honor the most sensitive, is then the standard of behavior. As to this there has developed a tradition that is unbending and inveterate. Uncompromising rigidity has been the attitude of the courts of equity when petitioned to undermine the rule of undivided loyalty by the 'disintegrating erosion' of particular exceptions... Only thus has the level of conduct for fiduciaries been kept at a level higher than that trodden by the crowd.

— Justice Cardozo, Meinhard v. Salmon

A director of a corporation is in the position of a fiduciary. He will not be permitted improperly to profit at the expense of his corporation. Undivided loyalty will ever be insisted upon. Personal gain will be denied to a director when it comes because he has taken a position adverse to or in conflict with the best interests of his corporation. The fiduciary relationship imposes a duty to act in accordance with the highest standards which a man of the finest sense of honor might impose upon himself.. While there is a lofty moral ideal implicit in this rule, it actually accomplishes a practical beneficent purpose. It recognizes the frailty of human nature; it realizes that where a man's immediate fortunes are concerned he may sometimes be subject to a blindness often intuitive and compulsive. This rule is designed on the one hand to prevent clouded conception of fidelity and a moral indifference that blurs the vision, and on other hand, to stimulate the most luminous critical sense and the finest exercise of judgment uncontaminated by the dross of prejudice, of divided allegiance, or of self-interest.

—Justice Shientag, Litwin v. Allen

- 10] Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Not stealing (Cf. Onesimus against Philemon...)

“Showing all good fidelity” [Cf. *Fiduciary* role of Christian employees... See our briefing pack, *Being Faithful in a Faithless World*,” or our Expository Commentary on *Ephesians*, 6:5f.]

“Adorn” = κοσμέω *kosmeo* to bring order out of chaos; put in order, arrange, make ready, prepare; to ornament; same word from which we get the word “cosmetics.”

Salvation to All Men

- 11] For the grace of God that bringeth salvation hath appeared to all men,

Grace in three tenses: “Hath appeared” = past tense;

“Teaching us” (v.12) = present tense;

“Looking for that Blessed Hope” (v.13) = future tense.

- 12] Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

God is NOT trying to reform this world; He is *redeeming* those who accept Christ. Redeem = to set free by paying a price. We were all slaves (Titus 3:3) and could not set ourselves free; He gave Himself as a ransom for our sins.

“I’m as good as the next person.” Strike One.

“I’m doing the best I can.” Strike Two.

“I’m trying to do better.” Strike Three.

- 13] Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[There is only one definite article in the Greek: “The great God and our Saviour.” Jesus Christ is God.]

What is “that Blessed Hope?” The very *next* event in the prophetic scenario! (Don’t ever apologize for a commitment to Bible prophecy!)

Gave Himself For Us

- 14] Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

“From all iniquity” - all lawlessness.

Purify = sanctify: not only separation from sin, but devotion to God (2 Cor 6:14-7:1).

“A peculiar people”(?) Better: “a special people for His possession.”

Reform: to change attitudes, appetites, ambitions and actions. [See *Be Ye Transformed*...]

Before you can live for Him, and perform good works, He must redeem you first.

- 15] These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

“All authority”: remember the 3rd Commandment: “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain” (Ex 20:7).

Titus 3: Perform Good Works

Paul and James were never in disagreement: they both emphasized that faith without evidentiary works is dead. A saving faith produces a godly life.

Faith alone saves, but the faith that saves is not alone.

—Calvin

- 1] Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Subjection to authority. (The office, not the person.). Cooperation in those matters involving the whole community. Our heavenly citizenship (Phil 3:20) does *not* absolve us from responsibilities as citizens on earth.

- 2] To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

We are to malign no man. [This should apply especially to publishers and public platforms!] Not to repeat gossip. ..

“Swift as a rumor; Silent as a secret.” (Ford advertising slogan).

“Some people will believe anything if it is whispered to them!”

“A secret is something you tell one person at a time.”

- 3] For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
- 4] But after that the kindness and love of God our Saviour toward man appeared,

[Example of Mephibosheth, the lame prince of Saul’s family, treated as David’s own at the palace table...]

Key Verse

- 5] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

“Washing” = speaks of the OT laver; washed all over...

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

John 3:5 - 6

Paul relates of this cleansing experience to the Word of God (Eph 5:26). [Note: the laver of the OT for washing appears in Revelation as the “glassy sea” which the saints are *standing on*. The Holy Spirit deals in puns! (Over 200 different rhetorical devices listed in an appendix to *Cosmic Codes*.)]

