

1st & 2nd Timothy
Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 3 June 2012 - Lesson 1

Purpose

This summer I will turn 56 years old. My children have left the region and are busy building lives and careers in other parts of the world.

In Spring of 2013, Faith Bible Church will celebrate 20 years as a fellowship complete (D.V.) with the burning of our mortgage!

As we look to the future, we must ask ourselves serious questions concerning the days ahead and what will become of the spiritual, eternal, and heavenly investments we have made.

Christian leaders in particular are charged with the task of defending the truth against those who would twist it (Acts 20:28-31). As politically incorrect as this might sound to postmodern ears, there are abroad and within the church "many who are insubordinate, empty talkers and deceivers . . . They must be silenced" (Titus 1:10-11). Or, in the more picturesque imagery of King James parlance, "[Their] mouths must be stopped."

How false teachers are to be silenced is one of those things in Scripture that is crystal-clear. It is not by physical force or auto-da-fé. But they are to be refuted and rebuked by qualified elders in the church who are skilled in the Scriptures, "able to give instruction in sound doctrine and also to rebuke those who contradict it" (v. 8). The duty assumes that vital truth is clear enough that we can know it with certainty. And in the battle against falsehood, Scripture prescribes a clear strategy involving exhortation, reproof, rebuke, and correction.

This is to be done patiently, not pugnaciously: "The Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may escape from the snare of the devil" (2 Timothy 2:24-26).

And yet even within those boundaries, the defense of the faith sometimes requires a kind of spiritual militancy (1 Timothy 1:18; Jude 3). The Christian life—especially the duty of the leader—is frequently pictured in Scripture as that of warfare (2 Corinthians 10:3-6; Ephesians 6:10-18; 1 Timothy 1:18; 2 Timothy 2:3-4).

So the defense of the faith is no easy task. But it is an indispensable duty for faithful Christians. Again, Scripture is not the least bit vague or equivocal about that.

Nevertheless, the defense of the faith is a duty the evangelical movement as a whole has mostly shirked for at least two decades. Since the formal

dissolution of the International Council on Biblical Inerrancy in September 1987, evangelicalism as a movement has never fully mobilized for the defense of any point of doctrine—even in the wake of seismic challenges to the doctrine of God in the form of Open Theism—and despite recent assaults on the penal, propitiatory, and substitutionary aspects of Christ's atoning work. It is no longer safe to assume that someone who calls himself "evangelical" would even affirm such historic evangelical non-negotiables as the exclusivity of Christ or the necessity of conscious faith in Christ for salvation. Recently, it seems, the evangelical movement's standard response to that kind of doctrinal slippage has looked like nothing more than cynical insouciance.

Pyromaniacs Blog – 4 May 2009 - Phil Johnson

auto-da-fé – *act of faith inquisition – burning heretics*

in·sou·ci·ance – *in sue sea ence - Casual lack of concern; indifference*

Rob Bell – Nouma Videos and books

. . . a false "Jesus" as "the mechanism" who makes entry for all into heaven

"Love Wins" p. 154 - Rob Bell

. . . Hell, as a period of "pruning" in which God is continuing to woo each person who is there until they end up in heaven

"Love Wins" p. 91 - Rob Bell

What Jesus does is declare that he and he alone is saving everybody.

"Love Wins" p. 155 – Rob Bell

In a good number of English translations of the Bible, the phrase '*aion of kolazo*' gets translated as 'eternal punishment,' which many read to mean 'punishment forever,' as in never going to end. But 'forever' is not really a category the biblical writers used.

"Love Wins" pp. 91-92 – Rob Bell

How will our study in 1st and 2nd Timothy aid you as a leader in your home, your neighborhood, in your workplace and at FBC?

I believe that the truths God gives us through the Apostle Paul will help propel us to greater heights of faithfulness, integrity, purity, watchfulness and joy. As Paul built Timothy up in these letters, God has used these precious truths to shape men and women, to be profitable, useful contributors and stellar leaders through the last two millennia. May He do so to you and I as we link arms and continue to be set apart for His purposes.

Who could express this better than our Lord Himself at the end of 1st Timothy?

"Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen." **1 Timothy 6: 12 - 16**

This is the beginning of a new adventure, an adventure with the Word of God, an in depth study of rich and profound truth that are going to come to us, first of all, in 1 Timothy. The epistle itself deals with many great subjects, subjects which were needful for Timothy to know in his ministry to the church. It deals with, for example, error in the church and how that error is to be confronted, the proper pattern for church leadership, the importance of sound theology and the centrality of teaching is a major theme, the call for godliness and holiness in living and ministry, the proper attitudes and roles of men and women in the church, how to deal with discipline in the church, how to confront issues in the church, how to deal with a sinning leader in the church, the correction of problems that threaten the church.

Introduction

This is the first of two inspired letters Paul wrote to his beloved son in the faith. Timothy had a mother (Eunice) and grandmother (Lois), devout Jews who became believers in the Lord Jesus Christ (2 Tim. 1:5) and taught Timothy the OT Scriptures from his childhood (2 Tim. 3:15). His father was a Greek (Acts 16:1) who may have died before Timothy met Paul.

Timothy was from Lystra (Acts 16:1–3), a city in the Roman province of Galatia. Paul led Timothy to Christ (1:2,18; 1 Cor. 4:17; 2 Tim. 1:2), undoubtedly during his ministry in Lystra on his first missionary journey (Acts 14:6–23). When he revisited Lystra on his second missionary journey, Paul chose Timothy to accompany him (Acts 16:1–3).

Although Timothy was very young (probably in his late teens or early twenties, since about 15 years later Paul referred to him as a young man, 4:12), he had a reputation for godliness (Acts 16:2). Timothy was to be Paul's disciple, friend, and co-laborer for the rest of the apostle's life, ministering with him in

- Berea (Acts 17:14),
- Athens (Acts 17:15),
- Corinth (Acts 18:5; 2 Cor. 1:19),

and accompanying him on his trip to Jerusalem (Acts 20:4). He was with Paul in his first Roman imprisonment and went to Philippi (2:19–23) after Paul's release. In addition, Paul frequently mentions Timothy in his epistles (Rom. 16:21; 2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1).

Paul often sent Timothy to churches as his representative (1 Cor. 4:17; 16:10; Phil. 2:19; 1 Thess. 3:2), and 1 Timothy finds him on another assignment, serving as pastor of the church at Ephesus (1:3). According to Heb. 13:23, Timothy was imprisoned somewhere and released.

I. Greeting And Warning Against False Teachers (1: 1 – 11)

1 Timothy 1: 1 - Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope,

The introduction is a standard format. It begins with the author and his identification and then the recipient and his identification. the author and his identification and then it's always followed by the recipient, Timothy and his identification, true child in the faith. And then comes a greeting or salutation, grace, mercy and peace from God our Father and Christ Jesus our Lord. You'll notice

in both cases where you have Christ Jesus in the Authorized it says Jesus Christ, the better manuscripts reverse those. The greeting never really varies in Paul's letters.

Remember the original context! It is first and foremost a letter from one man to another man. While we look at it as a book of the Bible and its reaching far beyond its original destination in the life of Timothy, we must go back to the realization that it began as a single man's passionate call to another man in ministry that needed to be applied to the situation in existence. If we try to interpret it only in a contemporary setting, we are at a loss as to its significance. So we go back and we ask what was happening in the life of Paul, what was happening in the life of Timothy, what was going on in the church in Ephesus where Timothy was then working and what was it that caused this letter to be written the way it was written?

A. Paul - Author and Date - Many modernist critics delight in attacking the plain statements of Scripture and, for no good reason, deny that Paul wrote the Pastoral Epistles (1, 2 Tim., Titus). Ignoring the testimony of the letters themselves (1:1; 2 Tim. 1:1; Titus 1:1) and that of the early church (which is as strong for the Pastoral Epistles as for any of Paul's epistles, except Rom. and 1 Cor.), these critics maintain that a devout follower of Paul wrote the Pastoral Epistles in the second century. As proof, they offer 5 lines of supposed evidence:

1. **Historic References** - The historical references in the Pastoral Epistles cannot be harmonized with the chronology of Paul's life given in Acts;

This contention of historical incompatibility is valid only if Paul was never released from his Roman imprisonment mentioned in Acts. But he was released, since Acts does not record Paul's execution, and Paul himself expected to be released (Phil. 1:19,25,26; 2:24; Philem. 22). The historical events in the Pastoral Epistles do not fit into the chronology of Acts because they happened after the close of the Acts narrative which ends with Paul's first imprisonment in Rome. After being released from his first Roman imprisonment (cf. Acts 28:30), Paul revisited several of the cities in which he had ministered, including Ephesus. Leaving Timothy behind there to deal with problems that had arisen in the Ephesian church, such as false doctrine (1:3-7; 4:1-3; 6:3-5), disorder in worship (2:1-15), the need for qualified leaders (3:1-14), and materialism (6:6-19), Paul went on to Macedonia, from where he wrote Timothy this letter to help him carry out his task in the church (cf. 3:14,15). The evidence seems clear that Paul wrote 1 Timothy and Titus shortly after his release from his first Roman imprisonment (ca. A.D. 62-64), and 2 Timothy from prison during his second Roman imprisonment (ca. A.D. 66-67), shortly before his death.

2. **False Teaching – Gnosticism or _____**? The false teaching described in the Pastoral Epistles is the fully-developed Gnosticism of the second century;

While there are similarities between the heresy of the Pastoral Epistles and second-century Gnosticism (see Introduction to Colossians: Background and Setting), there are also important differences. Unlike second-century Gnosticism, the false teachers of the Pastoral Epistles were still within the church (cf. 1:3-7) and their teaching was based on Judaistic legalism (1:7; Titus 1:10,14; 3:9).

3. **Mature Church Structure** - The church organizational structure in the Pastoral Epistles is that of the second century, and is too well developed for Paul's day;

The church organizational structure mentioned in the Pastoral Epistles is, in fact, consistent with that established by Paul (Acts 14:23; Phil. 1:1).

4. Great Themes? Critics say that the Pastoral Epistles do not contain the great themes of Paul's theology;

First, Timothy is a practical letter containing pastoral instruction from Paul to Timothy (cf. 3:14,15). Since Timothy was well versed in Paul's theology, the apostle had no need to give him extensive doctrinal instruction. This epistle does, however, express many important theological truths, and central themes and characteristics of Paul's theology and writings, including:

- The proper function of the law (1:5–11)
- Lists – (1:9 - 11, 3: 1-12, 6: 4 – 5, 2 Tim 3: 2 – 5, 3: 10)
- His own awareness of God's grace to the chief of sinners (1:15)
- the attributes of God (1:17)
- Breaking into spontaneous doxologies (1:17 amongst others)
- salvation (1:14–16; 2:4–6) – Our salvation is due to the grace of God in Christ, and not to human works.
- His mediatorial work (2:5) He is the Mediator between God and man, himself man, our Lord Jesus Christ
- substitutionary atonement (2:6)
- Good works are necessary and are viewed as the fruit of God's grace; the fruit of faith operating in the believer (2:10)
- the Fall (2:13,14)
- The church (3: 15)
- the person of Christ (3:16; 6:15,16) His Deity
- The glory of God is the chief purpose of man (6:16)
- election (6:12)
- the second coming of Christ (6:14,15)
- Faith brings union with Christ: dying with Him, living with Him, enduring with Him, and reigning with Him (2 Tim 2:11, 12)
- Salvation through faith in the divine and human Mediator Jesus Christ (2 Tim 1: 12)
- election (2 Tim. 1:9; Titus 1:1,2)
- the inspiration of Scripture (2 Tim. 3:15–17)

The major themes then of Paul in this letter are:

- False Teachers – how to recognize them, how to treat them, how to remove them, how to prevent them, how to protect the sheep from these wolves
- Goal Of Instruction & True Teaching – as opposed to the teaching of the false teachers

1 Timothy 1: 5 - But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

- Body Life

1 Timothy 3: 14 – 15 - I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

5. Vocabulary - The Greek vocabulary of the Pastoral Epistles contains many words not found in Paul's other letters, nor in the rest of the NT.

The different subject matter in the Pastoral Epistles required a different vocabulary from that in Paul's other epistles. Certainly a pastor today would use a different vocabulary in a personal letter to a fellow pastor than he would in a work of systematic theology.

Finally, the idea that a "pious forger" wrote the Pastoral Epistles faces several further difficulties:

- The early church did not approve of such practices and surely would have exposed this as a ruse, if there had actually been one (cf. 2 Thess. 2:1,2; 3:17).
- Why forge 3 letters that include similar material and no deviant doctrine?
- If a counterfeit, why not invent an itinerary for Paul that would have harmonized with Acts?
- Would a later, devoted follower of Paul have put the words of 1:13,15 into his master's mouth?
- Why would he include warnings against deceivers (2 Tim. 3:13; Titus 1:10), if he himself were one? As a matter of fact, the only early church writers who didn't like this letter WERE heretics who denied marriage and advocated abstaining from foods! No wonder they didn't like it!

What do we know about this writer named Paul? _____

First of all, may I note the name Paul? A familiar name to any student of the New Testament, **Paulus in Latin**, a favorite name among Cilicians and Paul was from Tarsus a city in Cilicia. It means little or small

a man not of particularly striking stature nor of particularly marked appearance, athletic minded bodily preoccupied Greeks would have looked down on his rather groveling slavish common low stature.

Paul who also was named Saul.

both a Greek name, Paul, and a Jewish name, Saul,

His father was a Jew and though he was born in a Greek-Roman environment of the tribe of Benjamin and the most prominent person in the tribe of Benjamin was Saul,

He was Saul in a Jewish context until he became the Apostle to the Gentiles, from then on he is known as Paul.

Circumcised the eighth day

commitment. He was zealous for his Judaism.

a Pharisee avid legalistic Pharisee.

he fought against and actually slaughtered those who were in his own mind a threat to Judaism.

And you remember there the record of the stoning of Stephen and it says that Stephen was being stoned. Chapter 8 of Acts,

Saul was consenting unto his death. He was not an innocent bystander, he was a part of it.

breathing out threatenings and slaughters against the church,

Acts in chapter 9, was on the way to Damascus to carry out further persecution

He was then sent out to Nabatea in Arabia where for several years he wandered in the wilderness receiving from the Lord preparation for ministry.

introduced to the church by Barnabas

He was one of those pastors in Antioch.

Acts 13 he then is sent to reach the world

he did not receive his revelations, he did not receive his gospel, he did not receive his teaching from men. Nobody taught it to him, not even the Apostles, but it was given him directly by Jesus Christ. Christ saved him. Christ called him into the ministry. And Christ gave him his revelation.

B. Apostle – meaning _____

"apostle"? It means one who is sent, one who is sent.

envoy or ambassador,

there were many apostles in that sense. Barnabas is called an apostle in

There are apostles in the New Testament beyond the Twelve

[2 Corinthians 8:23](#) they are called apostles of the churches

[Philippians 2:25](#) Epaphroditus is called an apostle of the Philippians.

In [Romans 16:7](#), "Greet Andronicus and Junia, my kinsmen, my fellow-prisoners, who are of note among the apostles." messengers, or ambassadors or envoys

But there were twelve, with the addition of Matthias when Judas was disqualified and then there was one other named Paul who are not apostles of the churches, but they are Apostles of Christ Jesus. And that is a unique designation which sets apart the Twelve plus Paul as unique Apostles.

Apostles with a capital A were gifted uniquely by the Holy Spirit to impart divine truth.

Apostles who had the ability to cast out demons and heal the sick. do signs and wonders and mighty deeds 2 Corinthians 12 "the marks of an Apostle."

[Hebrews 2:3](#) and 4 they were able to do signs and wonders and manifest gifts of the Spirit as confirmation of the message they preached.

an apostle not of the church but of **Christ** Jesus. And may I suggest an interesting note?

The words Christ Jesus are usually in the reverse order. Only in the ministry and teaching and writing of Paul do we find them in this order, Christ Jesus, usually it's the other way around. And there, I believe, is a reason for that.

Why does Paul purposefully establish his Apostleship like this to Timothy? _____

Timothy knew of Paul's authority but it is because Timothy is going to need to enforce these things in the church that Paul has the weight placed upon his own Apostleship. Timothy is an ambassador. Timothy, in a sense, is a representative of Paul.

"Was it a difficult situation in which Timothy ministered?" Extremely difficult, extremely difficult. Originally when Paul and Timothy went to Ephesus, the first thing Paul had to do is in chapter 1 verse 20, he had to take Hymenaeus and Alexander and deliver them to Satan that they might learn not to blaspheme. He had to remove two very key leaders in the church. For all we know they may have been pastor/teachers in that church, they may have been overseers in that church.

C. According To The Command Of God

The word "commandment" here is epitaph (*"Uncompromising ethical injunction, brought in to set everything in order"*) and it refers to a royal commandment.

**Paul an Apostle by the will of God,
2 Timothy where that's exactly what he says, an Apostle of Jesus Christ by the will of
God according to the promise of life, a
he talks about the commandment of God because there are some things that are in great
disarray in this church.**

D. God Our Savior, And Of Jesus Christ, Our Hope

You know, someone once said, and I think it's really a great thing to remember, that Christianity is a religion of personal pronouns. I like that. My own God, God our Savior, Christ our hope. Ours is not a belief in some distant deity to be appeased, someone we fear to touch or draw nigh unto, ours is a faith that involves intimacy, possession.

Notice that Paul says "God our Savior and Christ our hope" and therefore links God and Christ. This is an allusion to deity on the part of Christ. He links together as co-equal as the source of his divine commission God and Christ.

Sermon On 1 Timothy 1: 1 – 11 – John MacArthur

Of the over 70 times that He refers to God in terms of His communion with God and talking to God, only one time does He call Him anything other than...what?...Father.

Apparently there were some who were even attacking the deity of Christ and there is a necessary reminder that there's no controversy on that issue, God was manifest in the flesh. And so, God our Savior and Christ our hope linked together the Father and the Son in common life and that's as it ought to be. As I've said, that is a ringing theme throughout the gospel record, those two are one.

In [Matthew 11:27](#), "All things are delivered unto Me by My Father, no man knows the Son but the Father, neither knows any man the Father except the Son and he to whomsoever the Son will reveal Him." That's a common kind of statement Jesus makes to link Himself inseparably with God. And you can always find in false religions systems the denial of the deity of Jesus Christ. There must have been an aberrant Christology, there must have been an attack on the character of Christ.

And then he also says "God our Savior," I suppose there are some people who believe that...and we know about them, liberal theologians have many of them acquiesce to this view, that the God of the Old Testament is an angry, mad, vengeful, furious, wrathful God who wants to destroy everybody but Jesus Christ came along and appeased Him. The idea that God is a God of anger and judgment and fury and Christ is the loving gentle Savior who comes and appeases this angry God. Nothing could be further from the truth. God is our Savior and salvation began not with Christ but with...whom?...with God. It was God who master planned salvation from the very beginning, God our Savior.

**[Psalm 25:5](#), "Lead me in Thy truth and teach me for Thou art the God of my salvation."
Psalms 27: 1 - The Lord is my light and my salvation."**

So, this phrase basically comes from an Old Testament perspective. God is the source of salvation. And we must never think of God wanting to damn men and Christ wanting to save them from God's damning designs. God is our Savior.

1 Timothy 2: 3 - This is good and acceptable in the sight of God our Savior who will have all men to be saved."

So there may also have been, it's very difficult and I might as well say this at the beginning, it's very difficult to reconstruct the error in the Ephesian church to which Paul writes. We really can't...we can't get a handle on it. It's very elusive. It has Jewish elements and it also has Hellenistic or Greek elements. Some kind of false religion was moving through that congregation and threatening the church. And of course, Ephesus was a flag-ship church, sort of leading all the other churches of Asia Minor and it was important to keep it corrected. But it must have been that somewhere along the line there was some questioning about whether God was really Savior because it's repeated by Paul the only place he ever uses it, as I said, is in the pastoral epistles. It must have been of some issue. So God is our Savior.

Christ our hope, that's the future promise. God designed the plan and Christ brought it to pass and He is our hope. The reason we can hope in the future is because of what Christ has done, right? Our future hope is tied to Jesus Christ.

Colossians 1:27 - Christ in you the hope of glory

1 John 3:2 - When we see Him we'll be like Him. And whoever has this hope purifies himself

1 Timothy 1: 2 - To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord.

E. True Child In The Faith

Just as the supreme joy for a parent is to give birth to a physical child who is all that the parent's heart could ever hope for and to see that child mature and grow and develop and become fully the person, the person that you prayed he or she would become, reflecting all the perfection of human physical characteristic and all the possibility of character, just as that is the supreme joy for a parent, so the supreme joy for a spiritual parent is to be able to say about someone that they are a genuine child in the faith.

Timothy - The name is made up of two Greek words. One means to honor and the other is the word for God. Timothy means one who honors God. It's a beautiful name...one who honors God, or he who honors God.

2 Timothy 3:15 - From a child you have known the holy Scripture

1 Corinthians 4: 15 - 17 – For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I exhort you, be imitators of me. **For this reason I have sent to you Timothy**, who is my **beloved and faithful child** in the Lord, and **he will remind you of my ways** which are in Christ, just as I teach everywhere in every church.

This marvelous man, Timothy, who was with Paul for up to 20 years from the time of his conversion as a man in his late teens to the time of about 35 years of age when he's receiving this letter, all of that time he's been with Paul in some kind of ministry

This is a legitimate child. This is a true child. This is a genuine child. This is, may I make a comparison, no Demas. [Second Timothy 4:10](#), Paul had another follower by the name of Demas but it says, "Demas hath ... what? ... forsaken me, having loved this present world." Demas was a nothos, he was a bastard child, an illegitimate child. This is a genuine child. Not in the physical sense but in the spiritual sense, and that's what the phrase "in faith or in the faith" means. It doesn't have an article, it's what we call anarthorus(?), that is without the article, it's literally in faith but it can still be translated in the faith. If it's in faith it is subjective. In other words, he became my child in the sphere of faith. He lives with me in the sphere of faith where those dwell who have faith in God.

What a joy! I mean, what a thrill for someone to have someone like that. To be able to say to the Corinthians...I want you to be like me so I'm sending him because he's exactly like me. O, bless God, what a joy that would be...to have that kind of reproduction.

And so this is all very important because the Ephesians are going to resist the efforts that are made here. Not the ones that were good and solid and true to the faith but the rest. And they needed to come alongside Timothy against the error and the heresy and the false leadership. And all of this authority is very very important. I'm commending Timothy to this church as my own genuine child. And that's in the heart of Paul in Philippians. He says a wonderful thing. He has such a great affection and love for Timothy. He says in verse 16 of Philippians 2, "I trust in the Lord Jesus to the Philippians to send Timothy." I want to send Timothy. Why? "I have no man like-minded." I don't have anybody like him. Everybody else seeks their own things, not the things which are Jesus Christ's but you know the proof of him that as a son with a father he has served me in the gospel. Isn't that marvelous? I don't have anybody like him. Everybody else is serving their own desires. You know, I'll tell you something, folks, that's comforting to me. That's very comforting because no matter how hard you try sometimes to produce disciples, you look long and hard and there are far and few between who really are like-minded with you who really could be sent as your ambassador, as your emissary, as your replica into a very difficult situation.

Now it should be a major goal for every Christian to desire to reproduce spiritual children. That is, to bring them to Christ and to nurture them to maturity in Christ.

2 Timothy 2: 2 - The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also

Now he was constantly surrounding himself with fellow believers. He was no isolationist. He was no lone wolf.

ministry of reproduction.

Judas Barsabas,

John Mark mentioned in Acts 15.

Andronicus and Junias [Romans 16:7](#).

Dionysius and Damaris Acts 17,

Priscilla and Aquila in Acts 18,

Erastus Gaius, Aristarchus in Acts 19,

Acts chapter 20 and we meet **Sopater, Tychicus and Trophimus**
Mnason in Acts 21
Stephanas in 1 Corinthians 16
Clement in Philippians 4
Epaphras in Colossians 4
Eubulus and Pudens and Linus and Claudia in 2 Timothy 4
Artemas in Titus 3.

1. True Children Of Faith Have Saving Faith

1 Timothy 6: 11 - But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness

Chapter 1, verse 4 says that some were giving heed to myths, Judaistic myths and fables and endless long lists of ancestors, having to do with some kind of ancestor worship perhaps on the one hand, or some kind of ancestral strain as being that which affirms a person's salvation. And there are those who simply question. They have a "dialogue", they discuss "narratives". They don't give answers, they just stir up with problems with questions. And may I suggest to you that that simply is not edifying, it never was, it never will be.

That ministers no edifying ministry. That simply brings chaos. But that's usually what it's intended to do.

And so he says these people don't build up, they tear down. And as a result, verse 6, there are those who have swerved, they've detoured off, they've turned aside into empty banging and clanging noise. They think they're teachers of the law but they have no idea what they're saying and they don't even know what they're talking about.

People say, "How can the cults be so systematic? How can the cults be so sophisticated? How can Mormonism, Jehovah's Witnesses, and Christian Science, and all these other things, all these eastern cults and all these mystical cults, how can they be so sophisticated and so complex and such nicely integrated systems? How is it that they can be that?" It isn't because men have invented them, it is because minds far surpassing human minds have invented them, they are simply seducing spirits and doctrines that come from demons. And demons are far-surpassing to men in terms of their intelligence.

But would you notice the use of the plural pronouns? Our Savior, Christ our hope, God our Father, verse 2, and Jesus...or Christ Jesus our Lord. The use of the plural pronoun is to pull Timothy in to Paul. And Timothy has the same Savior Paul has and the same Christ Paul has and the same Father Paul has and the same Lord Paul has. Our... In verse 5 and 6 he says the end of the commandment or the purpose of the commandment is love out of a pure heart, a good conscience and of true faith. And he's reminding Timothy of things Timothy knows.

He says in 2 Timothy, "I remember your unfeigned faith, I remember your true faith."

2 Timothy 1: 1- 5 - Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus, to Timothy, my beloved son: **Grace, mercy and peace** from God the Father and Christ Jesus our Lord. **I thank God**, whom I serve with a clear conscience

the way my forefathers did, as **I constantly remember you in my prayers night and day**, longing to see you, even as I recall your tears, so that **I may be filled with joy**. For I am **mindful of the sincere faith within you**, which first dwelt in your grandmother Lois and your mother Eunice, and **I am sure that it is in you as well**. For this reason **I remind you to kindle afresh the gift of God which is in you through the laying on of my hands**. ⁷ For **God has not given us a spirit of timidity, but of power and love and discipline**.

1 Timothy 4: 10 - For it is for this **we** labor and strive, because **we** have fixed our hope on the living God, who is the Savior of all men, especially of believers.

2. True Children Of Faith Have Continuing Obedience - When a person is saved there should be a continual pattern demonstrating that.

1 Timothy 4: 6 - In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine **which you have been following**.

It is a given, folks, and I don't need to belabor the point, that the New Testament outlines the fact that true believers have a pattern of obedience.

Ephesians 2:10 - We are created in Christ Jesus unto good works which God has before ordained that we should walk in them

John 8: 31 - So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine."

Timothy had it and there were some there that didn't.

1 Timothy 1: 19 - Some have put away the faith and they've become a shipwreck

Conscience is the rudder that keeps you on the course, that's the way the Spirit of God subjectively directs you. And some people having no conscience, putting away a good conscience, putting away faith, have no rudder. Faith, THE faith, the sound faith is the map, the chart, the course. Now you tell me what will happen to a ship with no rudder and no chart. No sound faith and no good conscience, shipwreck. And so it's a very graphic picture of a shipwreck. People who have shipwrecked before they got to the port, before they got to the harbor, maybe they started out in the right direction but they were ruined and they were ruined by an overt act. The word there "put away" is a deliberate rejection and repudiation, nauageo, it's the idea of a willful act, they threw their rudder away and they threw their chart away and they shipwrecked. Instead of holding on to truth, instead of maintaining a good conscience, they accepted the Satanic blasphemous lies of false teachers and they were shipwrecked, apostate. And he names two of them, Hymenaeus and Alexander whom he himself when he first came to Ephesus before he left Timothy there had turned over to Satan, thrown out of the church, that they might under the hand of Satan learn not to blaspheme, learn the consequence of blasphemy.

1 John 2:19 - They went out from us because they were not of us, if they had been of us they would have continued with us but they went out from us that it might be made manifest they never were of us.

People, this still happens. It's happening here. It always happens. But we still set the standard and we have...that's why we have elders and leaders in the church who become a standard, whose saving faith is genuine, whose continuing obedience is unwavering, against which we measure. Timothy was genuine.

3. True Children Of Faith Are Characterized By Humble Service - God has given me the privilege of through the years having some men that God has allowed to be a part of my life.

A genuine child in the faith has an attitude of humility in which he serves. And Timothy certainly demonstrated that. We know from the overview of this point last time that there were in Ephesus some leaders and some elders who lacked humility and whose service was purely to lift themselves up. That's implied in chapter 3 verse 6, there were some, no doubt, who were lifted up to an elders position too soon and they were demonstrating pride and in danger of falling into the same condemnation the devil did when he exalted himself. Chapter 6 verse 4 again speaks of those in the congregation who were proud but knew nothing. They thought they knew everything, they actually knew nothing. They liked to argue. They were full of envy, strife and so forth and so on.

1 Timothy 3: 6 - Not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil

But Timothy was a real servant, he had a humble heart. He desired to serve the Lord. The very fact that he stayed in Ephesus indicated his humble service because it was a very very difficult place. The fact that he had been called by God, gifted by God, affirmed by the church, the gift of prophecy, a divinely authored utterance had indicated his call. His sort of ordination occurred when men of God laid hands on him. And he set out to serve humbly in the service of God.

2 Timothy 2: 23 - 26 – But refuse foolish and ignorant speculations, knowing that they produce quarrels. The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will

Now this humble service, by the way, was not easy because Timothy was in a very very difficult place. In Ephesus there were those teaching false doctrine. It was very sophisticated false doctrine. It was somewhat philosophical and Timothy felt, at least to some extent, inadequate to handle it.

When you're looking for someone to pass the mantle to, when you're looking for someone to be brought to maturity, to take care of carrying on your ministry, or extending your ministry, or representing you, what you want is someone with genuine saving faith, someone who continues in obedience and someone who demonstrates humble service.

Acts 16: 3 - Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek

Now that's a difficult thing for a man just before his twenties to go through, but he did that. He had a humble heart. And Paul felt that he because he had a Jewish mother but

a Gentile father and had not been circumcised, he might have some difficulty being accepted by the Jews. And Paul's strategy was to go to the synagogue and the Jews and he wanted Timothy to have as much access as possible so he asked that he be circumcised and Timothy was anxious and willing to do that. And he served the Apostle Paul.

What does it mean to be a true child in the faith? It means to be **one who is truly saved, who is truly obedient, who is truly humble and commitment** to serve the cause of the Kingdom.

4. True Children Of Faith Have Sound Doctrine

Over in chapter 4, again we are reminded that there were some who were giving profane and old wives fables. In other words, fairy tales, useless, unable to edify.

But on the other hand, as over against that, Timothy was a true teacher of sound doctrine.

1 Timothy 4: 6 - In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following.

1 Timothy 4: 11 - 16 - Prescribe and teach these things. Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe. Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching. Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. Take pains with these things; be *absorbed* in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

Look at chapter 4 and listen to what Paul says. Chapter 4 verse 11, "These things command and teach and let no one despise your youth, you teach what you know to be true." Back in verse 6 he says, "To be a good minister you must be nourished in the words of the faith and the good doctrine unto which you continue to be connected, or in which you continue to affirm." So Timothy was solid in terms of doctrine.

1 Timothy 6: 2 - Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*

Timothy was faithful in that regard. In chapter 6 verse 2 he says, "These things teach and exhort," and again calls on Timothy to bring to bear on the situation sound teaching, sound doctrine. The mark of a genuine child of Paul would be one who taught sound doctrine...contrasted to the false teachers.

So, the true child of faith has saving faith, continued obedience, humble service and sound doctrine. I don't believe for a moment that Paul ever would have left Timothy there if he hadn't been a teacher of sound doctrine. If anything is representative of Paul it is that.

I often ask myself the question: who will follow after? It isn't that I doubt God, it's just that that's a very natural thing for my own heart to desire to know. Who will carry on the work? Who and where is a true child in the faith? Or maybe more than just one, who can take it from here and carry the same kind of commitment, one with saving faith and continued obedience and humble service and one who understands sound doctrine.

5. True Children Of Faith Have Courageous Conviction - I really believe that the Movers and the Shakers in the spiritual dimension are those who have great conviction. Everybody else is just sort of along for the ride, any dead fish can float down stream.

Matthew 10: 33 - 39 – Whoever denies Me before men, I will also deny him before My Father who is in heaven. Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother and a daughter in-law against her mother in-law and a man's enemies will be the members of his household. He who loves father or mother more than Me is not worthy of me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of me. He who has found his life will lose it and he who has lost his life for My sake will find it.

1 Timothy 3: 13 – For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

One thing you know about one who is strong in Christ and that is that he has a boldness. I don't mean by that he's unkind, or ungracious or lacking in sensitivity or cruel. I mean that when it comes to the negotiable...the non-negotiables of Scripture he is unbending.

You read the descriptions of the eldership and see an uncompromised life. This is a life of great integrity that reaches this level of spiritual leadership. And verse 10 says, "These must be proved." They must be verified, they must be tested to see that they hold and live the truth. Then let them be an elder, then let them be a deacon.

This also happened with women; further indicated in chapter 5 verse 11. Notice this, the younger widows don't put on the list of serving in the church, on the support list of the church, for when they have begun to grow wanton against Christ, they'll marry. In other words, what will happen is a woman will lose her husband. And she'll make a vow to serve the Lord. So she'll come into the church, she'll make this commitment, this vow to serve Christ with all of her heart. And then soon she'll be sorry she made the vow, she'll get angry with the Lord, she'll desire to be married, she'll want a husband. And passion rises up within her and causes her to violate her vows and she becomes guilty of breaking a promise to God and really casting off her first commitment.

So in the Ephesian congregation and in any congregation there are those who are without the courage of conviction. And they are compromised by their lust and desires, they want pleasure, they want money, they want fulfillment. They make promises they never keep. They don't hold the line and that kind of thing is undesirable and unacceptable and so Timothy is set in that congregation to be a pattern by which such people can be exposed by comparison. Timothy was a fighter...he was a fighter. And Paul tells him in chapter 1 verse 3, you charge those that they teach no other doctrine. And over in verse 18 he says, the charge I commit to

you, son Timothy, according to the prophecies which pointed to thee that thou by them mightest war a good warfare, holding faith and a good conscience. Timothy was to be that uncompromising strong man of God.

By the way, tradition says Timothy was killed in Ephesus, later on, 97 A.D., for opposing the vile perversions of idolatry in the cult of Diana. He was a man of courage who had great boldness in the faith which is in Jesus Christ.

This is the man to whom Paul writes this great epistle. And may I say to you, this is the man and the woman that God wants us to be? Marked by saving faith, continuing obedience, humble service, sound teaching, courageous conviction...may we be so blessed to be those kind of children. Those are the kind of children I wish to have in the faith. I pray those are the kind of children you wish to have as well. I pray those are the kind of children you are.

F. Grace, Mercy & Peace from God Our Father and Christ Jesus Our Lord

What are the definitions of each of these words?

G_____ - _____

M_____ - _____

P_____ - _____

Grace refers to God's undeserved favor, love and forgiveness given to sinners to free them from the consequence of sin. Mercy doesn't free us from the consequence of sin, it frees us from the misery that comes along with sin. Grace wipes out the sin, mercy wipes out the misery. And then there's the word peace and peace is the result of grace and mercy. It means not only harmony with God but tranquility of the soul.

Why would it be important for Paul to greet Timothy in this way? _____

it's from God our Father and Christ Jesus our Lord, linking Christ to God again

Paul who has tremendous passion for this Ephesian congregation because of his own three years invested there.

Acts 20: 31 - Be on the alert remembering that night and day for a period of three years I did not cese to admonish each one with tears.

1 Timothy 1: 3 - As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, 4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith. 5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. 6 For some men, straying from these things, have turned aside to fruitless discussion, 7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

G. Instruct Certain Men

So apparently there were some errorists, some false teachers, some heretics in this church that Timothy was laboring with

there's another allusion to the deity of Christ, the Saviorhood of Christ and so forth, in talking about the fact that He's going to come in glory at His great appearing and so forth and so on.

So the letter then has great import because there are some very basic things that issue here like the fact that God is a loving God who wants to save and like Christ is the Son of God, God in human flesh who has died for us and so forth. I mean, the very issues of salvation are at stake in this letter.

And isn't it sad to think about the fact that here we are about the middle of the sixties, about 64 A.D. we're about 30 years away from the death of Jesus Christ and already inside the church there are those who would deny the loving, redeeming, saving plan of God and the deity of Jesus Christ? This is 30 years after His death and already that's not outside the church, that's in the church. And who do you think brought it in? Take a wild guess. That's the work of the adversary.

Where did these false teachers come from? _____

Remember that in Acts 20?

Acts 20: 29 – 30 – 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.

Perverse men are going to rise from within you. Wolves are going to come in and try to mess you up. I know it will happen as soon as I leave,

And sure enough, he left and it happened. And it happened so extensively that by the nineties when John wrote the Revelation, the letter to Ephesus was that you for all intents and purposes have left your first...what?...love. The Ephesian church became the victim of error initially and then apparently it got its act together under Timothy, corrected the error and then became a victim of apathy and indifference. And it's an old story, beloved, the enemy will work on the church in whatever way the church will allow it. If the enemy cannot corrupt the theology, the enemy will bring apathy.

In the process of moving from the ministry of Paul till the time that Timothy has come there, in those very few years, maybe ten or twelve years at the most, the church has already reached a place where heresy is filling the place. Timothy apparently was able to set that right. And in a few years after that, the church has become totally apathetic and lost its first love.

H. Not To Teach Strange Doctrines Nor To Pay Attention To Myths And Endless Genealogies Which Give Rise To Mere Speculation Rather Than Furthering The Administration Of God Which Is By Faith

What were these strange doctrines? _____

1 Timothy 4: 1 – 3 - 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; Speaking lies in hypocrisy; having their conscience seared with a hot iron; 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.

It's the word *muthos*, fable, myth we get from it. Legends and fables and fanciful stories that are concocted and manufactured by men and seducing spirits, which would be called as chapter 4 calls them "doctrines of demons," if they were not doctrines invented by men themselves. They were making up things. They were very much like the Athenians who are described in [Acts 17:21](#) in a rather general description that gives us insight. It says, "All the Athenians and strangers who were there in the city of Athens, spent their time in nothing else but either to tell or hear some new thing." They were preoccupied with some new thing philosophically and apparently here these were introducing new things to tantalize the people in Ephesus. And these legends, these man-made or demonically designed contrived lies and false hoods were being passed off as divine truth. Legends and fanciful stories manufactured from elements of Judaism (v. 7; cf. Titus 1:14), which probably dealt with allegorical or fictitious interpretations of OT genealogical lists. In reality, they were "doctrines of demons" (4:1), posing as God's truth (cf. 4:7).