- 6] Which (should be “who”) he shed on us abundantly through Jesus Christ our Saviour;

He is able to do exceeding abundantly above all that we ask or think. (Eph 3:20)

Justified By Grace

- 7] That being justified by his grace, we should be made heirs according to the hope of eternal life.

Washed, made new, and now also *justified*. Cf. Rom 3:21-8:39.

“Heirs” of God!? Ties to Titus 2:13, the Blessed Hope.

- 8] *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Remembering, however, that our righteousness is as filthy rags (used menstrual cloths; cf. Isa 64:6). Yet, the only evidence the unsaved world has that we belong to God is our godly lives.

- 9] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Debates have never led anyone to the Lord. Warren Wiersbe says that he has learned that professed Christians who like to argue about the Bible are usually covering up some sin in their lives, are very insecure, and are usually unhappy at work or at home...

Reject an Heretic

- 10] A man that is an heretic after the first and second admonition reject;

“Heretic” = one who causes divisions. Usually self-willed; given to works of the flesh (Gal 5:20).

- 11] Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Closing Comments

- 12] When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Artemas: possibly one of the seventy disciples and the bishop of Lystra. Tychicus was with Paul in his first Roman imprisonment and carried Paul's epistles to the Ephesians and the Colossians and to Philemon. Either would replace Titus on Crete to allow Titus to join Paul at Nicopolis.

- 13] Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Zenas: contracted for Zenodorus; a Jewish scribe, learned in the Hebrew law. It is possible that Zenas and Apollos (Cf. Titus 3:123; Acts 18:24ff) carried this letter to Titus.

Apollos

Apollonius, or Apollodorus; an Alexandrian Jew, "eloquent (or learned) and mighty in the Scriptures" (which had been translated into the famous Greek version, the Septuagint, at his birthplace). Initially, he only understood the baptism of John, but Aquila and Priscilla, on hearing him, "took him unto them and expounded unto him the way of God more perfectly" (Acts 18:24-26). Thus having received new light he went forth to Achaia, watering the seed there that Paul had already planted (1 Cor. 3:4-6).

His deep knowledge of the Old Testament gave him special power with the Jews; so popular that some at Corinth abused his name, into a party watchword, saying, "I am of Apollos." But Paul, while condemning their party spirit, commends Apollos, and writes that he had "greatly desired our brother Apollos to come" unto the Corinthians (1 Cor 16:12). But Apollos was disinclined to come at that time; probably to give no handle for party zeal, until the danger of it should have passed away.

Jerome states that Apollos remained at Crete until he heard that the divisions at Corinth had been healed by Paul's epistle; then he went and became bishop there. Apollos's main excellency was as builder up, rather than founder, of churches. His humility and teachableness in submitting, with all his learning, to the teaching of Aquila and even of Priscilla (a woman), his fervency and his power in Scripture, and his determination in staying away from where his popularity might be made a handle for party zeal, are all lovely traits in his Christian character.

- 14] And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

"Learn" = efforts are required to modify behavior.

- 15] All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Paul's unique signature salutation. (He is the only epistle writer that uses the term "Grace" in a closing salutation.)

[It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.]

Next Session

Study Paul's brief letter to Philemon: What does this teach us about intercession? What are the lessons for us personally?

Paul's Epistle to Philemon

Introduction

This epistle is the only strictly private letter which has been preserved, but greetings at the beginning and end imply it was intended for public hearing. The model of tact and courtesy, it nevertheless makes it clear that Paul expects Philemon to do even more than he asks (v.21). Notice Paul's subtle craftsmanship...

Paul intercedes for his runaway slave Onesimus, who has, apparently, robbed his master and headed for Rome. Instead of finding refuge in the crowded city, he came in contact with Paul and was converted. Once worthless, he began to live up to his name, "Profitable" (v.11). Although Paul would have liked to have kept him as his friend and helper, he insists he return to his wronged master in Colossae.

But since he left as a pagan, and returned as a Christian, Philemon is asked to receive him as a "brother beloved" (v.16). It can be assumed that Philemon did, indeed, respond to Paul's appeal, since he would not have circulated a letter he refused to obey.

This all occurred about the time that Paul received news from Epaphras of the threat to the faith in Colossae, which gave rise to the epistle to the Colossians.