I. The Goal Of Our Instruction

What is the goal of Christian teaching and how does it contrast with these false teachers?

Love – serving others – VS – serving myself

Pure Heart – washed and regenerated mind impacting the motives and desires – NOT perverted

Good Conscience – enjoying God's pleasure and the knowledge of serving Him - not duplicitous or equipped with a self-absorbed agenda - The Greek word for "good" refers to that which is perfect and produces pleasure and satisfaction. God created man with a "conscience" as his self-judging faculty. Because God has written His law on man's heart (see *note on Rom. 2:15*), man knows the basic standard of right and wrong. When he violates that standard, his conscience produces guilt, which acts as the mind's security system that produces fear, guilt, shame, and doubt as warnings of threats to the soul's well-being (cf. John 8:9; 1 Cor. 8:7,10,12; Titus 1:15; Heb. 10:22). On the other hand, when a believer does God's will, he enjoys the affirmation, assurance, peace, and joy of a good conscience (cf. Acts 23:1; 24:16; 2 Tim. 1:3; Heb. 13:18; 1 Pet. 3:16,21).

J. Some Men, Straying From These Things, Turned Aside To Useless Discussions, Wanted To Be Teachers Of The Law

1 Timothy 1: 8 - But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

K. The Law Is Good If Used Lawfully And Is Made For Sinners

2 Corinthians 2: 17 – For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

"Hucksters of the Word," kapelos, those who corrupt the Word. Those who come as he says in 2 Corinthians chapter 4 verse 2, dishonestly, those who handle the Word of God deceitfully.

2 Corinthians 4: 2 – But have renounced the hidden things of dishonesty^a, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

It also is curious to me that in verse 20, Hymenaeus and Alexander were dismissed by the unilateral act of the Apostle Paul. It says Hymenaeus and Alexander whom I have delivered unto Satan that they may learn not to blaspheme. Apparently Paul had to dispense with these men, put them out of the church, turn them over to the devil, himself. Which probably says that a coalition of the good people in the church couldn't do it which may indicate that they had reached such a state of prominence that the people themselves couldn't deal with them and it had to be done with apostolic authority. And that's why Paul did it and that's why Timothy was left there to do it as well.

But there have always been these bizarre interpretations of Scripture. I think about Pope Gregory the Great's interpretation of the book of Job. Quote: "The patriarchs, three friends, represent the heretics." He's trying to take it allegorically and bring it into his own time...the anti-Catholics. "The seven sons are the twelve Apostles," whatever you say, Gregory. "The seven thousand sheep," he says, "are God's faithful people and his three thousand hump back camels are the depraved Gentiles."

I have to confess it's still common...and I am somewhat frightened by it. The other day on the charismatic television there was a person being interviewed and they said to this person, oh, they were asking all kinds of questions and he said he was born in 1929. And he said God had him to be born in 1929 because his life verse is [Matthew 19:29](#). Oh, they went into euphoria over that. "Oh how wonderful, and what is [Matthew 19:29](#)?" "With men it is impossible but with God all things are possible." Oh, what a life verse. That's your life verse cause you were born in 1929.

And then the host said, "Oh I was born in 1934, what's [Matthew 19:34](#)? That will be my life verse." And so his wife looked up [Matthew 19:34](#) and, of course, Matthew 19 doesn't have 34 verses. And so, Mark doesn't have 19 chapters, so you're left with Luke. And he said, "Look up [Luke 19:34](#)...Look up [Luke 19:34](#), that will be it." And she looked it up and with great excitement she said, "And Jesus said, I have need of him, I have need of him." And

^a dishonesty: Gr. shame

he said, "That's it...He has need of me, He has need of me." And she kept looking and this she looked up and said, "No, no, no, it's talking about a jackass." And I said right.

It is frightening what people have done and do to the Word of God. However, that may have been his verse, I don't want to argue the point. Well, you understand.

Walter Martin said one time, the average Jehovah's Witness can take apart a Christian in 30 minutes because he really doesn't know what he believes. And people are becoming victimized by all these false teachers because the teachers that they have though they may in their heart be true are not teaching their people how to know and recognize that and how to prevent it from intruding into their lives. And sometimes it's just as simple as turning off your television, turning off your radio, throwing away the book, or walking away from a person who encroaches on you with false teaching. Mixing sacred truth with myths corrupts the Word of God. And the cults have done it for years. And liberalism does it and we have to be ready to deal with it.

Just to sum it up. The teachers that teach it are described in the pastoral epistles as ambitious, avaricious, ignorant, hypocritical, puffed up, corrupt in mind, bereft of the truth, impostors, deceivers, liars, defiled and unbelieving, disobedient and abominable. Nice bunch. They have, it says, swerved, turned aside, made shipwreck of their faith, fallen away from the faith, consent not to sound words, erred concerning the faith, erred concerning the truth, turned away from the truth and are reprobate from the faith.

And let me give you some little formula that you can remember that's very simple because of the chaos in the world today sometimes people get confused about religious systems. I can simply it for you very readily. There are only two religions in the whole world...only two. There is the religion of divine accomplishment...there is the religion of divine accomplishment, that is that God in Christ accomplished salvation apart from any effort of man. And then there is the religion of human achievement, that is that men by something they do attain unto salvation. The religion of divine accomplishment is the Christian gospel. Every other religion in the world in one way or another fits into the category of human achievement.

It is essential that we understand that when anybody comes along with another gospel, Paul has given us a word in Galatians 1 that says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be...what?...accursed, or anathema, devoted to destruction."

False teachers are not to be dealt with lightly, not if you understand their error. And their error is inevitably a blow struck at the doctrine of salvation by grace through faith. It is not a trifling matter.

In chapter 1, "These lying hypocrites, these impure defiled men with a defiled conscience have turned from the right goal of love and they've made their own goal their own pleasure and their own gain." Look at their goal, I wish we had time to go through the whole New Testament and see how he seem always whoever the Bible writer is, the Holy Spirit through him seems always to pinpoint the characteristic bottom line goal of false teachers as to amass to themselves people and money for their own gain. The motives are all wrong. And of course their teaching brings the opposite of love for God and love for fellow man because it's all built on love for self...love for self.

What's their motive? What are they really after? They have a strong motive, by the way, they have a strong desire. But it isn't the right desire. Verse 7 says, "Desiring to be teachers of the law," and we'll stop at that point.

"When John Knox was called forth to preach the gospel, he burst out in most abundant tears and withdrew himself to his chamber. His countenance and behavior from that day until he was compelled to set himself in the public place of preaching did sufficiently declare the grief and trouble of his soul," end quote.

Martyn Lloyd-Jones whose life has been a great inspiration to me and whose books and biography I have read said that teaching the Word is such an awesome task that a godly man, quote: "Shrinks from it, nothing but the overwhelming sense of being called and compulsioned should ever lead anyone to preach," end quote.

William Taylor, writing in his book, The Preacher and His Model, tells the story of self-sacrifice that makes the point. It is a legend that there was Chinese potter who was ordered to produce a great work for the emperor and he tried to make it but he wasn't successful. At length and driven to total despair, he threw himself into the furnace with the pot that he was trying to make and the effect of his self-emulation on the pottery which was in the fire was that it came out to be the most beautiful piece of porcelain ever known.

Now what's the point of the legend? Well, William Taylor says in the Christian ministry it is self-sacrifice that gives real excellence and glory to our work. When self in us disappears and only Christ is seen, then will be our highest success alike in our own lives and in the moving of our fellow men. We get near to the secret of Paul's greatness when we hear him say, "According to my earnest expectation and my hope that Christ shall be magnified in my body whether it be by life or by death. And the measure in which we imbibe His Spirit, we shall rise to His efficiency," end quote.

And John Stott put it this way, "I can not help wondering if this may not be why there are so few preachers whom God is using today. There are plenty of popular preachers but not many powerful ones who preach in the power of the Spirit. Is it because the cost of such preaching is too great? It seem that the only preaching God honors through which His wisdom and power are expressed is the preaching of a man who is willing in himself to be both a weakling and a fool. God not only chooses weak and foolish people to save, but weak and foolish preachers through whom to save them, or at least preachers who are content to be weak and seem foolish in the eyes of the world. And we are not always willing to pay that price. We are constantly tempted to covet a reputation as men of learning or men of influence, to seek honor in academic circles and compromise our old-fashioned message in order to do so and to cultivate personal charm or forcefulness as to sway the people committed to our care," end quote.

The law is to crush sinners, the law is to show who we really are. The law is good but the law is not good news. The law is good but it's not gospel...not alone, it wasn't made for righteous men, it was made for sinners so they could see their sin.

Paul lifts all those definitions of sinners that I just read to you. The first group, and he really gets his cues here out of the Decalogue, the Ten Commandments of Exodus 20, because he runs right through the Ten Commandments. And the first three pairs, lawless-disobedient-ungodly sinners- unholy profane, those are pairs. And they all refer to the first part of the Ten Commandments which has to do with our relationship to God.

The idea that we don't have any other gods before us, that we worship the true God, that we make no graven images, that we remember that He is the only one to be adored and worshipped and all of that. Those refer to that.

Starting them with the murderers of fathers and mothers and manslayers and fornicators and homosexuals and kidnappers and liars, he moves through the second half of the Ten Commandments which have to do with our relationship to other men in society.

L. The Glorious Gospel Of The Blessed God With Which I Have Been Entrusted

So when somebody comes along and covers up the message of sin, that's not any help. The law...you don't want to hide the law. People say, "Well, we don't want to talk about that." We have to talk about that. That's the gospel. That's according to the glorious gospel of the blessed God. Now if you have a better message than the glorious gospel of the blessed God, then you must have some kind of problem in really understanding who you are. This is God's glorious gospel. And I'm always amazed that the people who want to emasculate the law part of the gospel, they want to strip out the sin part of the gospel, because they think they have a better gospel than the glorious gospel of the blessed God. Glorious? That is to say the gospel demonstrates His glory.

In chapter 6 verse 15, speaking of the Lord Jesus Christ, Paul says that He is the blessed and only potentate, the King of Kings and Lord of Lords. He is blessed, not in the sense that we bless God, but in the sense that He inherently is blessed. He has essential blessedness, essential happiness, essential perfection which He then can manifest to us. Paul says this is the glorious gospel of the blessed God which was committed to my trust, which was given to me. And he didn't receive it, [Galatians 2:7](#) says, from men but from Christ Himself. And he wanted to be a faithful steward of it, [1 Corinthians 4:1](#) and [2](#), he wanted to be a faithful servant to give out the mysteries that God had given him. Chapter 9 of 1 Corinthians, he says, "Woe is unto me if I don't preach this gospel." He says in Romans 1, "I'm a debtor to preach it, I'm ready to preach it, I'm not ashamed to preach it." See, he was under a divine commission from the Damascus Road on.

How are we going to be able to watch for this because we need to be on the alert? Every one of us has this responsibility in the church. What do you look for?

Understanding Of Scripture - When you want to listen carefully to find out if someone might be a false teacher, first of all listen for their understanding of the Scripture, to see if there may be error there. Is it sound? Is it biblical? Is it legitimate? Don't look at their personality. Don't look at the religious trappings that are around them. Don't necessarily look at their associations...although that may tell you some things if the associations are negative. But listen to what they say. And do what 1 John 4 says, test them against the revelation of God. What is their approach to Scripture? Are they into all kinds of things beyond the Scripture? Are they saying things that don't...you don't find verses for...though they sound good?

Secondly, What Is Their Objective, Or Goal? Is It Spiritual? Do you see them as people whose primary goal in life is to produce a group of people who consummately love God? Or do they seem to go after self love? Self aggrandizement? Possessiveness? Materialism? Personal happiness? What is their objective? Is it love for God and for everyone else? Or is it an appeal to personal glory, personal gain? Is their objective holiness? A pure heart? Does that come ringing through the message, the purity of the heart, good conscience, faith without hypocrisy? Does it ring with a genuineness?

Thirdly, What About Their Motives? Do They Demonstrate A Selfless Motive? Can you see in them humility and meekness and selflessness? Or does it appear along the way that while they're helping people they are getting very wealthy? Very prosperous? And are manifesting surpassing attitudes of self-indulgence at the expense of the people supposedly to whom they minister?

And what about their effect? What about their effect? Do their followers understand clearly the gospel of Jesus Christ? Do they understand the right use of law and the right definition of the glorious gospel of the blessed God? Do they really understand that?

PREPARATION FOR NEXT LESSON:

Read through the first letter of Paul to Timothy several times in one sitting. Develop a rough outline based on major topics and themes. Notice especially when topics, or words, are repeated. Identify how Paul refers to the Triune God. What do we learn about Paul, Timothy, the church in Ephesus, and individuals there?

SOURCES:

New American Standard Bible
John Calvin Commentary
John MacArthur Sermon Series
John MacArthur Study Bible
Matthew Henry Commentary
Phil Johnson Pyromaniac Blog
William Hendiksen Commentary

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 10 June 2012 – Lesson 2

If You're Happy And You Know It

The fabled gods of the heathen were vexed with all sorts of ambition, longing, and craving which they could not gratify, or which, when gratified, only made them crave more. Consequently they are pictured as revengeful and cruel, delighting in the miseries of men. But our God is so perfectly blessed that He has no motive for causing needless sorrow to His creatures! He has all perfection within Himself, and, consequently He delights to make us happy. He would have His people supremely blest. He would have every vessel of mercy full to the brim with the oil of joy. And the way to make us so is to give us the Gospel! The Gospel is sent, to use our Savior's words, "that His joy may be in us, and that our joy may be full." We enjoy Heaven upon earth as we sit at the feast of fat things on earth. Just imagine what will be our glory when the Gospel of the blessed God shall have turned out all our sin!

The Glorious Gospel Of The Blessed God – June 1867
Charles Haddon Spurgeon

I need not go abroad for joys, I have a feast at home.
My sighs are all tamed into songs, my heart has ceased to roam.
Down from above the blessed Dove is come into my breast,
To witness God's eternal love, and give my spirit rest.
My God, I'll praise You while I live, and praise You when I die;
And praise You when I rise again, and to eternity.

My Soul Doth Magnify The Lord – 1683 – John Mason

How do you express your thankfulness? Why are you thankful for your salvation?

What Famous Persons Do You Know Of Who Can Express Such Joy?

FAMOUS INFIDELS WHO WERE CONVERTED

Norma McCorvey – _____

better by her legal pseudonym, **Jane Roe**. She was the plaintiff in the landmark American lawsuit *Roe v. Wade* in 1973, which overturned individual states' laws against abortion by ruling them unconstitutional. Despite asking for an abortion in her original suit, McCorvey never had the procedure. She gave birth to a girl, who was put up for adoption

Billy Sunday – _____

Hard drinking professional baseball player. Heard a street preacher with some buddies, stopped to mock the man, but Christ changed Billy's heart. He became a famous evangelist.

Nicky Cruz – _____

(born December 6, 1938) is a Christian evangelist, a disciple and convert of David Wilkerson. He was also once the director of Teen Challenge, serving under David Wilkerson before founding another ministry home himself in California. Prior to his conversion he was the leader of a New York City gang, The Mau-Maus.

C.S. Lewis – _____

from Atheism - Though Mr. Lewis is no longer with us (he died in 1963), we all know his name - he's the well-known author of The Chronicles of Narnia series as well as a slew of Christian essays and novels. Born in Ireland in 1898, he grew up in a church-going family but became an atheist at age 15, when he started to view his religion as a chore and a duty. In 1931, following a long discussion and late-night walk with his close friend J.R.R. Tolkien (you may have heard of him), he made a specific commitment to the Christian belief while on his way to the zoo with his brother.

John Newton – _____

Raised in a godly home, Newton's nonconformist mother died of TB when he was 7, his father remarried and Newton spent 2 years at boarding school. At 11 he went to sea with his father and, at the age of 18 was captured and pressed into serving with the Royal Navy, when he tried to desert, he was flogged and humiliated. He contemplated suicide. He transferred to a slave ship where he was NOT a model shipmate. He was abandoned in West Africa where he became a slave for a slave dealer's wife! It was this period that Newton later remembered as the time he was "once an infidel and libertine, a servant of slaves in West Africa." At 23 he was rescued by a sea captain who had been asked by his father to find him. During the ship ride back home, he was caught in a horrible storm and, while terrified calling out to God. He began reading the Bible, and began cleaning up his life although still working in the slave trade. He was probably converted a year later and renounced the slave trade after one more year. He became a student of the Word, mastering the original languages and became an Anglican priest 7 years after applying at the age of 32. He was William Wilberforce's pastor and lived to see the passage of the Slave Trade Act of 1807. He wrote the "Glorious Things of Thee are Spoken," "How Sweet the Name of Jesus Sounds!," "Let Us Love, and Sing, and Wonder," "Come, My Soul, Thy Suit Prepare," "Approach, My Soul, the Mercy-seat", and "Faith's Review and Expectation," which has come to be known by its opening phrase, "Amazing Grace".

1 Timothy Outline

- I. Greeting And Warning Against False Teachers (1: 1 – 11)
- II. The Lord's Grace to Paul And The Purpose of His Instruction (1: 12 – 20)
 - A. God's Grace To Paul (1: 12 – 16)
 - B. Spontaneous Doxology (1: 17)

C. The Purpose Of His Instruction (1: 18 – 20)

III. Instructions for the Church (2: 1 – 3: 16)

IV. Dealing With False Teachers (4: 1 – 16)

V. Dealing with Different Groups (5: 1 – 6: 2)

VI. Miscellaneous Matters (6: 3 – 21)

1 Timothy 1: 12 - I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, 13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; 14 and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus.

15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. 16 Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

17 Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.

18 This command I entrust to you, Timothy, *my* son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. 20 Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

I. The Lord's Grace to Paul and The Purpose Of His Instruction (1: 12 – 20)

A. God's Grace To Paul (1: 12 – 16)

1 Timothy 1: 12 - I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service

How does Paul understand his calling? _____

I thank Christ Jesus our Lord - Paul's testimony of his own salvation in these verses provides a contrast between his **proper understanding of the law** and the misconceptions of the false teachers, and between the glory of the true gospel and the emptiness of false doctrine.

It is Christ's work to put men into the ministry, not ours or our design.

Those whom he puts into the ministry he fits for it; whom he calls he qualifies.

Christ gives not only ability, but fidelity, to those whom he puts into the ministry

Jeremiah 23: 12 - I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied

A call to the ministry is a great favor, for which those who are so called ought to give thanks to Jesus Christ

Christ Jesus – That Paul calls Jesus by this title shows his respect and understanding of Jesus role as Messiah

Who has strengthened me – it must come from God's strength, NOT my own!

1:13 – even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief –

How does Paul represent his previous life and God's grace? _____

A “blasphemer” speaks evil of and slanders God. Paul violated the first half of the Ten Commandments through his overt attacks against Christ

As a “persecutor” and an “insolent man,” Paul violated the second half through his attacks on believers.

“violent aggressor,” indicating the violence Paul heaped on Christians

Frequently those who are designed for great and eminent services are left to themselves before their conversion, to fall into great wickedness, that the mercy of God may be the more glorified in their remission, and the grace of God in their regeneration. The greatness of sin is no bar to our acceptance with God, no, nor to our being employed for him, if it be truly repented of. True penitents, to serve a good purpose, will not be backward to own their former condition before they were brought home to God: this good apostle often confessed what his former life had been.

Commentary On 1 Timothy – Matthew Henry

Why is mercy communicated to those who sin in ignorance and without belief?

Paul was neither a Jewish apostate nor a Pharisee who clearly understood Jesus' teaching and still rejected Him. He was a zealous, fastidious Jew trying to earn his salvation, thus lost and damned (see *notes on Phil. 3:4–7*). His plea of ignorance was not a claim to innocence nor an excuse denying his guilt. It was simply a statement indicating that he did not understand the truth of Christ's gospel and was honestly trying to protect his religion. His willing repentance when confronted by Christ (cf. Rom. 7:9; Phil. 3:8,9) is evidence that he had not understood the ramifications of his actions—he truly thought he was doing God a service (Acts 26:9).

If Paul had persecuted the Christians wilfully, knowing them to be the people of God, for aught I know he had been guilty of the unpardonable sin; but, because he did it ignorantly and in unbelief, he obtained mercy.

What we do ignorantly is a less crime than what we do knowingly; yet a sin of ignorance is a sin, for he that knew not his Master's will, but did commit things worthy of stripes, shall be beaten with few stripes, Lu. 12:48. Ignorance in some cases will extenuate a crime, though it do not take it away.

Acts 26: 9 – 11 - So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities

1:14 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.

More than abundant – “super abundant” *hyper-pleonazo* – Paul supersize words and here he extols grace!

faith and love. Attitudes frequently linked with salvation in the NT - They are gifts of God's grace in Christ.

(v. 15): *This is a faithful saying*, etc. Here we have the sum of the whole gospel, *that Jesus Christ came into the world*. The Son of God took upon him our nature, was made flesh, and dwelt among us, Jn. 1:14. He came into the world, *not to call the righteous but sinners to repentance*, Mt. 9:13. His errand into the world was to seek and find, and so save, *those that were lost*, Lu. 19:10. The ratification of this is *that it is a faithful saying, and worthy of all acceptation*. It is good news, worthy of all acceptation; and yet not too good to be true, for it is a faithful saying. It is a faithful saying, and therefore worthy to be embraced in the arms of faith: it is worthy of all acceptation, and therefore to be received with holy love, which refers to the foregoing verse, where the grace of Christ is said to abound in faith and love. In the close of the verse Paul applies it to himself: *Of whom I am chief*. Paul was a sinner of the first rank; so he acknowledges himself to have been, for he breathed out threatenings and slaughter against the disciples of the Lord, etc., Acts 9:1, 2. Persecutors are some of the worst of sinners: such a one Paul had been. Or, *of whom I am chief*, that is, of pardoned sinners I am chief. It is an expression of his great humility; he that elsewhere calls himself the *least of all saints* (Eph. 3:8) here calls himself the chief of sinners.

1:15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*.

A phrase unique to the Pastoral Epistles (cf. 3:1; 4:9; 2 Tim. 2:11; Titus 3:8), which announces a statement summarizing key doctrines. The phrase “worthy of all acceptance” gives the statement added emphasis. Apparently, these sayings were well known in the churches, as concise expressions of cardinal gospel truth.

That Christ came into the world to save sinners

What does this simple little phrase say? _____

Christ Jesus has come into the world; the prophecies concerning his coming are now fulfilled.

He came to save sinners; he came to save those who could not save and help themselves.

“I am chief” – Why does Paul say this? _____

Lit. “first,” in rank. Few could be considered a worse sinner than someone who blasphemed God and persecuted His church - Paul’s attitude toward himself dramatically changed Phil. 3:7–9

1:16 Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

Why does Paul believe that God saved him? _____

Paul was saved so that God could display to all His gracious and merciful patience with the most wretched sinners.

So that Jesus Christ might demonstrate His perfect patience (longsuffering) - Refers to patience with people (cf. Rom. 2:4).

as an example (a pattern) of those who would believe in Him for eternal life - A model or example. Paul was living proof that God could save any sinner, no matter how great a one he might be. The account of Paul’s conversion has been instrumental in the salvation of many. Paul’s testimony is repeated 6 other times in the NT (Acts 9,22,26; Gal. 1,2; Phil. 3:1–14).

For the encouragement of others to repent and believe - It was an instance of the long-suffering of Christ that he would bear so much with one who had been so very provoking; and it was designed for a pattern to all others, that the greatest sinners might not despair of mercy with God.

What is the result of believing according to Paul? _____

Eternal life!

B. The Spontaneous Doxology

1:17 - Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen - God receives all the praise for sovereignly saving Paul. This is one of the many doxologies Paul wrote (cf. Rom. 11:33–36).

He mentions it to the glory of God having spoken of the mercy he had found with God, he could not go on with his letter without inserting a thankful acknowledgment of God’s goodness to him:

Those who are sensible of their obligations to the mercy and grace of God will have their hearts enlarged in his praise.

What attributes are used here and why does Paul’s heart get filled in with such language?

When we have found God good we must not forget to pronounce him great; and his kind thoughts of us must not at all abate our high thoughts of him, but rather increase them. God had taken particular cognizance of Paul, and shown him mercy, and taken him into communion with himself, and yet he calls him the King eternal, etc. God's gracious dealings with us should fill us with admiration of his glorious attributes. He is eternal, without beginning of days, or end of life, or change of time. He is the Ancient of days, Dan. 7:9. He is immortal, and the original of immortality; he only has immortality (1 Tim. 6:16), for he cannot die. He is invisible, for he cannot be seen with mortal eyes, dwelling in the light to which no man can approach, whom no man hath seen nor can see, 1 Tim. 6:16. He is *the only wise God* (Jude 25); he only is infinitely wise, and the fountain of all wisdom. *"To him be glory for ever and ever,"* or, "Let me be for ever employed in giving honour and glory to him, as the thousands of thousands do," Rev. 5:12, 13.

C. Paul's Purpose In His Instruction

1:18 - This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. 20 Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

Command / Charge - _____

Here is the charge he gives to Timothy to proceed in his work with resolution, Observe here, The gospel is a charge committed to the ministers of it; it is committed to their trust, to see that it be duly applied according to the intent and meaning of it, and the design of its great Author. It seems, there had been prophecies before concerning Timothy, that he should be taken into the ministry, and should prove eminent in the work of the ministry; this encouraged Paul to commit this charge to him.

First of all let's look at the command. The word "charge" in the Authorized is "command." It refers to a military command, a military command. It's used in chapter 1 in that way, it's used here that way. It is a military command. It is not something that is discussed, it is something that is given as an order to be carried out. Timothy is under military obligation. And this is not new. Will you look at chapter...I should say this is not isolated, this is not isolated. Chapter 5 verse 21, Paul says using a different Greek term, but the same meaning, 5:21, "I command you," speaking to Timothy, "before God and the Lord Jesus Christ and the elect angels that you observe these things." Now that's pretty strong stuff. I command you and I hold you accountable to God and Christ and the holy and elect angels.

Chapter 6 verse 12, he says fight the good fight, and so forth. And then in verse 13, "I command you," and here he does use the same word as in chapter 1, "I command you in the sight of God who makes all things alive." Then verse 14, "That you keep this commandment without spot and unrebukable until the appearing of the Lord Jesus Christ." So he is commanding Timothy like a general would command a colonel, he is commanding him to do this.

Now I love that because this puts Timothy's responsibility in the category of duty...duty. Now when I say that word, immediately I realize there are many people who don't understand that. Duty? That's not a word we like to talk about. We don't know anything about that today. In Christianity we know about freedom. We know about spiritual success. We talk about joy and peace. We talk about fulfillment. We talk about sort of satisfaction from the spiritual end. Very indulgent but we know very little about duty...very little about duty. And that's part of what's been built into our culture and it's found its way into the church. We are an undisciplined culture. We

are an utterly self-indulgent culture. And so what we have gained in the church is a lot of people whose personal preoccupation is self-indulgence. And whatever makes them feel good and whatever they particularly want to do or don't want to do governs their life. They know nothing of duty...very little of duty. We are not a duty-bound people in our thinking.

Entrust - _____

Second thing, the first one was a command, the second thing in his relationship to the church was a commission...a commission. Look what he says and the second main verb here, "This command I give..." really the first verb, the first one is a substantive, it's a noun, this command I entrust or commit to you. Now here he takes another dimension of this and he says not only do you have a command, but you have a commission. I entrust you with this. The word paratithemi is a word for a deposit you put in a bank, it's a valued deposit. Paul gave to Timothy a valued deposit...a valuable deposit. What was it? It was a deposit of truth, it was a deposit of truth which is more valuable than anything. [Second Timothy 2:2](#), "The things which you have heard from me among many witnesses, the same entrust to faithful men." I entrusted it to you, you keep it and entrust it to others. He repeatedly told Timothy to keep care of that sacred trust.

What prophecies have been made about Timothy? _____

in accordance with the prophecies previously made concerning you – The Greek word for "previously made" lit. means "leading the way to," implying that a series of prophecies had been given about Timothy in connection with his receiving his spiritual gift (see *note on 4:14*). These prophecies specifically and supernaturally called Timothy into God's service.

Fight? Who said anything about a fight? Aren't we supposed to be peaceful?

Who are we fighting and why? _____

that by them you fight the good fight - wage the good warfare. Paul urged Timothy to fight the battle against the enemies of Christ and the gospel. Cf. 2 Cor. 10:3–5; 2 Tim. 2:3,4; 4:7.

The ministry is a warfare, it is a good warfare against sin and Satan: and under the banner of the Lord Jesus, who is the Captain of our salvation (Heb. 2:10), and in his cause, and against his enemies, ministers are in a particular manner engaged.

Ministers must war this good warfare, must execute their office diligently and courageously, notwithstanding oppositions and discouragements.

Now I want you to notice at the end of verse 18 just this statement, **Paul calls Timothy to war a good warfare...to fight a noble fight. The word "to war" that thou mightest war is the verb from the Greek verb strateuō which is the source of our word strategy, and it means to fight as a soldier.** And then to fight a noble, the word kalos means an excellent or noble warfare. And the word "warfare," strategia means a campaign. It is not a battle, it is not a skirmish, it is not a brief fight, it is a long term continual campaign.

Luke chapter 14 and verse 31, Jesus laid down a very obvious principle...in another context but the principle applies. He said, "What king going to make war against another king sits not down first and consults whether he's able with ten thousand to meet him that comes against him with 20 thousand."

Now I think this has escaped most contemporary American Christians who really don't understand the warfare at all. There are many who because they have been given a gospel of easy believism or cheap grace, because they have been told that Jesus is where you get the goodies and that's about it, believe that you come to Jesus to get a whole lot of stuff and life from then on is supposed to be flowery beds of ease and happiness and prosperity, health, wealth, money and all the rest.

THE ENEMY

What do we learn of the enemy in Ezekiel 28: 11 - 19? _____

Now the prophet Ezekiel is giving prophecies against Tyre. Tyre, that godless city back in chapter 26 was promised judgment. God was going to bring a judgment on that city. Chapter 27 then is sort of a dirge, sort of a funeral song about what's going to happen to Tyre. And chapter 28 then is an indictment of the prince or the king of that city. But in speaking against the king of Tyre, the prophet goes beyond the king himself to speak of the one who is the source of his antagonism to God.

The king of Tyre was simply a pawn in the activity of Satan. Satan was using this man as Satan will do and we are well aware in studying the Old Testament, most specifically the prophecy of Daniel, that behind the godless nations of the world Satan and his demon hosts are energizing their anti-God activity. We know that. And it was no different in Tyre...though the man himself called in verse 2 the prince of Tyre, referring to the one who was king as he is called in verse 12, though this man was an evil man and a godless man and one who was working against God, he was merely a tool in the hand of the one behind the scenes at the level of this supernatural cosmic warfare between God and Satan. We see that as we begin at verse 11.

Ezekiel 28: 11 - Again the word of the LORD came to me saying,

12 "Son of man, take up a lamentation over the king of Tyre and say to him, 'Thus says the Lord GOD,

"You had the seal of perfection, full of wisdom and perfect in beauty.

13 **"You were in Eden, the garden of God;**

Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; *(nine of which are included also in the breastplate of the high priest which is described in Exodus 39 verses 10 to 13.)* And the gold, the workmanship of your settings and sockets, Was in you.

On the day that you were created they were prepared.

14 **"You were the anointed cherub who covers,** and I placed you *there*. **You were on the holy mountain of God;** *God not only created angels, listen carefully, not only created angels but He created them to fit into a ranking. They are a hierarchy of angels. There are angels and archangels. There are cherubim and seraphim. There are rulers and principalities and powers and all of those terms have to do with the different strata of angels in God's design for the functioning of the angelic network to carry out His bidding. And here then was one who supremely was set as the anointed cherub.*

You walked in the midst of the stones of fire. *The holy mountain of God and the stones of fire would be the glory of the very dwelling place of God.*

15 **"You were blameless in your ways from the day you were created**

Until unrighteousness was found in you.

16 "By the abundance of your trade You were internally filled with violence, and you sinned;

Therefore I have cast you as profane from the mountain of God.

And I have destroyed you, O covering cherub, from the midst of the stones of fire.

17 "Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you.

18 "By the multitude of your iniquities,

In the unrighteousness of your trade

You profaned your sanctuaries.

Therefore I have brought fire from the midst of you;

It has consumed you,

And I have turned you to ashes on the earth

In the eyes of all who see you.

19 "All who know you among the peoples are appalled at you;

You have become terrified and you will cease to be forever.'""

What do we learn of the enemy in Isaiah 14: 12 - 15? _____

Isaiah 14 - This prophecy has to do with Babylon and the destruction of Babylon, but there was a greater power behind Babylon just as there was a greater power behind Tyre. And we find that power identified and spoken of in chapter 14 beginning at verse 12.

Isaiah 14: 12 - "How **you have fallen from heaven, O star of the morning, son of the dawn!** Notice carefully, "How art thou fallen from heaven, O Lucifer, son of the morning?" *Lucifer means day star, son of the morning. How art thou fallen?" is reminiscent of [Luke 10:18](#) where Jesus said, "I beheld Satan as lightning fall from heaven."*

*To show you how elevated this creature was you need only be reminded then in [Revelation 22:16](#) it is said of Jesus Christ that He is the bright and morning star. When God wanted to speak of the brilliance and glory and magnificence of Christ, He calls Him the bright and morning star. Here when the prophet refers to this created angel, he calls him also day star, son of the morning. And though he is not same as Christ, a similar expression is used to speak of the marvelous glory of this creature. **You have been cut down to the earth, You who have weakened the nations!** Why did this happen? What was this sin that rose up in the heart? What was this sin that rose up in the bosom, as it were, of this anointed cherub? **Verse 13** tells us very clearly. Notice in verse 13, "I will...I will...I will," three times. **Verse 14**, "I will...I will." Five times, "I will...I will...I will." The problem was pride. The problem was he was lifted up by his own beauty. He was so close to God that he became jealous of being God and sought to be equal to God. By the way, he was still offering that temptation to others in the garden, wasn't he? When he said to Eve, if you do this you'll be equal to God and you'll know good from evil. That was the projection of his own pride. And it is the same problem today. Romans chapter 1, men reject the true God and out of their own hearts they elevate themselves to be equal with God.*

¹³ "But **you said in your heart**, N.B. this is NOT from outside, it's from within!

'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.

¹⁴ 'I will ascend above the heights of the clouds; I will make myself like the Most High.'

¹⁵ "Nevertheless you will be thrust down to Sheol, To the recesses of the pit.

What are some of the names of the enemy in the New Testament? _____

Who else is working with the enemy? _____

Revelation 12: 7 – 9 - _____

And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, 8 and they were not strong enough, and there was no longer a place found for them in heaven. 9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

Revelation 12: 3 – 4 - _____

Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. 4 And his tail *swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

Luke 10: 18 - _____

And He said to them, “I was watching Satan fall from heaven like lightning

Michael the chief angel in contention with the devil about the body of Moses in [Jude 9](#). So Michael and the devil were even at it back in the time of Moses.

Who does the enemy attack and how? Go through these verses marking the action:

Satan attacks **the church**. Now how does Satan attack the church?

2 Corinthians 4: 3 – 4 - _____

And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God

Luke 22:31 - _____

Simon, Simon, behold Satan has desired you to sift you as wheat. But I prayed for you that your faith fail not and when you're converted, strengthen your brethren.

1 Peter 5:8 - _____

Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

1 Corinthians 7: 3 – 5 - _____

The husband must fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one

another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

1 Timothy 3: 6 - _____

not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil

He also attacks the church through False Doctrine – 23 Minutes In Hell, 10 Minutes in Heaven, 90 Minutes In Heaven -

How are we to respond? Go through these verses marking the action:

2 Corinthians 10: 3 - 6 – _____

For though we walk in the flesh, we do not war according to the flesh, for the **weapons of our warfare are not of the flesh**, but divinely powerful for the destruction of fortresses. We are **destroying speculations and every lofty thing raised up against the knowledge of God**, and we are **taking every thought captive to the obedience of Christ**, and we are ready to punish all disobedience, whenever your obedience is complete.

Ephesians 6: 18 – 20 - _____

Finally, be strong in the Lord and in the strength of His might. 11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 12 For **our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places**. 13 Therefore, **take up the full armor of God**, so that you will be able to resist in the evil day, and having done everything, to stand firm. 14 Stand firm therefore, having **girded your loins with truth**, and having put on the **breastplate of righteousness**, 15 and having **shod your feet with the preparation of the gospel of peace**; 16 in addition to all, taking up the **shield of faith** with which you will be able to extinguish all the flaming arrows of the evil one. 17 And take the helmet of salvation, and the **sword of the Spirit, which is the word of God**. 18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, 19 and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

The only weapon we have is the Word of God.

1:19 keeping faith and a good conscience., The first is subjective and means continuing to believe the truth. The second is objective, referring to the content of the Christian gospel.

We must hold both faith and a good conscience: *Holding faith and a good conscience*, v. 19. Those that put away a good conscience will soon make shipwreck of faith. Let us live up to the directions of a renewed enlightened conscience, and keep conscience void of offence (Acts 24:16), a conscience not debauched by any vice or sin, and this will be a means of preserving us sound in the faith; we must look to the one as well as the other, for the mystery of the faith must be held in a pure conscience, ch. 3:9.

which some have rejected and suffered shipwreck in regard to their faith – shipwreck. A good conscience serves as the rudder that steers the believer through the rocks and reefs of sin and error. The false teachers ignored their consciences and the truth, and as a result, suffered shipwreck of the Christian faith (the true doctrine of the gospel), which implies severe spiritual catastrophe. This does not imply loss of salvation of a true believer (*see notes on Rom. 8:31–39*), but likely indicates the tragic loss that comes to the apostate. They had been in the church, heard the gospel and rejected it in favor of the false doctrine defined in vv. 3–7. Apostasy is a turning away from the gospel, having once known it.

1:20 –Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

Paul put both men out of the church, thus ending their influence and removing them from the protection and insulation of God's people. They were no longer in the environment of God's blessing but under Satan's control.

What is meant by “handed over to Satan”? _____

1 John 5: 19 - _____

1. First remember that this world is his realm.

Now [1 John 5:19](#) says the whole world lies in the lap of the wicked one. The world is already in his hands. The world has already been delivered to him by sin. The instruction to the church to turn someone over to Satan means that that someone is not at that time fully in Satan's control. So we must therefore be talking about people who are in one way or another under the umbrella of protection provided by the church. And there is in the church the insulation and the protection and the care and the love and the blessing of God. So we're talking here about people who are under the care of the church or within the community of redeemed people, under the protection of God, a part of the pouring out of His blessing who are at some point in time put out of that protection and left fully exposed to Satan.