Paul entrusted Tychicus with the responsibility to protect Onesimus from arrest by slave catchers on the return journey and delivering the letters to the Laodiceans (Ephesians?) and Colossians, in addition to this letter to Philemon (Laodicea and Colossae were only about a mile apart).

The letter appears to stop short of asking Philemon to give Onesimus his freedom, but the social conditions of the time might have relegated this to the freedom to starve...

Slavery

Estimates suggest that there were 60 million slaves in the Roman Empire; men and women were traded like pieces of chattel or merchandise. The average slave sold for 500 denarii. (One denarii was a day's wage for a common laborer.) Educated and skilled slaves were sold for as much as 50,000 denarii. A master could free a slave, or a slave could buy his freedom if he could raise the money (Acts 22:28).

If a slave ran away, the master would register the name and description with the officials and the slave would be on the "wanted" list. The law permitted a master to execute a rebellious slave. While some masters were cruel, many of them were reasonable and humane. A slave was an expensive and useful piece of property and it would cost the owner to lose him.

Philemon would be facing a dilemma. If he forgave Onesimus, what would the other masters (and slaves) think? If he punished him, how would it affect his testimony?

Paul the Beloved Friend (vv.1-7)

- 1] Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,

Since Paul had never been to Colossae, Philemon was apparently converted during Paul's three-year ministry at Ephesus. The greetings sent by Timothy serves to remind Philemon that fellow believers are bound together in the bonds of brotherhood (v.9; Rom 1:7) patterned after Christ (Eph 5:22). [Timothy's name was also joined with Paul's in the salutations to five of Paul's other epistles (II Cor, Phil, Col, I & II Thess).]

This same love must be extended to the slave whom Paul calls "a brother beloved" (v.16). Philemon is also Paul's "fellow-worker," thus sharing

the common task of witnessing to the Gospel by word and deed (vv.5, 7) and by consecrating his house to His service (v.2).

Apphia and Archippus

- 2] And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

Apphia is apparently Philemon's wife. As the lady of the house, she had to supervise the duties of the slaves, and her own response would be a crucial factor in influencing her husband.

Archippus may have been Philemon's son. He may have been given pastoral responsibility in the absence of Epaphras (Col 4:17).

Home Churches

The church was the congregation which would have to recognize Onesimus as a Christian. This would also put pressure on Philemon to heed Paul's request. If Paul had not included this church in his salutation, they might have gossiped when they saw Onesimus had returned.

The practice of churches meeting in private homes for worship was common up to A.D. 200. Not until the third century did churches meet in separate buildings. Home churches were frequently mentioned by Paul (Rom 16:5; Col 4:15).

Grace

- 3] Grace to you, and peace, from God our Father and the Lord Jesus Christ.

God alone is the author of salvation...and the source of all blessings. Grace is the unmerited favor of God, and peace is the state of spiritual well-being which flows from the reception of this grace.

There is no grace unless God bestows it, and there is no real peace unless it flows forth from God's reconciliation with sinful man.

Thanksgiving

- 4] I thank my God, making mention of thee always in my prayers.

Paul does not congratulate Philemon on his conduct as a Christian. Paul's thanksgiving is like the overture in an opera: it introduces themes to be elaborated on in the body of the letter. In vv. 4-7 Paul introduces seven terms:

- 1) Love vv. 5, 7, 9, 16
- 2) Prayers v. 22
- 3) Sharing v. 17
- 4) Partnering v. 17 (*koinonos*)
- 5) Good/Goodness v. 14
- 6) Heart vv. 12, 20
- 7) Refreshed v. 20

Love and Faith

- 5] Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

Paul probably heard about Philemon's faith and love from Epaphras (Col 1:7, 8; 4:12). He is particularly glad that Philemon is so forward in showing love for all saints, because he is about to ask for a further demonstration of it (vv.9, 16).

- 6] That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

The communication: *koinwni*; a, *koinonia*, or sharing, may demonstrate what God desires believers to perform (Rom 12:2; Gal 6:5; 1 Thess 5:15). Paul is preparing Philemon for the request in v.14. By acting out what God's grace has first worked in, Philemon will be drawn closer to Christ, and serve to glorify Him.

- 7] For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

This may include particular ministry in time of crisis, possibly the great earthquake in A.D. 60. The word "brother" at the end makes an effective appeal which he is about to be called on again in the way he receives Onesimus!