2. Second, remember that there is blessings for those who are in community with the righteous!

Genesis 18 – God would spare Sodom for 10 righteous!

1 Corinthians 7 – Spouse & children sanctified!

Hebrews 6 – They have tasted of the heavenly gift!

Why are some allowed to be terrorized by Satan?

1. **Positive Purposes** - In some instances God has turned believers over to Satan for positive purposes, such as

Job 1: 1 – 22 - _____

For the purpose of revealing the genuineness of saving faith

Now, beloved, God gave to Job disaster, turned him over to Satan. Why? That Job might be living proof of the character of a godly man, that Job might learn that God was sovereign, that Job might know God more intimately and better than he had ever ever thought to know God because in his struggles he was drawn to God in ways that his prosperity could never bring him. So God turned Job over to Satan for wonderful reasons. And restrains Satan from ultimately destroying Job.

Matthew 4: 1 – 11 - _____

2 Corinthians 12: 7 – 10 - _____

keeping them humble and dependent on Him - Matt. 4:1–11 / 2 Cor 12: 7 - 10

God turned Christ over to Satan to prove His purity. God turned Paul over to Satan, at least in this one area, so that Satan could be the instrument of God to keep Paul humble so that he would know where his strength was and therefore was a more effective service...isn't that...servant. So the Lord turns Job over to Satan to prove himself to be a godly man. The Lord turns Paul over to Satan that Paul may be a greater more effective servant that he may learn humility and that he may learn dependence.

Luke 22: 31 - 33 - _____

enabling them to strengthen others – Peter - Luke 22:31–33

Peter, also, Jesus said to him in [Luke 22:31](#), "Satan desires to have you that he may sift you like wheat." Perhaps Satan had come to God like he did with Job and said I want Peter. I'll show you what kind of a guy he is. I'll strip him naked. Maybe he gave the little bit of the same speech regarding Job and so Peter was turned over to Satan, not because he had committed some willful sin or lived in some defiant rebellious attitude, but Jesus said when you have come back, strengthen the brethren. And we learn in that that Peter was turned over to Satan in order that he might be able to strengthen others who would go through severe trouble.

Revelation 7: 9 - 15 - _____

or offering God praise - Rev. 7:9–15

2. **Punitive Purposes** - In some instances God has turned believers over to Satan for positive purposes, such as

God hands some people over to Satan for judgment, such as

1 Samuel 16: 12 – 16; 28: 4 – 20 - _____

King Saul (1 Sam. 16:12–16; 28:4–20)

In spite of having the Spirit of the Lord on him for his kingly rule, he was given to rash judgments. His decisions made under pressure were stupid. One of them almost caused him to have to execute his own son for eating honey. He fell to pride. He despised the authority of Samuel and wanted unilateral control and wanted full confidence and trust and glory from all the people rather than sharing it with anyone. He was greedy. He flaunted his

injustice everywhere. He flagrantly disobeyed God. He took the role of a priest and he tried to hide his disobedience under a cloak of spirituality. He was a very wicked, very evil man.

As a result of this, the Spirit of the Lord left him and an evil spirit came to terrorize that man until his death. In chapter 18, we get a little insight into this. And David was wherever Saul was. David was the one who played the harp for Saul. You know the story. And Saul set him over men of war and lifted him up to a place of prominence. And they won a great battle, the slaughter of the Philistines mentioned in verse 6. And as they were coming back, women came out of all the cities of Israel as they marched back toward Jerusalem and they were dancing and singing and tymbrals and joy and instruments of music. And the women spoke one to another as they played and this is the song they sang, "Saul hath slain his thousands, and David his ten thousands."

Now, an ego maniac like Saul is never going to be able to handle that. And Saul was very angry. The saying displeased him and he says they had ascribed unto David ten thousands, to me they have ascribed but thousands and what can he have more but the kingdom. Now he'd been anointed but he'd not yet taken the throne. And Saul was in great fear and he watched enviously David from that day and onward. And it came to pass on the next day the evil spirit from God came on Saul. He was terrorized again. He prophesied in the midst of the house, apparently some ecstatic utterances. And David played with his hand to try to soothe him as at other times. And there was a javelin in Saul's hand, he was a great warrior, a giant of a man, skilled with a javelin. And Saul threw the javelin and

John 13: 27 - _____

Judas (John 13:27)

The divine timetable was set and God turned Judas over to Satan. He had been a part of the community of Apostles. He had been insulated from the full fury of Satan's world because of the protection of that group which God had so blessed by the presence of His Son, the Lord Jesus Christ. But now he is out of that group. He is turned over to Satan. Satan enters into him. Jesus says, "What you do, do it quickly...do it quickly." And in Luke chapter 22 and verse 3, the text puts it this way just to add to the understanding you already have, "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve and he went his way and conferred with the chief priests and captains how he might betray Him with them, they were glad and covenanted to give him money." He went out energized by Satan, sold Jesus Christ. Then went out in remorse, put a noose around his neck, hanged himself. The rope broke, or the branch broke, he fell down, hit a rock and his bowels gushed out all over the place. Suicide, just like Saul. Turned over to Satan, put out of that sheltered protected place. Saul, I believe, illustrates the unbeliever who is blessed by being in the presence of God's promised people. Judas, the same. But cast out as a judgment on their evil hearts.

Acts 5 - _____

Acts 5 – Ananias & Sapphira

Let's go to Acts chapter 5...Acts chapter 5. There was a certain man in verse 1 named Ananias who had a wife named Sapphira. They sold a possession. Obviously they promised the Lord they would give Him all of the proceeds from the sale, 100 percent. But they kept back part of the price. So they told a lie to the Holy Spirit. They came, then, pretending to be giving everything, laid it at the Apostle's feet. The Holy Spirit instructed

Peter about their lie. So Peter said to Ananias, "Why--here it comes--has Satan filled your heart?" When he lied to the Spirit of God, it was a result of an evil intent which literally turned him over to Satan.

Now I believe there's no reason to assume this isn't a believer. After all, it was the Holy Spirit to whom he lied and only a believer has such communion with the Holy Spirit. He lied to the Holy Spirit. The result, verse 5, he fell down and died. I believe the Lord turned him over to Satan, Satan filled him and Satan killed him. His wife showed up three hours later. Didn't know what happened. She came in, the same story went on. Verse 9, "How is it that you have agreed together to test the Spirit of God, or the Spirit of the Lord, behold, the feet of them who have buried your husband are at the door and will carry you out." She fell down immediately at his feet and died. The young men came in found her dead, carried her forth, buried her by her husband. Great fear came on everyone.

1 Corinthians 5: 1 – 5 -

and the sinning member in the Corinthian church (*see notes on 1 Cor. 5:1–5*).

So that they may learn not to blaspheme. *See note on v. 13.* Paul learned not to blaspheme when confronted by the true understanding of the law and the gospel. That was what those men needed. God, the inspired text seems to indicate, would teach them and show them grace as he had Paul. But that evangelistic work could not go on at the expense of the purity of the church.

Now the point is this. You cannot see this word **"that they may learn"** without understanding that it carries the idea of physically inflicted punishment. I don't know what disease they got. I don't know what disaster came into their life. I don't know whether it meant their death. But they were turned over to Satan to be punished as a lesson that you can't blaspheme, a lesson to them and a lesson to everybody else. Blaspheme means to slander God, to ridicule God. The blaspheme the worthy name by which you're called, [James 2:7](#) says. In the last days, [2 Timothy 3:2](#) says there will be blasphemers. But blasphemers, those who ridicule God, who slander God, are in grave danger. Now you say, "What do you mean by that?" Anything that you do that disobeys God is blasphemy. Anything you say that speaks evil against God is blasphemy. And any blasphemy needs discipline. And you and I or anyone who does something against the will and the purpose of God, who acts in an unholy way, who slanders God's character, slanders God's person or who denies or disobeys God's Word is a blasphemer to one degree or another and therefore susceptible to having to be taught through physically inflicted punishment such lessons as might be necessary to call us away from that.

PREPARATION FOR NEXT LESSON:

Read through the first letter of Paul to Timothy 2: 1 – 3: 16. What are the major topics and how should we change in light of the charge that Paul has given to Timothy as he leads the saints?

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible
Matthew Henry Commentary
William Hendiksen Commentary

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 17 June 2012 – Lesson 3

I. Instructions for the Church (2: 1 – 3: 16)

A. The Importance of Prayer (2:1–8)

B. The Role of Women (2:9–15)

Next week we will complete this section on the two other parts:

C. The Qualifications for Leaders (3:1–13)

D. The Reason for Paul's Letter (3:14–16)

1 Timothy 2: 1 First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony *given* at the proper time. 7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

9 Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, *and* then Eve. 14 And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. 15 But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

1 Timothy 3: 1 - It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. 2 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

8 Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9 *but* holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. 11 Women *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of *only* one wife, *and* good managers of *their* children and their

own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

14 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. 16 By common confession, great is the mystery of godliness:

He who was revealed in the flesh,
Was vindicated in the Spirit,
Seen by angels,
Proclaimed among the nations,
Believed on in the world,
Taken up in glory.

Now look how he begins in verse 1. "**I exhort...I exhort.**" He could have commanded. But there's something a little deeper than the command perhaps, there's a certain urgency, the certain begging and beseeching and urging that comes in this word that has a passion to it. A command bears authority. A beseeching or an exhorting bears passion. A command comes from a king. An exhortation comes from the passionate heart of one who loves, one who cares. And in this regard for evangelism for the whole world, Paul does not come as the authority with a command, he comes as the passionate Apostle with an urging and a beseeching and a begging. And he knows also that prayer is not best forced by a command but prompted by a conviction from the heart.

III. Instructions for the Church (2: 1 – 3: 16)

A. The Importance of Prayer (2: 1–8)

What happened to the prayer at Ephesus that Paul was compelled to address this matter?

2:1–8 The Ephesian church had evidently stopped praying for the lost, since Paul urged Timothy to make it a priority again. The Judaistic false teachers in Ephesus, by a perverted gospel and the teaching that salvation was only for Jews and Gentile proselytes to Judaism, would have certainly restricted evangelistic praying. Religious exclusivism (salvation only for the elite) would preclude the need for prayer for the lost.

- **religious views that contradicted the true gospel of salvation**
- **people were not teaching true salvation.**
- **misuse of the law by people who thought themselves to be teachers of the law but had no idea what the intent of the law was.**
- **tolerance of sin.**
- **lack of holiness.**
- **hypocrisy.**
- **demonic error and seducing spirits.**
- **denial of the truth about Christ Himself.**
- **apostasy and the rejection of God's Word.**
- **abuse of the role of women.**
- **corruption among the elders**
- **perverted worship.**

- **Materialism, worldliness, pride, intellectualism and a general discontent with the will of God**

And Timothy is left there to get that church in line with God's will and God's purpose.

One thing more, the soul winner must be a master of the art of prayer. You cannot bring souls to God if you do not go to God yourself. You must get your battle ax and your weapons of war from the armory of sacred communication with Christ. If you are much alone with Jesus, you will catch His Spirit. You will be fired with the flame that burned in His breast and consumed His life. You will weep with the tears that fell upon Jerusalem when He saw it perishing. And if you cannot speak so eloquently as He did, yet shall there be about what you say somewhat of the same power which in Him thrilled the hearts and awoke the consciences of men. My dear hearers, especially you members of the church, I am always so anxious lest any of you should begin to lie upon your oars and take things easy in the matters of God's Kingdom. There are some of you, I bless you and I bless God at the remembrance of you who are in season and out of season in earnest for winning souls. And you are the truly wise. But I fear there are others whose hands are slack, who are satisfied to let me preach but do not themselves preach, who take these seats and occupy these pews and hope the cause goes well but that is all they do,"

The Soul Winner - Charles Hadden Spurgeon

1. The Nature of Prayer

Why does Paul use these four words in talking about prayer?

Those four words really in a sense are synonyms, but there must be a reason why he gives us four terms.

Entreaties / supplications - _____

The Gr. word is from a root that means "to lack," "to be deprived," or "to be without." Thus this kind of prayer occurs because of a need. The lost have a great need for salvation, and believers should always be asking God to meet that need.

Evangelistic praying springs from a sense of need. We understand, don't we, that those without Christ, need Christ. Do we understand that? Do we understand that the world that does not know the Savior, that has not had forgiveness of sin is in dire disastrous straits headed for an eternity without God in hell?

O, if you have the hearts of Christians, let them yearn toward your poor ignorant ungodly neighbors. Alas, there is but a step betwixt them and death and hell. Many hundred diseases are waiting ready to seize on them, and if they die unregenerate, they are lost forever. Have you hearts of rock that cannot pity men in such a case as this? If you believe not the Word of God and the danger of sinners, why are you Christians yourselves? If you do believe it, why do you not bestir yourself to the

helping of others? Do you not care who is damned as long as you are saved? If so, you have sufficient cause to pity yourselves, for it is a frame of spirit utterly inconsistent with grace. Dost thou live close by them...or meet them in the streets...or labor with them...or travel with them...or sit and talk with them and say nothing to them of their souls or the life to come? If their houses were on fire, thou wouldst run and help them and wilt thou not help them when their souls are almost at the fire of hell?

A Puritan Golden Treasury - Richard Baxter

"Prayers" - _____

proseuche, that is a general word for prayer. this word is used in the Scripture only in reference to God. This prayer is **only directed at God**. And therefore **it seems to carry the notion of sacredness**. You're not just going to anybody who can meet a need, you're going to God. It carries the element of worship. And it adds another dimension to an understanding of evangelistic praying and that is this dimension, that when you pray for a lost soul, you are praying for that soul to come to salvation, not only because of their great need, but because also God's great glory? You're praying that this person would be redeemed in order that God might be honored and God might be exalted and God might be glorified and He might be lifted up and praise might come to His holy blessed name.

Petitions / intercessions - _____

This word comes from a root meaning "to fall in with someone," or "to draw near so as to speak intimately." The verb from which this word derives is used of Christ's and the Spirit's intercession for believers (Rom. 8:26; Heb. 7:25). Paul's desire is for the Ephesian Christians to have compassion for the lost, to understand the depths of their pain and misery, and to come intimately to God pleading for their salvation. *See notes on Titus 3:3,4.*

You're going to pray on behalf of someone else. The verb form means to fall in with a person. It means to become intimately involved with someone, to draw near to someone, to converse with familiarity. So that the idea of intercession is not the idea of a cold sort of legal advocate.

When we think of the Holy Spirit as Romans 8:26 says, interceding for us in the sense that He communes with God about our need, we think of Him also in an advocacy role, more of the legal concept.

It is a word not only of advocacy but a word of empathy, and a word of sympathy and a word of compassion and a word of involvement so that when the Holy Spirit is interceding for us with groanings which cannot be uttered, we understand that that intercession is not a cold legal advocacy, but it is an intimate communing with the living God out of a feeling of our own need.

The nature of evangelistic praying then is that it is praying in a great personal compassion and involvement with the person who is in a dire situation.

Thanks - _____

A fourth word he uses is "giving of thanks," eucharistias, giving of thanks. That's a part of all praying. And in our evangelistic praying we have to be willing to do that whatever the

answer might be. Part of our evangelistic praying is to thank God for the privilege of reaching those people. We shouldn't have any racial barriers, we shouldn't believe that anybody is outside the provision of God in any way, shape, or form. We ought to thank God that the gospel could be extended to all. And also, I think, this thanksgiving implies that whatever God does in response, whatever the answer to that prayer, we ought to be thankful to God.

So in evangelistic praying, I pray because men have need. I pray because God deserves glory. I pray because deep in my heart I feel the anxiety of a lost soul. And I pray with a thankful heart. Whatever God does, I give Him thanks. That's the nature of evangelistic prayer.

2. The scope of evangelistic prayer

All men - The lost in general, not the elect only. God's decree of election is secret—believers have no way of knowing who is elect until they respond. The scope of God's evangelistic efforts is broader than election

Paul endeavors to counteract the mistaken notions of exclusiveness by showing the need to pray for all men to be saved, since the gospel is universal in its scope.

And this is a Jew, Paul, and he knows well the history of his own Jewish people. And one of the things that stands out like a spotlight in the darkness of Jewish history is the fact that those people failed to recognize the universality of their mission. Is that not so? The Jews lived under the illusion that God had saved them for their own sake and not for the sake of the world. They thought themselves to be a cul-de-sac rather than a thoroughfare, a bucket rather than a channel. Their view of themselves was that God saved us and we have now become the apple of His eye, we are His very favorite people and don't let anybody else from the Gentile world horn in on our exclusivity.

So much did this become their mentality that the classic **illustration of Jonah** speaks to the issue with great clarity.

Now that is the scope of it. It is to be made for all men. **It is unlimited.** Our prayers which are usually selfish and confined to our own personal interest and our own personal needs, once in a while we'll extend to some unsaved loved one or family member or friend and we might pray for that person, the point being made here is that our prayer is to be for all men. It is to be universal in its intent and scope. There is no place for exclusivity. There is no special group. There is no elite. There are no certain initiates who alone can come to salvation. We are called to pray for the whole of unredeemed men, for all men. Verse 4 supports this because God wants all men to be saved. Verse 6, because Christ gave Himself a ransom for all men. Since Christ is giving Himself a ransom for all men and God wants all men saved, then we need to pray for all men. That's the heart of the text...for all men.

Why? Why all men? Because in

Acts 17:30 - God commands all men everywhere to repent

Now that's not...that's not leaving anybody out. All men on the face of the earth are commanded to repent. It's the same "all men" here. There are no limitations on this. There's no exclusivity here. That's completely foreign to the intent of the context. Pray for

all men. Why? Because all men are commanded everywhere to repent. And we must pray that they will and that they'll embrace the gospel that Titus 2:11 says has appeared to all men offering salvation.

1 Timothy 2: 2 - for kings and all who are in authority

Because so many powerful and influential political rulers are hostile to God, they are often the targets of bitterness and animosity. But Paul urges believers to pray that these leaders might repent of their sins and embrace the gospel, which meant that the Ephesians were even to pray for the salvation of the Roman emperor, Nero, a cruel and vicious blasphemer and persecutor of the faith.

Acts 3:26 - Unto you first God having raised up His Son Jesus, sent Him to bless you, To turn away every one of you from his iniquities.

Nobody was left out. There's no exclusivity in that. There are no limits on that. The intent of the gospel given to Israel was to turn every Israelite from his iniquities. I mean, why else would Jesus say, "Go into all the world and preach the gospel to...what?...every creature...every creature?" Because every creature has been commanded to repent. All men are savable in that sense and all men are to be prayed for. This should be a constant part of the life of the church, praying for the lost.

Theophilus of Antioch; defender of the faith living about 130 to 181 in the early centuries of the church, he wrote this,

The honor that I will give the emperor is all the greater because I will not worship him, but I will pray for him. I will worship no one but the true and real God for I know that the emperor was appointed by Him. Those give real honor to the emperor who are well disposed to him, who obey him and who pray for him.

Theophilus of Antioch

Well, for years the church has sort of said we'll pray they'll be wise and we pray they'll do right.

he doesn't say pray for their removal from office.

And here we are as evangelical Christians so often attacking our leaders.

How wonderful it would be if the church took all of the energy it expends in political maneuvering and all of the energy it spends and all of its lobbying methodology and put all of that energy into praying for the salvation of its leaders. Can you imagine what an impact it would be on the leaders of our nation if they knew that the church of Jesus Christ from one end of this nation to the other was on its knees day in and day out praying for their salvation?

"Does God answer that?"

Stephen in Acts chapter 7 - the salvation of Saul

Paul and Silas in jail and in - Philippian jailer

Paul is giving a testimony to Agrippa. And Agrippa, he says, I know you believe the prophets, I know that. I know you believe. And Agrippa says, verse 27, "Are you...verse 28...are you persuading me to be a Christian? And Paul said, I would to God that not only you but all that hear me this day were both almost and all together as I am, except in these chains."

Now listen, beloved, Paul is saying that the church to never be the political agitator. It is never to be seen as the perceivable enemy to national security or national peace. That is not our role. We are to seek to make all the people around us; whatever their viewpoint politically, whatever their viewpoint philosophically, we are to seek to make them friends by praying for them rather than enemies by hating them and rejecting them. And sometimes that's difficult because when we're raised in a very clearly defined Christian environment we tend not only to hate the evil system, but we tend to see all the people in it as our enemies. And so we grow bitter against those who deny the life that we believe is so right. The church even today, I'm sure, in the United States is seen by many as an agitating political force endeavoring to disrupt things in our country.

Sermon On 1 Timothy 2: 1 – 8 – John MacArthur

As the church prays for the lost, it goes without saying that the intention of that prayer is that the lost may be saved, but as a side effect when a church in a city or a state or a nation pours itself habitually into unceasing prayer for the lost, particularly the unsaved in its leadership, that people begins to see the church as a compassionate caring loving concerned group of people who are all about seeking their best interest and welfare. And thus the church poses no threat to that society but perhaps a welcome friend. And as those prayers for salvation are answered and more and more people may be saved including leaders, the favorable condition of the church is even increased.

As we give ourselves as a church to prayer for the lost and prayer for the salvation of our leaders, it will create a national condition favorable to the life of the church which will expedite our evangelistic efforts.

3. The Benefit Of Prayer

Why does Paul want us to pray? What is our motive and goal of our praying?

so that we may lead a tranquil and quiet life in all godliness and dignity

N.B. Verse # 3 - This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth.

Now he says when we pray this way we do so in order that we may lead a quiet and peaceable or tranquil life. The word "quiet" carries the idea of the absence of outside disturbance.

1 Thessalonians 4: 11 - Make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you

We are not to be rabble rousers. If we are known for anything, we are known for our quiet demeanor. We do not make disturbances. We do not disrupt society as such, that is not our intent, that is not our overt effort. We are to be quiet, he says, do your own business, work with your own hands as we commanded you in order that you may walk honestly toward them that are outside, the unbelievers. They ought to see us as quiet diligent faithful people.

So that we might lead a quiet and peaceable life. “Quiet” refers to the absence of external disturbances; “peaceable” refers to the absence of internal ones. While it remains uncompromising in its commitment to the truth, the church is not to agitate or disrupt the national life. When it manifests love and goodness to all and prays passionately for the lost, including rulers, the church may experience a certain amount of religious freedom. Persecution should only be the result of righteous living, not civil disobedience

In all godliness and reverence. “Godliness” is a key word in this letter (3:16; 4:7,8; 6:3,5,6,11; cf. 2 Tim. 3:5; Titus 1:1), indicating that there needed to be a call back to holy living, which had been negatively affected by the false doctrine. Godliness refers to having the proper attitude and conduct before God in everything; “reverence” can be translated “moral earnestness,” and refers to moral dignity and holy behavior before men.

4. The Reason For Prayer

1 Timothy 2: 3 - This is good and acceptable in the sight of God our Savior desires all men to be saved and come to the knowledge of the truth

Wow! What does Paul mean when he says that God our Savior desires all men to be saved and come to the knowledge of the truth?

The Greek word for “desires” is not that which normally expresses God’s will of decree (His eternal purpose), but God’s will of *desire*.

a. **There is a distinction between God’s desire and His eternal saving purpose**, which must transcend His desires.

God does not want men to sin. He hates sin with all His being (Pss. 5:4; 45:7); thus, He hates its consequences—eternal wickedness in hell. God does not want people to remain wicked forever in eternal remorse and hatred of Himself.

Yet, God, for His own glory, and to manifest that glory in wrath, chose to endure “vessels ... prepared for destruction” for the supreme fulfillment of His will (Rom. 9:22).

b. **It’s morally right to pray for the salvation of all men**

John 3: 16 - God so loved the world that He gave His only begotten Son

1 John 2: 2 - He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world

He is the covering for our sin and not for ours only but for the sins of the whole world. So God loves the whole world, gave a Savior to the whole world, a covering for sin is offered to

the whole world, why does He say I pray not for the world? And isn't Jesus' mission to go to the whole world? Didn't He say preach the gospel to every creature?

c. It's consistent with God's will

It is acceptable in the sight of God our Savior who wills all men to be saved. The word "acceptable" which is also used in a similar phrase in chapter 5 verse 4 has the idea...it's a very rich word, it's not just to receive, dechomai, it's apodechomai, it means to applaud, it means to gladly receive, to accept with satisfaction, to heartily welcome. It's a very warm word. It is to say the Lord gladly anxiously eagerly with applause and satisfaction and joy receives this. This is what He wants, the salvation of the world. So praying for all the world is really gladly received by God. He applauds that kind of praying. He accepts it heartily because it is consistent with His character. Well, notice it in verse 3, "This is good and acceptable in the sight of God our creator," is that what it says? No, "God our...what?...Savior." It's consistent with who He is. It's consistent with His nature, with His character.

So, when we go and pray for the lost, we are praying in a way that is welcomed and gladly received and applauded by God because He is first and foremost a Savior God.

Isaiah 45: 22 - Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other.

Isaiah 49: 6 - I will also make you a light of the nations so that My salvation may reach to the end of the earth."

Isaiah 55: 1 – Ho! Every one who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy wine and milk without money and without cost.

Ezekiel 18: 23 – Have I any pleasure at all that the wicked should die, saith the Lord God and not that he should return from his ways and live? Do I have any pleasure that the wicked should die? Do I have any pleasure that they should not return and live?

Ezekiel 18: 30 - I have no pleasure in the death of him that dieth, saith the Lord God.

d. It's consistent with God's nature and character

2:5 there is one God. There is no other way of salvation (Acts 4:12); hence there is the need to pray for the lost to come to know the one true God (cf. Deut. 4:35,39; 6:4; Is. 43:10; 44:6; 45:5,6,21,22; 46:9; 1 Cor. 8:4,6). **Mediator.** This refers to someone who intervenes between two parties to resolve a conflict or ratify a covenant. Jesus Christ is the only "Mediator" who can restore peace between God and sinners (Heb. 8:6; 9:15; 12:24). **the Man Christ Jesus.** The absence of the article before "Man" in the Gr. suggests the translation, "Christ Jesus, Himself a man." Only the perfect God-Man could bring God and man together. Cf. Job 9:32,33.

e. It's consistent with God's saving action and redemptive plan

2:6 a ransom. This describes the result of Christ's substitutionary death for believers, which He did voluntarily (John 10:17,18) and reminds one of Christ's own statement in 3:9.

Christ did not pay a ransom only; He became the object of God's just wrath in the believer's place—He died his death and bore his sin (cf. 2 Cor. 5:21; 1 Pet. 2:24).

for all – *what, is this universalism? No, look at Matthew 20: 28*

Matthew 20: 28 - The Son of Man did not come to be served, but to serve, and to give His life a ransom for many

, “a ransom for many.” The “all” is qualified by the “many.” Not all will be ransomed (though His death would be sufficient), but only the many who believe by the work of the Holy Spirit and for whom the actual atonement was made. *See note on 2 Pet.*

This should be taken in two senses:

1) there are temporal benefits of the atonement that accrue to all men universally (*see note on 4:10*), and

2) Christ's death was sufficient to cover the sins of all people. Yet the substitutionary aspect of His death is applied to the elect alone (*see above and notes on 2 Cor. 5:14–21*). Christ's death is therefore unlimited in its sufficiency, but limited in its application. Because Christ's expiation of sin is indivisible, inexhaustible, and sufficient to cover the guilt of all the sins that will ever be committed, God can clearly offer it to all. Yet only the elect will respond and be saved, according to His eternal purpose (cf. John 17:12). **in due time**. At the proper time in God's redemptive plan (*see note on Gal. 4:4*).

f. It's consistent with God's call, ordination, appointment of Paul in his role as apostle

2:7 for which. Paul's divine commission was based on the truths delineated in vv. 3–6. **preacher.** The Gr. word derives from the verb that means, “to herald,” “to proclaim,” or “to speak publicly.” Paul was a public herald proclaiming the gospel of Christ. **apostle.** *See note on 1:1. I am speaking the truth ... not lying.* Paul's emphatic outburst of his apostolic authority and integrity is to emphasize that he was a teacher of the Gentiles. **teacher of the Gentiles.** The distinctive feature of Paul's apostolic appointment, which demonstrates the universal scope of the gospel. Paul's need to make this distinction suggests he was dealing with some form of Jewish exclusivism that had crippled the Ephesians' interest in praying for Gentiles to be saved.

5. The Attitude Of Prayer

1 Timothy 2: 8 - Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

First of Paul makes a very startling proposition by saying that MEN must lead prayer. Not suprising given the tradition in the synagogues. It is possible that individuals were probably shaped or from the Gentile world and might have been impacted by false teachers.

2:8 men. The Gr. word for “men” as opposed to women. God intends for men to be the leaders when the church meets for corporate worship. When prayer for the lost is offered during those times, the men are to lead it.

everywhere. Paul's reference to the official assembly of the church (cf. 1 Cor. 1:2; 2 Cor. 2:14; 1 Thess. 1:8).

Posture -

Standing

Hands Spread Out / Lifted Heavenward

Bowing The Head

Lifting Heavenward Of The Eyes

Kneeling

Falling Down With Face On Ground

Others – *bowing with face between the knees, standing off a distance, striking the breast*

lifting up holy hands. Paul is not emphasizing a specific posture necessary for prayer, but a prerequisite for effective prayer (cf. Ps. 66:18). Though this posture is described in the OT (1 Kin. 8:22; Pss. 28:2; 63:4; 134:2), so are many others. The Gr. word for “holy” means “unpolluted” or “unstained by evil.” “Hands” symbolize the activities of life; thus “holy hands” represent a holy life. This basis of effective prayer is a righteous life (James 5:16).

BOTTOM LINE – it’s not the posture of the body, it’s the attitude of the heart

without wrath and doubting. “Wrath” and righteousness are mutually exclusive (James 1:20; cf. Luke 9:52–56). A better translation for “doubting” is “dissension,” and refers to a hesitant reluctance to be committed to prayer. “Effectual, fervent” prayer is effective (James 5:16). The two refer to one’s inner attitude.

Paul continues his instruction to the church AND comments about how we conduct ourselves in the fellowship.

1 Timothy 2: 9 - Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, *and* then Eve. 14 And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. 15 But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

B. The Role of Women In The Church Concerning Public Worship (2:9–15)

It appears that some women in the church were living impure and self-centered lives (cf. 5:6, 11–15; 2 Tim. 3:6), and that practice carried over into the worship service, where they became distractions. Because of the centrality of worship in the life of the church, Paul calls on Timothy to confront the problem.

As you read the text, what are some of the problems that Paul is addressing concerning women?

There is nothing that a woman will not permit herself to do. Nothing that she deems shameful. And when she encircles her neck with green emeralds and fastens huge pearls to her elongated ears, so important is
--

the business of beautification. So numerous are the tiers and stories piled one another on her head that she pays no attention to her own husband

Juvenal – Roman Poet 60 to 140 A.D

2:9 adorn ... modest apparel. The Gr. word for “adorn” means “to arrange,” “to put in order,” or “to make ready.” A woman is to arrange herself appropriately for the worship service, which includes wearing decent clothing which reflects a properly adorned chaste heart.

propriety and moderation. The Gr. word for “propriety” refers to modesty mixed with humility, which carries the underlying idea of shame. It can also refer to a rejection of anything dishonorable to God, or refer to grief over sin. **“Moderation” basically refers to self-control over sexual passions. Godly women hate sin and control their passions so as not to lead another into sin.** See notes on 1 Pet. 3:3,4.

We can surmise that it was not just the false teachers who were falling into immorality, but also men and women who needed to be corrected

Not with braided hair or gold or pearls or costly clothing. Specific practices that were causing distraction and discord in the church. Women in the first century often wove “gold, pearls,” or other jewelry into their hair styles (“braided hair”) to call attention to themselves and their wealth or beauty. The same was true of those women who wore “costly clothing.” By doing so they would draw attention to themselves and away from the Lord, likely causing the poorer women to be envious. Paul’s point was to forbid the preoccupation of certain women with flaunting their wealth and distracting people from worshipping the Lord.

I have seen Lollia Paulina, the wife of the Emperor Caius¹ (Caligula) - it was not at any public festival, or any solemn ceremonial, but only at an ordinary wedding entertainment - covered with emeralds and pearls, which shone in alternate layers upon her head, in her hair, in her wreaths, in her ears, upon her neck, in her bracelets, and on her fingers, the value of which amounted in all to forty millions of sesterces (*Each sesterce was valued at between 2.5 to 4 donkeys today worth \$1,000 or higher in the US.*)

Natural History Book IX - Pliny the Elder

So, what sort of behavior is Paul recommending for these Ephesian women?

2:10 - but rather by means of good works, as is proper for women making a claim to godliness - Those women who have publicly committed themselves to pursuing godliness should support that claim not only in their demeanor, wardrobe, and appearance, but by being clothed with righteous behavior.

2:11 Let a woman learn. Women are not to be the public teachers when the church assembles, but neither are they to be shut out of the learning process. The form of the Gr. verb translated “let ... learn” is an imperative: Paul is commanding that women be taught in the church. That was a novel concept, since neither first century Judaism nor Greek culture

held women in high esteem. Some of the women in Ephesus probably overreacted to the cultural denigration they had typically suffered and took advantage of their opportunity in the church by seeking a dominant role in leadership.

in silence with all submission. “Silence” (“quiet”) and “submission” (“to line up under”) were to characterize the role of a woman as a learner in the context of the church assembly. Paul explains his meaning in v. 12: Women are to be silent by not teaching, and they are to demonstrate submission by not usurping the authority of the pastors or elders.

Those these words and their parallel in 1 Corinthians 14: 33 – 35 may sound a trifle unfriendly, in reality they are the very opposite. In fact, they are expressive of a feeling of tender sympathy and basic understanding. They mean: let a woman not enter a sphere of activity for which by dint of her very creation she is not suited. Let not a bird try to dwell under water. Let not a fish try to live on land. Let not a woman year to exercise authority over a man by lecturing him in public worship. For the sake both of herself and of the spiritual welfare of the church such unholy tampering with divine authority is forbidden. In the service of the Word on the day of the Lord a woman should learn, not teach. She should be silent, remain calm. Should not cause her voice to be heard. Moreover, this learning in silence should not be with a rebellious attitude of heart, but with “complete submissiveness.” She should cheerfully range herself under God’s law for her life. Her full spiritual equality with men as a sharer in all the blessings of salvation does not imply any basic change in her nature as woman or in the corresponding task which she as a woman is called upon to perform. Let a woman remain a woman! Anything else Paul cannot permit.

Commentary on 1 Timothy 2: 11 – 12 – William Hendriksen

2:12 I do not permit. The Gr. word for “permit” is used in the NT to refer to allowing someone to do what he desires. ***Paul may have been addressing a real situation in which several women in Ephesus desired to be public preachers.***

to teach. Paul used a verbal form of this Gr. word that indicates a condition or process and is better translated: “to be a teacher.” This was an important, official function in the church (see *Acts 13:1; 1 Cor. 12:28; Eph. 4:11*). Thus Paul is forbidding women from filling the office and role of the pastor or teacher. ***He is not prohibiting them from teaching in other appropriate conditions and circumstances (cf. Acts 18:26; Titus 2:3,4).***

to have authority over. Paul forbids women from exercising any type of authority over men in the church assembly, since the elders are those who rule (5:17). They are all to be men (as is clear from the requirements in 3:2,5). **in silence.** See note on v. 11.

2:13,14 A woman’s subordinate role did not result after the Fall as a cultural, chauvinistic corruption of God’s perfect design; rather, God established her role as part of His original creation (v. 13). God made woman after man to be his suitable helper (see note on *Gen. 2:18*; cf. *1 Cor. 11:8,9*). The Fall actually corroborates God’s divine plan of creation (see notes on *Gen. 3:1–7*). By nature Eve was not suited to assume the position of ultimate responsibility. By leaving Adam’s protection and usurping his headship, she was vulnerable and fell, thus confirming how important it was for her to stay under the protection and leadership of her husband (see notes on *5:11,12; 2 Tim. 3:6,7*). Adam then violated his

leadership role, followed Eve in her sin, and plunged the human race into sinfulness—all connected with violating God's planned roles for the sexes. Ultimately, the responsibility for the Fall still rests with Adam, since he chose to disobey God apart from being deceived (Rom. 5:12–21; 1 Cor. 15:21,22).

2:15 she. That Paul does not have Eve in mind here is clear because the verb translated “will be saved” is future, and he also uses the plural pronoun “they.” He is talking about women after Eve.

will be saved. Better translated in this context, “**will be preserved.**” *The Gr. word can also mean “to rescue,” “to preserve safe and unharmed,” “to heal,” or “to deliver from.”* It appears several times in the NT without reference to spiritual salvation (cf. Matt. 8:25; 9:21,22; 24:22; 27:40,42,49; 2 Tim. 4:18).

Paul is not advocating that women are eternally saved from sin through childbearing or that they maintain their salvation by having babies, both of which would be clear contradictions of the NT teaching of salvation by grace alone through faith alone (Rom. 3:19,20) sustained forever (Rom. 8:31–39). Paul is teaching that even though a woman bears the stigma of being the initial instrument who led the race into sin, it is women through childbearing who may be preserved or freed from that stigma by raising a generation of godly children (cf. 5:10).

in childbearing. Because mothers have a unique bond and intimacy with their children, and spend far more time with them than do fathers, they have far greater influence in their lives and thus a unique responsibility and opportunity for rearing godly children. While a woman may have led the human race into sin, women have the privilege of leading many out of sin to godliness. Paul is speaking in general terms; God does not want all women to be married (1 Cor. 7:25–40), let alone bear children. **if they continue in faith, love, and holiness, with self-control.** The godly appearance, demeanor, and behavior commanded of believing women in the church (vv. 9–12) is motivated by the promise of deliverance from any inferior status and the joy of raising godly children.

PREPARATION FOR NEXT LESSON:

Read through the 1 Timothy 3: 1 - 16 several times to get a sense of the problems that Paul is addressing. As you read, consider how the giftedness, godliness, and character of the man would have an impact in the church and how God's people engage in worship and interaction with a watching world. Is the challenge different today?

SOURCES:

New American Standard Bible
John Calvin Commentary
John MacArthur Sermon Series
John MacArthur Study Bible
Matthew Henry Commentary
William Hendriksen Commentary

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 1 July 2012 – Lesson 5

1 Timothy 3: 8 - Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. 11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of only one wife, and good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

14 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. 16 By common confession, great is the mystery of godliness:

He who was revealed in the flesh,
Was vindicated in the Spirit,
Seen by angels,
Proclaimed among the nations,
Believed on in the world,
Taken up in glory.