Paul, the Beseeching Intercessor

- 8] Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

Since Paul has been given impressive proof of Philemon's love, he declines to invoke his authority as an apostle to command what ought to be done.

- 9] Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

Love is regarded as the principle which demands a deferential respect. Paul reinforces his appeal as "an old man" who is penning this letter with a manacled wrist...["aged": *πρεσβύτερος* presbutes, can also mean ambassador.] Paul was nearly 60, and prematurely aged by his sufferings.

Onesimus

- 10] I beseech thee for my son Onesimus, whom I have begotten in my bonds:

Having prepared the way, Paul now comes to his request. "His son" (1 Cor 4:15) "begotten in bonds."

Not by his own power, but only through his instrumentality; for it is not the work of any man to reshape and renew a human soul in the image of God, and it is with this act of spiritual regeneration that he is now dealing.

— Calvin

- 11] Which in time past was to thee unprofitable, but now profitable to thee and to me:

Onesimus means "profitable." He apparently rendered only grudging service before his flight. Paul seems to be indulging in some playful humor: the slave that had been unprofitable to him in the past has now become profitable to them both (Col 3:22ff; v.13). Christianity knows nothing of "hopeless" cases. It can make the crooked places straight, and barren fruitful.

Philemon means "affectionate," or "one who is kind." If the slave is to live up to his name, what about his master?

Receive Him

- 12] Whom I have sent again: thou therefore receive him, that is, mine own bowels:

This shows the strength of Paul's affection for his new son in the faith (v.10). Can there be any question how Philemon will treat what Paul sends him?

- 13] Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

Onesimus has demonstrated such a dramatic change that Paul would have loved to retain him. Onesimus' conversion did not alter his legal position as a slave, nor did it cancel his debt to the law or his master. However, it did give him a new standing before God and before God's people, and Philemon has to take this into consideration.

14] But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

Love cannot be compelled (!) so Paul refuses to intrude on a decision that must be Philemon's own; his reception of Onesimus must not even seem to be constrained. [I still would consider it a form of "duress"! "...an offer that cannot be refused."]

Left For a Season

15] For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

Instead of focusing on Onesimus' desertion, Paul suggests the euphemism which Joseph used (Gen 45:5; 50:20)—God overruled evil for good. It seems that God's purpose in this brief parting was that Philemon might enter into a new relationship with Onesimus which not even death could dissolve (v.16)! We can assume that Philemon and his family had witnessed to Onesimus and prayed for him. He had left for Rome as a slave and returned as a brother. [How often our own hardships are but a gateway to blessings we would have otherwise been denied!]

A Brother Beloved

16] Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

Although still a slave, now much more than that. The relationship between master and slave is now on an entirely different plane because both are in Christ (1 Cor 7:21-24; Col 3:11). Onesimus was now both Philemon's slave and his brother. He had a brother for a slave and a slave for a brother.

Philemon's Dilemma

This posed a real dilemma for Philemon: If he was too easy on Onesimus, it might influence other slaves to "become Christians" to influence their masters. If he was too hard on the man, it would affect Philemon's testimony and ministry at Colossae. [Paul got a "A" in sneaky...]

Paul, the Burdened Partner (vv.17-25)

Onesimus may have robbed Philemon of a substantial sum—perhaps the cost of the long journey to Rome—and Paul offers his own "credit

card" for restitution. It takes more than love to solve the problem: Love must pay a price. The debt must be paid.

17] If thou count me therefore a partner, receive him as myself.

"Partner" is again *κοινωνός* *koinonon*, which means "to have in common." It is also translated "communion," "communication," or "fellowship."

As Paul's *fiduciary*, Philemon was to receive Onesimus as Paul himself! To do otherwise is to deny the reality of the bond which makes all believers fellow-members of the body of Christ.

"Receive" means "to receive into one's family circle." Imagine a slave entering his master's family! [Imagine a guilty sinner entering God's family!...Some heavy lessons here!]

Charge That to My Account

18] If he hath wronged thee, or oweth thee ought, put that on mine account;

Isn't this exactly what Christ has done for us as his believers? This is the Doctrine of Imputation. My sins were put on His account. He was treated the way I should have been treated.

The Doctrine of Imputation

God's people are so identified with Christ that He receives us as He receives His own Son. We are "accepted in the Beloved" (Eph 1:6) and clothed in His righteousness (2 Cor 5:21).

The reality of Galatians becomes evident here in Philemon: "There is neither...slave nor free...in Christ Jesus" (Gal 3:28).