III. Instructions for the Church (2: 1 – 3: 16)

- A. The Importance of Prayer (2:1–8)**
- B. The Role of Women (2:9–15)**
- C. The Qualifications for Leaders (3:1–13)**
- D. The Reason for Paul's Letter (3:14–16)**

1. Elders – Here is the first list and the qualifications we've covered.

Above Reproach

Moral Character

The Husband Of One Wife

Respectable / Prudent / Temperate

Hospitable

Able To Teach – these are some of the elements that identify a skilled teacher.

- a. Example
- b. Gift Of Teaching
- c. Reservoir Of Doctrinal Understanding
- d. Attitude Of Humility
- e. A Life Marked By Holiness
- f. Diligence In Biblical Study
- g. Avoidance Of Error

Not Addicted To Wine

Not Pugnacious, But Gentle, Peaceable

Free From The Love Of Money

Homelife

Managing His Home

Maturity

Reputation

QUESTION – Consider the false teachers that Paul is instructing Timothy to oppose, correct, teach and live before. What is the error in thinking and living that drives Paul, by the prompting of the Holy Spirit to emphasize the entire matter of serving?

ANSWER – It's not about taking a place of preeminence, but these men did. They wanted to be "teachers" and to have an exalted role above others for the purpose of prestige, power, money and lascivious intent.

QUESTION – Who is to serve in the fellowship of believers? Who has received gifts to build up the body of Christ? What drives service and ministry in a fellowship?

Read each reference and identify what God says about giftedness, serving and who is responsible.

Matthew 20: 26 - whoever wishes to become great among you shall be your servant

Matthew 20: 28 - the Son of Man did not come to be served, but to serve, and to give His life a ransom for many

Galatians 5: 13 - For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.

Ephesians 4: 7 – 16 – But to each one of us grace was given according to the measure of Christ's gift. 8 Therefore it says,

“ WHEN HE ASCENDED ON HIGH,
HE LED CAPTIVE A HOST OF CAPTIVES,
AND HE GAVE GIFTS TO MEN.”

9 (Now this *expression*, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth? 10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 **for the equipping of the saints for the work of service**, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, 16 from

whom the whole body, being fitted and held together by what every joint supplies, **according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.**

1 Corinthians 12:7 - Now to each one the manifestation of the Spirit is given for the common good

Romans 12: 4 – 8 - For just as we have many members in one body and all the members do not have the same function, 5 so we, who are many, are one body in Christ, and individually members one of another. 6 Since **we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly:** if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches, in his teaching; 8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1 Peter 4: 10 – 11 - As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. 11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

2. Men Who Serve - Deacons

The word “deacon” is a transliteration NOT a translation from a word group meaning “to serve.” Originally referring to menial tasks such as waiting on tables (*see notes on Acts 6:1–4*), “deacon” came to denote any service in the church. This word is used about 100 times in the New Testament.

People who serve, serve under the leadership of elders, helping them exercise oversight in the practical matters of church life. Scripture defines no official or specific responsibilities for deacons; they are to do whatever the elders assign them or whatever spiritual ministry is necessary. Many think Acts 6 instituted, but some think not since they were never mentioned again especially with regard to the famine in Jerusalem.

Now it is important to recognize that those people are deacons not because they're to do all the work but because they're to model the proper kind of service for everyone else.

Commentary On 1 Timothy 3 – John MacArthur

Let's go through the descriptions given here and identify what God says about giftedness, serving and why this is beneficial, not ONLY in the days of the early church, but good for ALL of the church age.

Men Of Dignity

As with elders, men who serve should be serious in mind and character; not silly or flippant about important matters.

Not Double-Tongued

Deacons must not say one thing to some people and something else to others; their speech must not be hypocritical, but honest and consistent.

Addicted To Much Wine

Not preoccupied with drink - More than a mere prohibition against drunkenness (see note on Eph. 5:18). One who serves must NOT have a reputation as a drinker; his judgment must never be clouded by alcohol (cf. Prov. 31:4,5; 1 Cor. 6:12), his lifestyle must be radically different from the world and lead others to holiness, not sin (Rom. 14:21)

Nor Fond Of Sordid Gain,

Like elders and UNLIKE the false believing, teaching and living men of Ephesus, deacons must not abuse their office to make money. Such a qualification was especially important in the early church, where deacons routinely handled money, distributing it to those in need.

Holding To The Mystery Of The Faith With A Clear Conscience.

Let's not get all mystical and emergent here. Appearing frequently in Paul's writings (cf. Rom. 11:25; 16:25; Eph. 1:9; 3:9; 6:19; Col. 2:2), the word "mystery" describes truth previously hidden, but now revealed such as:

- Christ's incarnation (v. 16)
- Christ's indwelling of believers (Col. 1:26,27)
- the unity of Jews and Gentiles in the church (Eph. 3:4–6)
- the gospel (Col. 4:3)
- lawlessness (2 Thess. 2:7)
- and the rapture of the church (1 Cor. 15:51,52)

These Men Must Also First Be Tested; Then Let Them Serve As Deacons If They Are Beyond Reproach.

The present tense of this verb indicates an ongoing evaluation of deacons' character and service by the church.

Deacons Must Be Husbands Of *Only* One Wife

Good Managers Of *Their* Children And Their Own Households.

The Reward

"For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus"

QUESTION – What is the difference between the reward that Jesus warned against (and the false teachers desired) and the prize extended here? Is it sinful to go for the goal and to seek a reward?

The Greek word used for “wives” can also be translated “women.” Paul likely here refers not to deacons’ wives, but to the women who serve. The use of the word “likewise” as an introduction (cf. v. 8) suggests a third group of those who serve. Since Paul gave no requirements for elders’ wives, there is no reason to assume these would be qualifications for deacons’ wives.

There are arguments for and against women being deacons. Here are both arguments beginning with arguments for the church office of deaconess.

Arguments for Women Deacons

1. The Greek word *gunaikas* in **1 Timothy 3:11** can be translated “women” (NASB) or “wives” (NIV). KJV translates *gunaikas* “women” 129 times and “wives” 92 times. Therefore, goes the first argument, *gunaikas* does not have to be translated “wives” of deacons.
2. After Paul describes the office of pastor / elder in **1 Timothy 3:1-7**, he introduces the office of deacon in (v.8) with “likewise” (Gk. *hosautos*) which is the same way he introduces women in verse 11 with *hosautos* as if he were introducing a third office. If Paul were speaking of the wives of deacons, he could have written “wives of deacons” (*diadonon*).
3. The qualifications in 3:11 are similar to those required of deacons and therefore suggest that an office is in view. This cannot refer to all women because this text is dealing with church officers (Homer Kent, *The Pastoral Epistles*, pages 140-141).
4. This reference cannot be limited to wives of deacons because no qualifications for pastor’s wives are given which would seem more important.
5. Paul in Romans 16:1 calls Phoebe a *diakonon* which is the same word he used in Phil.1:1 for the office of deacon. Paul also calls Phoebe a *prostatis* or leader in Rom. 16:2 which is claimed to be a technical term for a legal protector or leader. Since there was an office, the qualifications for that office are given in 1 Tim. 3:11.

Arguments Against Women Deacons

1. The word *diadonos* is a general word for servant used to describe Christ (Mk. 10:45), Paul (1 Tim.1:12), Apollos (1 Cor. 3:5), Timothy (1 Tim. 4:6), and all believers (Mt. 20: 26, 27). So the word does not have to be a technical word for an office.
2. Since 1 Tim. 3:12 reverts back to deacons, then v. 11 would seem out of place if it meant deaconesses as an office of leadership. Not so, however, if this is not a leadership position. These women are mentioned in 1 Tim. 3:11 because they serve alongside the deacons who are serving but not leading in teaching.
3. If this is an office, then why would the requirements be less than those for male deacons? Because this is not a leadership position.
4. These qualifications could be limited to the wives of the deacons or women serving in the church if both of these persons are service oriented and not leadership. That is the reason why qualifications are not given for the pastor’s wife. An elder’s wife is not a separate position or ministry in the church.

5. Phoebe was unofficially called a deacon in Romans 16:1 but most translations (RSV, NASB, NIV, and KJV) translate *prostatis* as “help” or “helper” in Romans 16:2. If Phoebe is a leader with an official title, then she was the leader over the apostle Paul and held a position of authority over the apostle Paul which he denied of even the other apostles (Gal. 1:11-24). This is impossible to conceive of since Paul plainly and repeatedly offered historical and theological (not cultural) reasons to NOT encourage the authority and title of an office to be given to women.

The following men in ***Recovering Biblical Manhood & Womanhood*** (John Piper and Wayne Grudem, editors) argue that even if there is an office called “deaconess” it would only be an office of service and not leadership like the office of deacon and pastor.

“Whichever position is adopted as to whether women are to be ‘deaconesses,’ there is still consensus that women should be involved in ‘diaconal’ or service ministries in the church, whether they are elected as ‘deaconesses’ or not”

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“With respect to women deacons, we need not come to a firm decision, for even if women were deacons this does not refute our thesis regarding male governance in the church”

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Conclusion:

This is not an office of leadership in the local church. 1 Timothy 3:11 is referring to women who serve by ministering to other women or other people in need. Look at Paul’s description of women who serve in 1 Timothy 5. They are not described as Deacons even though the immediate text following specifically describes Elders.

1 Timothy 5: 1 - Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers, ² the older women as mothers, *and* the younger women as sisters, in all purity.

³ Honor widows who are widows indeed; ⁴ but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. ⁵ Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. ⁶ But she who gives herself to wanton pleasure is dead even while she lives. ⁷

Prescribe these things as well, so that they may be above reproach. ⁸ But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

⁹ A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, ¹⁰ **having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints’ feet, if she has assisted those in distress, and if she has devoted herself to every good work.** ¹¹ But refuse to put younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, ¹² *thus* incurring condemnation, because they have set aside their previous pledge. ¹³ At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not

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Notice that the women so described are listed right before another section on the Elders.

Let's go through the descriptions given here and identify what God says about **women's** giftedness, serving and why this is beneficial, not ONLY in the days of the early church, but good for ALL of the church age.

Women Must Likewise Be Dignified

As with elders, men who serve should be serious in mind and character; not silly or flippancy about important matters.

Not Malicious Gossips

"Slanderers" is the plural form of **diabolos**—a title frequently given to Satan!! (Matt. 4:5,8,11; 13:39; Luke 4:3,5,6,13; 8:12; 1 Pet. 5:8; 1 John 3:8; Rev. 2:10; 12:9,12; 20:2,10). The women who serve must not be gossips

Temperate

Faithful In All Things

Women servants in the church, like their male counterparts (*see note on v. 2*), must be absolutely trustworthy in all aspects of their lives and ministries.

QUESTION – Who do you see around Faith Bible Church who serve with or WITHOUT a title? Those who serve without a title, does it diminish their service in any way?

D. The Reason For Paul's Letter

I Am Writing These Things To You, Hoping To Come To You Before Long

The Greek grammar suggests Paul's meaning is "These things I write, although I had hoped to come to you sooner." He was delayed in Macedonia and Paul sent Timothy this letter. He was NEVER to see them again this time.

But In Case I Am Delayed, I Write So That You Will Know How One Ought To Conduct Himself In The Household Of God, Which Is The Church Of The Living God, The Pillar And Support Of The Truth.

The second half of this verse expresses the theme of this epistle—setting things right in the church.

house of God. This is better translated "household." Believers are members of God's household (Gal. 6:10; Eph. 2:19; Heb. 3:6; 1 Pet. 4:17) and must act accordingly. This is not a reference to any building, but to the people who make up the true church.

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pillar and ground. Paul's imagery may have referred to the magnificent temple of Diana (Artemis) in Ephesus, which was supported by 127 gold-plated marble pillars. The word translated "ground" appears only here in the NT and denotes the foundation on which a building rests. The church upholds the truth of God's revealed Word.

Here is a picture of the temple:



the truth. The content of the Christian faith recorded in Scripture and summed up in v. 16. **3:16** This verse contains part of an early church hymn, as its uniformity, rhythm, and parallelism indicate. Its 6 lines form a concise summary of the truth of the gospel.

By Common Confession, Great Is The Mystery Of Godliness

mystery of godliness. "Mystery" is that term used by Paul to indicate truth hidden in the OT age and revealed in the NT. Godliness refers to the truths of salvation and righteousness in Christ, which produce holiness in believers; namely, the manifestation of true and perfect righteousness in Jesus Christ.

He Who Was Revealed In The Flesh

The better manuscripts read “He who” instead of “God.” In either case, the reference is clearly to Christ, who manifested the invisible God to mankind (John 1:1–4; 14:9; Col. 1:15; Heb. 1:3; 2 Pet. 1:16–18). **in the flesh. Not sinful, fallen human nature here (cf. Rom. 7:18,25; 8:8; Gal. 5:16,17), but merely humanness** (cf. John 1:14; Rom. 1:3; 8:3; 9:5; 1 Pet. 3:18; 1 John 4:2,3; 2 John 7).

Was Vindicated In The Spirit

“Justified” means “righteous,” so that “spirit” may be written with lower case “s” indicating a declaration of **Christ’s sinless spiritual righteousness** (John 8:46; 2 Cor. 5:21; Heb. 4:15; 5:9; 7:26; 1 Pet. 2:21,22; 1 John 2:1), or it could refer to His vindication by the Holy Spirit (Rom. 1:4).

Seen By Angels

Both by **fallen** (see notes on Col. 2:15; 1 Pet. 3:18–20) and **elect** (Matt. 28:2; Luke 24:4–7; Acts 1:10,11; Heb. 1:6–9) angels.

Proclaimed Among The Nations

See Matt. 24:14; 26:13; 28:19,20; Mark 13:10; Acts 1:8.

Believed On In The World

See Acts 1:9,10; Phil. 2:8–11; Heb. 1:3. Christ’s ascension and exaltation showed that the Father was pleased with Him and accepted His work fully.

Taken Up In Glory

Paul corrects the faulty impression that some of the false teachers had concerning God and His Son by showing the exalted and majestic position Jesus now inhabits.

PREPARATION FOR NEXT LESSON:

Read through the 1 Timothy 4 several times to get a sense of the problems (and people) that Paul is addressing. As you read, consider how the corrupt character and actions of those opposed to the gospel and intent on their own agenda could be countermanded. What antidotes and preventatives should we be engaging at Faith Bible Church today?

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible
William Hendriksen Commentary
A Historical and Biblical Examination of Women Deacons - Brian M. Schwertley
Driscoll’s View On Women Preachers And Deacons - Dr. Tim White

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 1 July 2012 – Lesson 5

1 Timothy 3: 8 - Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. 11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of only one wife, and good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

14 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. 16 By common confession, great is the mystery of godliness:

He who was revealed in the flesh,
Was vindicated in the Spirit,
Seen by angels,
Proclaimed among the nations,
Believed on in the world,
Taken up in glory.

III. Instructions for the Church (2: 1 – 3: 16)

- A. The Importance of Prayer (2:1–8)**
- B. The Role of Women (2:9–15)**
- C. The Qualifications for Leaders (3:1–13)**
- D. The Reason for Paul's Letter (3:14–16)**

1. Elders – Here is the first list and the qualifications we've covered.

Above Reproach

Moral Character

The Husband Of One Wife

Respectable / Prudent / Temperate

Hospitable

Able To Teach – these are some of the elements that identify a skilled teacher.

- a. Example
- b. Gift Of Teaching
- c. Reservoir Of Doctrinal Understanding
- d. Attitude Of Humility
- e. A Life Marked By Holiness
- f. Diligence In Biblical Study
- g. Avoidance Of Error

Not Addicted To Wine

Not Pugnacious, But Gentle, Peaceable

Free From The Love Of Money

Homelife

Managing His Home

Maturity

Reputation

QUESTION – Consider the false teachers that Paul is instructing Timothy to oppose, correct, teach and live before. What is the error in thinking and living that drives Paul, by the prompting of the Holy Spirit to emphasize the entire matter of serving?

ANSWER – It's not about taking a place of preeminence, but these men did. They wanted to be "teachers" and to have an exalted role above others for the purpose of prestige, power, money and lascivious intent.

QUESTION – Who is to serve in the fellowship of believers? Who has received gifts to build up the body of Christ? What drives service and ministry in a fellowship?

Read each reference and identify what God says about giftedness, serving and who is responsible.

Matthew 20: 26 - whoever wishes to become great among you shall be your servant

Matthew 20: 28 - the Son of Man did not come to be served, but to serve, and to give His life a ransom for many

Galatians 5: 13 - For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.

Ephesians 4: 7 – 16 – But to each one of us grace was given according to the measure of Christ's gift. 8 Therefore it says,

“ WHEN HE ASCENDED ON HIGH,
HE LED CAPTIVE A HOST OF CAPTIVES,
AND HE GAVE GIFTS TO MEN.”

9 (Now this *expression*, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth? 10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 **for the equipping of the saints for the work of service**, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, 16 from

whom the whole body, being fitted and held together by what every joint supplies, **according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.**

1 Corinthians 12:7 - Now to each one the manifestation of the Spirit is given for the common good

Romans 12: 4 – 8 - For just as we have many members in one body and all the members do not have the same function, 5 so we, who are many, are one body in Christ, and individually members one of another. 6 Since **we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly:** if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches, in his teaching; 8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1 Peter 4: 10 – 11 - As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. 11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

2. Men Who Serve - Deacons

The word “deacon” is a transliteration NOT a translation from a word group meaning “to serve.” Originally referring to menial tasks such as waiting on tables (*see notes on Acts 6:1–4*), “deacon” came to denote any service in the church. This word is used about 100 times in the New Testament.

People who serve, serve under the leadership of elders, helping them exercise oversight in the practical matters of church life. Scripture defines no official or specific responsibilities for deacons; they are to do whatever the elders assign them or whatever spiritual ministry is necessary. Many think Acts 6 instituted, but some think not since they were never mentioned again especially with regard to the famine in Jerusalem.

Now it is important to recognize that those people are deacons not because they're to do all the work but because they're to model the proper kind of service for everyone else.

Commentary On 1 Timothy 3 – John MacArthur

Let's go through the descriptions given here and identify what God says about giftedness, serving and why this is beneficial, not ONLY in the days of the early church, but good for ALL of the church age.

Men Of Dignity

As with elders, men who serve should be serious in mind and character; not silly or flippant about important matters.

Not Double-Tongued

Deacons must not say one thing to some people and something else to others; their speech must not be hypocritical, but honest and consistent.

Addicted To Much Wine

Not preoccupied with drink - More than a mere prohibition against drunkenness (see note on Eph. 5:18). One who serves must NOT have a reputation as a drinker; his judgment must never be clouded by alcohol (cf. Prov. 31:4,5; 1 Cor. 6:12), his lifestyle must be radically different from the world and lead others to holiness, not sin (Rom. 14:21)

Nor Fond Of Sordid Gain,

Like elders and UNLIKE the false believing, teaching and living men of Ephesus, deacons must not abuse their office to make money. Such a qualification was especially important in the early church, where deacons routinely handled money, distributing it to those in need.

Holding To The Mystery Of The Faith With A Clear Conscience.

Let's not get all mystical and emergent here. Appearing frequently in Paul's writings (cf. Rom. 11:25; 16:25; Eph. 1:9; 3:9; 6:19; Col. 2:2), the word "mystery" describes truth previously hidden, but now revealed such as:

- Christ's incarnation (v. 16)
- Christ's indwelling of believers (Col. 1:26,27)
- the unity of Jews and Gentiles in the church (Eph. 3:4–6)
- the gospel (Col. 4:3)
- lawlessness (2 Thess. 2:7)
- and the rapture of the church (1 Cor. 15:51,52)

These Men Must Also First Be Tested; Then Let Them Serve As Deacons If They Are Beyond Reproach.