Mine Own Hand

19] I Paul have written it with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

Paul seems to take up the pen from the amanuensis to sign this IOU and make it legally binding.

(Paul does not, however, really expect to have it taken up! Philemon owes Paul far more. Paul does not expect him to collect the lesser debt. It appears that it was Paul that led Philemon to Christ. Both Philemon and Onesimus had the same spiritual father.)

20] Yea, brother, let me have joy of thee in the Lord: refresh my bowels (heart) in the Lord.

“Yea”: A confirmatory particle, gathering up all that Paul has said on behalf of Onesimus, and adds a final personal plea. Since Philemon has refreshed the hearts of the saints with his deeds of love (v.7), he must not neglect this opportunity to refresh Paul’s heart. Only the Lord could enable him to show such grace to the one who had wronged him.

21] Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

With the earthly master’s obedience to his Master in heaven thus assured, Paul is confident that Philemon will do even more than he says.

(Some infer that Paul is requesting Onesimus’ freedom, but this isn’t warranted. Paul refuses to specify how the love is to be expressed.)

Slavery

Paul did not “condemn” slavery, though he had many words for both slaves and masters (Eph 6:5-9; Col 3:22-4:1; 1 Tim 6:1-2; Titus 2:9-10). In fact, he encouraged slaves to obtain their freedom if they could (1 Cor 7:21-24).

Christians are the salt of the earth and light of the world (Mt 5:13-16) and their influence must be felt in society for the glory of God.

God used Joseph in Egypt, Daniel in Babylon and Persia; Esther and Nehemiah in Persia; and throughout history, believers have faithfully served the Lord in positions of leadership. But Christians in the Roman Empire could not work through the political structures there as we can today. I believe that we have a unique mandate—and stewardship responsibility—for which will be held accountable. Pray about it.

Paul’s Plans

22] But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

Paul evidently anticipates an early release from prison and solicits a guest room be readied. Paul plans to come and see for himself that Philemon has not disappointed his expectations.

“Your” is in the plural: it includes the church! Paul was planning to visit Macedonia after being set free (Phil 2:24); perhaps he intended to come to Colossae via Macedonia.

The testimony of Clement (95 A.D.) suggests that he fulfilled this long cherished ambition before he was again arrested and brought back to Rome to suffer death at the hands of Nero (67 A.D?).

Salutations

23] There salute thee Epaphras, my fellowprisoner in Christ Jesus;
24] Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

Five “fellowworkers” include their greetings. (It is now 11 years after Mark’s breach with Paul; two years later he tells Timothy to bring Mark with him.) Aristarchus, of Thessalonica, was Paul’s companion on his third missionary tour and Luke, of course, remained with Paul until the end. He wrote the two background documents to precede Paul’s appeal to Rome, known to us as the Gospel of Luke and the Book of Acts.

Regarding the later desertion of Demas, Calvin suggests: “And if one of Paul’s assistants became weary and discouraged and was afterwards drawn away by the vanity of the world, let none of us rely too much on our own zeal lasting even one year, but remembering how much of the journey still lies ahead, let us ask God for steadfastness.”

[In the many studies of successful executives and entrepreneurs, *steadfastness* and *persistence* inevitably appears as the key ingredient of true success.]

25] The grace of our Lord Jesus Christ *be* with your spirit. Amen.

After addressing Philemon in the singular from v.4, Paul reverts to the plural “your” as he prays that Christ’s grace may rest on the entire community who will hear the letter read as they meet for worship (v.2).

Paul’s word “grace” is the fitting conclusion as his trademark in every epistle.

[Written from Rome to Philemon, by **Onesimus** a servant.]

Summary of Values

Personal value: light on the character of Paul’s character;
Ethical value: focus on what is right;

Providential value: God is behind and above all events;
Practical value: application of highest principles to the commonest affairs;
Evangelical value: encouragement to seek and to save the lowest;
Social value: presentation of the relation of Christianity to slavery and all unchristian institutions;
Spiritual value: the analogy between it and the Gospel.

—W. Graham Scroggie, *Know Your Bible*, vol II, p. 201.

Conclusions

“We are *all* Onesimuses!” – Martin Luther

This is a beautiful picture of what God has done for us in Jesus Christ!

It was Christ who says, on our behalf, “Charge that to My account! Receive them as you would receive Me!”

* * *

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About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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ISBN 978-1-57821-400-6