The present tense of this verb indicates an ongoing evaluation of deacons' character and service by the church.

Deacons Must Be Husbands Of *Only* One Wife

Good Managers Of *Their* Children And Their Own Households.

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QUESTION – What is the difference between the reward that Jesus warned against (and the false teachers desired) and the prize extended here? Is it sinful to go for the goal and to seek a reward?

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mystery of godliness. "Mystery" is that term used by Paul to indicate truth hidden in the OT age and revealed in the NT. Godliness refers to the truths of salvation and righteousness in Christ, which produce holiness in believers; namely, the manifestation of true and perfect righteousness in Jesus Christ.

He Who Was Revealed In The Flesh

The better manuscripts read “He who” instead of “God.” In either case, the reference is clearly to Christ, who manifested the invisible God to mankind (John 1:1–4; 14:9; Col. 1:15; Heb. 1:3; 2 Pet. 1:16–18). **in the flesh. Not sinful, fallen human nature here (cf. Rom. 7:18,25; 8:8; Gal. 5:16,17), but merely humanness** (cf. John 1:14; Rom. 1:3; 8:3; 9:5; 1 Pet. 3:18; 1 John 4:2,3; 2 John 7).

Was Vindicated In The Spirit

“Justified” means “righteous,” so that “spirit” may be written with lower case “s” indicating a declaration of **Christ’s sinless spiritual righteousness** (John 8:46; 2 Cor. 5:21; Heb. 4:15; 5:9; 7:26; 1 Pet. 2:21,22; 1 John 2:1), or it could refer to His vindication by the Holy Spirit (Rom. 1:4).

Seen By Angels

Both by **fallen** (see notes on Col. 2:15; 1 Pet. 3:18–20) and **elect** (Matt. 28:2; Luke 24:4–7; Acts 1:10,11; Heb. 1:6–9) angels.

Proclaimed Among The Nations

See Matt. 24:14; 26:13; 28:19,20; Mark 13:10; Acts 1:8.

Believed On In The World

See Acts 1:9,10; Phil. 2:8–11; Heb. 1:3. Christ’s ascension and exaltation showed that the Father was pleased with Him and accepted His work fully.

Taken Up In Glory

Paul corrects the faulty impression that some of the false teachers had concerning God and His Son by showing the exalted and majestic position Jesus now inhabits.

PREPARATION FOR NEXT LESSON:

Read through the 1 Timothy 4 several times to get a sense of the problems (and people) that Paul is addressing. As you read, consider how the corrupt character and actions of those opposed to the gospel and intent on their own agenda could be countermanded. What antidotes and preventatives should we be engaging at Faith Bible Church today?

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible
William Hendriksen Commentary
A Historical and Biblical Examination of Women Deacons - Brian M. Schwertley
Driscoll’s View On Women Preachers And Deacons - Dr. Tim White

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 8 July 2012 – Lesson 6

1 Timothy 4: 1 - But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 *men* who forbid marriage *and* advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.

6 In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following. 7 But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; 8 for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come. 9 It is a trustworthy statement deserving full acceptance. 10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

11 Prescribe and teach these things. 12 Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe. 13 Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching. 14 Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. 15 Take pains with these things; be *absorbed* in them, so that your progress will be evident to all. 16 Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

III. Dealing With False Teachers (4: 1 – 16)

A. The Description of False Teachers (4:1–5)

When Paul gathered on the beach with the key people of the Ephesian church, he wept and predicted that false teachers would arise. Now, a scare ~ 17 years later, he has already removed two and continues to warn Timothy on how to deal with these individuals. He counters some of their erroneous teaching with the positive instruction of chapters 2 and 3. Now Paul deals directly with the false teachers themselves in this passage, focusing on their origin and content.

QUESTION: What is the source of this false teaching?

ANSWER: *This scripture immediately gives the answer: a. seducing spirits / doctrines of demons (Satan and his fallen army) and b. the duplicity (hypocrisy) of those whose conscience has been damaged*

4:1 the Spirit expressly says. Paul repeats to Timothy the warning he had given many years earlier to the Ephesian elders (Acts 20:29,30). The Holy Spirit through the Scriptures has repeatedly warned of the danger of apostasy (cf. Matt. 24:4–12; Acts 20:29,30; 2 Thess. 2:3–12; Heb. 3:12; 5:11–6:8; 10:26–31; 2 Pet. 3:3; 1 John 2:18; Jude 18).

in latter times. The period from the first coming of Christ until His return (Acts 2:16,17; Heb. 1:1,2; 9:26; 1 Pet. 1:20; 1 John 2:18). Apostasy will exist throughout that period, reaching a climax shortly before Christ returns (cf. Matt. 24:12).

depart from the faith. Those who fall prey to the false teachers will abandon the Christian faith. The Gr. word for “depart” is the source of the Eng. word “apostatize,” and refers to someone moving away from an original position. These are professing or nominal Christians who associate with those who truly believe the gospel, but defect after believing lies and deception, thus revealing their true nature as unconverted. *See notes on 1 John 2:19; Jude 24.*

deceiving spirits. Those demonic spirits, either directly or through false teachers, who have wandered away from the truth and lead others to do the same. The most defining word to describe the entire operation of Satan and his demons is “deception” (cf. John 8:44; 1 John 4:1–6).

doctrines of demons. Not teaching about demons, but false teaching that originates from them. To sit under such teaching is to hear lies from the demonic realm (Eph. 6:12; James 3:15; 2 John 7–11). The influence of demons will reach its peak during the Tribulation (2 Thess. 2:9;

Rev. 9:2–11; 16:14; 20:2,3,8,10). Satan and demons constantly work the deceptions that corrupt and pervert God's Word.

4:2 speaking lies in hypocrisy. Lit. "hypocritical lie-speakers." These are the human false teachers who propagate demon doctrine (cf. 1 John 4:1).

conscience. See note on 1:5.

seared. A medical term referring to cauterization. False teachers can teach their hypocritical lies because their consciences have been desensitized (cf. Eph. 4:19), as if all the nerves that make them feel had been destroyed and turned into scar tissue by the burning of demonic deception.

QUESTION: What is the RESULT of this false teaching according to the text?

ANSWER: The false teaching will result in an attack on the design of God (that men and women should find joy, hope and enjoyment in marriage), AND on the delight of mankind (by not fully using what God has designed to be fully and joyously participating in) AND a diminishing of God's glory (since men and women would NOT be receiving; with thanksgiving, the good things that God has given and giving Him glory for His benevolence and kindness. Finally, it will also result in a devaluation of God's Word and the worship He receives (by the erosion of His Word and prayers to Him.

4:3 forbidding to marry, and commanding to abstain from foods. A sample of the false teaching at Ephesus. Typically, it contained elements of truth, since Scripture commends both singleness (1 Cor. 7:25–35) and fasting (Matt. 6:16,17; 9:14,15). The deception came in making such human works a prerequisite for salvation—a distinguishing mark of all false religion. This ascetic teaching was probably influenced both by the Jewish sect known as the Essenes, and contemporary Greek thought (which viewed matter as evil and spirit as good). Paul addressed this asceticism in Col. 2:21–23 (see notes there). Neither celibacy nor any form of diet saves or sanctifies.

4:4 every creature of God is good. The false teachers' asceticism contradicted Scripture, which teaches that since God created both marriage and food (Gen. 1:28–31; 2:18–24; 9:3), they are intrinsically good (Gen. 1:31) and to be enjoyed with gratitude by believers. Obviously food and marriage are essential for life and procreation.

4:5 sanctified. Set apart or dedicated to God for holy use. The means for so doing are thankful prayer and an understanding that the Word of God has set aside the temporary Mosaic dietary restrictions (Mark 7:19; Acts 10:9–15; Rom. 14:1–12; Col. 2:16,17). Contrast the unbeliever whose inner corruption and evil motives corrupt every good thing (Titus 1:15).

B. The Description of True Teachers (4:6–16)

Now Paul opens up to Timothy how he should faithfully serve Christ Jesus, His people, and deal with false teachers. The three ways he gives are:

1.

Nourishing on words of truth and training for godly living

2.

By shunning profane and superstitious sayings and myths

3.

By continuing steadfast in positive exhortation and teaching based on the Word

4:6 nourished ... words of faith ... good doctrine. Continual feeding on the truths of Scripture is essential to the spiritual health of all Christians (2 Tim. 3:16,17), but especially of spiritual leaders like Timothy. Only by reading the Word, studying it, meditating on it, and mastering its contents can a pastor fulfill his mandate (2 Tim. 2:15). Timothy had been doing so since childhood (2 Tim. 3:15), and Paul urged him to continue (cf. v. 16; 2 Tim. 3:14). "Words of faith" is a general reference to Scripture, God's revealed truth. "Good doctrine" indicates the theology Scripture teaches.

QUESTION: What in the world does Paul mean when he talks about "old wives" fables? Is he throwing little old ladies under the bus?

ANSWER:

4:7 reject profane and old wives' fables. In addition to being committed to God's Word (see *note on v. 6*), believers must avoid all false teaching. Paul denounced such error as "profane" (worldly; the opposite of what is holy) "fables" (*muthos*, from which the Eng. word "myths" derives), fit only for "old wives" (a common epithet denoting something fit only for the uneducated and philosophically unsophisticated). See *notes on 2 Tim. 2:14–18*.

As strong as he is in the Word, the flip side of that is he is correspondingly disinterested in unholy teaching.

Refuse / Reject - that is a very strong word, reject, put it away, "profane and old women's myths." He says refuse unholy teaching. Profane means unhallowed, unholy, radically separate from what is holy. It is the opposite of the Word of God, anything that contradicts the Word of God.

And then he refers to "old women's myths," which is kind of an interesting phrase. That, by the way, is the opposite of biblical truth. It's the same word used in

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 15 July 2012 – Lesson 7

1 Timothy 5: 1 - Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers, 2 the older women as mothers, *and* the younger women as sisters, in all purity.

3 Honor widows who are widows indeed; 4 but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. 5 Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. 6 But she who gives herself to wanton pleasure is dead even while she lives. 7 Prescribe these things as well, so that they may be above reproach. 8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

9 A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, 10 having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. 11 But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, 12 *thus* incurring condemnation, because they have set aside their previous pledge. 13 At the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*. 14 Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach; 15 for some have already turned aside to follow Satan. 16 If any woman who is a believer has *dependent* widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.

17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages." 19 Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful *of sinning*. 21 I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of* partiality. 22 Do not lay hands upon anyone *too* hastily and thereby share *responsibility for* the sins of others; keep yourself free from sin.

23 No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments.

24 The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after. 25 Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

1 Timothy 6: 1 - All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against. **2** Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*.

III. Dealing with Different Groups (5: 1 – 6: 2)

- The Responsibility to Sinning Members (5:1, 2)
- The Responsibility to Widows (5:3–16)
- The Responsibility to Elders (5:17–25)
- The Responsibility to Slaves (6:1, 2)

A. The Responsibility to Sinning Members (5:1, 2)

A great difference is to be made in our reproofs, according to the age, quality, and other circumstances, of the persons rebuked. This Greek word, which is related to a title for the Holy Spirit (*paraclētos*; cf. John 14:16,26; 15:26; 16:7), refers to coming alongside someone to help. It may best be translated “strengthen.” We are to strengthen our fellow believers (cf. Gal. 6:1,2) in the same way the Scripture (Rom. 15:4) and the Holy Spirit do.

Jude 1: 22 - 23 - And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

1 Thessalonians 5: 13 - We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.

QUESTION: Why can't we speak one way to everyone? Is this showing favoritism?

ANSWER: _____

Go through each section and identify the benefit in approaching each as prescribed not ONLY in the church at Ephesus at the time of Paul and Timothy, but for today as well.

- Older Men - _____

thus, and elder in age or office must be entreated as a father;. Now the rule is, 1. To be very tender in rebuking elders—elders in age. Respect must be had to the dignity of their years and place, and therefore they must not be rebuked sharply nor magisterially; but Timothy himself, though an evangelist, must entreat them as fathers, for this would be the likeliest way to work upon them, and to win upon them.

5:1 rebuke. Some translations add “sharply” to the word “rebuke,” which fills out the intensity of the Greek term. An older sinning believer is to be shown respect by not being addressed with harsh words (cf. 2 Tim. 2:24,25). **an older man.** In this context, the Gr. is indicating older men generally, not the office of elder. The younger Timothy was to confront sinning older men with deference and honor, which is clearly inferred from OT principles (cf. Lev. 19:32; Job 32:4,6; Prov. 4:1–4; 16:31; 20:29).

- Younger Men - _____

The younger must be rebuked as brethren, with love and tenderness; not as desirous, to spy faults or pick quarrels, but as being willing to make the best of them. There is need of a great deal of meekness in reproofing those who deserve reproof.

- Older Women - _____

The elder women must be reproofed, when there is occasion, as mothers. Hos. 2:2, *Plead with your mother, plead.*

- Younger Women - _____

The younger women must be reproofed, but reproofed as *sisters, with all purity*. If Timothy, so mortified a man to this world and to the flesh and lusts of it, had need of such a caution as this, much more have we.

B. The Responsibility to Widows (5:3–16)

Scripture demands that women who have lost the support of their husbands are to be cared for.

Without exception in God's design, women are to be the special object of care. Women are to be the object of provision and preservation and protection. God tells us in Scripture that woman is the weaker vessel. Man then the stronger vessel is her protector. She is to be under male protection, provision, authority, and direction. (Even daughters **1 Corinthians 7**) Because of this, widows, women without a husband, women who have lost their husband and therefore their means of support, are very special concerns of the heart of God. He takes a great interest in protective care relative to a woman who has lost her husband.

Women are nowhere in Scripture ever seen to be providers for themselves. There are those women who are enterprising and justifiably so, but women are always seen as the ones for whom provision is made, for whom protection is given. And women are those who are the weaker vessel in need of a stronger vessel to complement their life. In fact, when a woman is widowed, if we were to look at the Old Testament for example, we would find that God takes up their case in a very unique way.

Exodus 22: 22 – 24 - You shall not afflict any widow or orphan. If you afflict him at all, *and* if he does cry out to Me, I will surely hear his cry; and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.

Deuteronomy 27: 19 - Cursed is he who distorts the justice due an alien, orphan, and widow.' And all the people shall say, 'Amen.'

Isaiah 1: 17 - Learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow.

Scriptural examples:

Acts 9 – Tabitha

James 1: 27 - Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world

Ruth

Acts 6 – Widows

Luke 2 – Anna

Luke 7 – Widow from Nain had her son restored by Jesus

Luke 18 – Widow seeking protection from the court

John 19 – Jesus cared for his mother even on the cross

We in our society today are going to see a large increase in the number of dependent women, the number of women who will be dispossessed, who will be in deep need and for whom the church is going to become the primary resource.

In "The Dispossessed" a book by George Grant with a sub-title; "The feminization of poverty" , there's a provocative chapter about Kathy whose son tragically died and whose husband ended up in a tail spin of depression. Their small family business ended up being sold and then they filed for divorce under New York's "no fault" law where she wasn't entitled to alimony. This law was written based on the theory that women are equal to men and should be treated exactly the same.

Of course, his annual income returned to his pre-divorce level, and he and his young new wife purchased a home in the Long Island suburbs. What about Kathy? Well, drinking, depression, tranquilizers and then she was out on the streets.

Instead of liberating women, the Feminist Movement has literally devastated women. Consider this quote about the myth of women's liberation in America:

"Modern American women suffer immense economic vulnerability. They have less economic security than their mothers did. A bevy of serious papers, articles and books have shown beyond any shadow of a doubt that feminism has done much more harm than good. It has broken down traditional family structures. It has contributed to epidemic irresponsibility. It has diminished courtesy, respect, and commitment. It has opened a Pandora's Box of social ills, not the least of which is the progressive impoverishment of the very women it was supposed to liberate."

A Lessor Life – Economist Sylvia Ann Hewlett

Seventy percent of today's women in the labor force work out of economic necessity. More often than not, they are single, widowed, divorced and poor. Seventy-seven percent of this nation's poverty is borne by women and their children. The number of poor families headed by men has declined over the last 15 years by more than 25 percent. Meanwhile, the number of women who headed families at the poverty level or lower has increased nearly 40 percent. Thus today, one in three families headed by women is poor, compared with one in ten headed by men, and one in nineteen with two parents.

With women's liberation has come female poverty and death. The Centers for Disease Control tell us now that abortion has reached the place where it is the sixth leading killer among

maternal diseases. And according to the May, 1985 issue of OB/GYN, obstetrics and gynecological journal, they estimate that 50 percent of the deaths related to abortion are not reported so it's double whatever the statistics indicate. Women are victims of abortion in incredible ways. Not only death, pelvic abscess, perforation of the uterus and other internal organs, medical complications in abortion include sterility in as many as 25 percent of all women having abortions. Hemorrhaging occurs in ten percent of all cases requiring transfusions. Viral hepatitis, cervical laceration, cardiac respiratory arrest, acute kidney failure, amniotic fluid embolus, and it goes on and on like that.

The result of this is medical care for men has gone up 12 percent in the last few years. Medical care for women has gone up nearly 30 percent.

Since 1960 the number of women in the work force has doubled. Forty-five percent of the entire labor force of the United States is now female and they still earn an average of \$10,000 a year less than men. And, get this, the average four- year college graduate female in the working place earns the same amount or less as a male high school drop out. Now I'm not saying that's right, I'm just saying that's fact. What they have worked to get they haven't gotten, and what they didn't expect to get they got. Demanding equality has backfired. Employees won't pay women as much because of day care center costs, because of maternity leave, because of sick child absences. And 45 percent of the women in the work force are single, divorced, separated or widowed. And they're the only person to care for themselves and their children.

And women's liberation and women's equality and everybody saying "take care of yourself, baby," has backfired.

According to Lenore Whitesman in her book "The Divorce Revolution," the unexpected social and economic consequences for women and children in America, she writes, "On the average, divorced women and the minor children in their households experience a 73 percent decline in their standard of living in the first year after divorce." That's devastating...73 percent decline. The former husbands in the first year after divorce experiences a 42 percent rise in the standard of living. He's unloaded all his baggage. And now in 1940, one out of every six marriages ended in divorce. Fifty years later, half of all marriages end in divorce.

Poverty in America has taken on an increasingly feminine face. More and more women than ever are falling through the gaps in society's safety net.

By God's design, women are always to be cared for. Whoever said, "Baby, you're on your own," defied the purpose and plan of God. And what I'm saying in all of this is what we're looking at, people, is a continual explosion of dispossessed, homeless, poor, alone, desolate, needy, non-supported women. And the burden for all of that is going to come right to the foot of the church initially because if we are the representation of God in the world, then we need to represent the compassion of God toward those people. And He cares and we have to care as well.

You see, whenever you buy into Satan's lies and deceptions, you never get what you think you're promised. All you get is tragedy. So Paul, writing to Timothy and for us as well, sets in order the responsibility of the church for the care of dispossessed women who are in need.

QUESTION: How does Paul want Timothy to guide the church with regard to widows?

ANSWER: _____

Honor - "To show respect or care," "to support," or "to treat graciously." Although it includes meeting all kinds of needs, Paul had in mind here not only this broad definition, but primarily financial support

QUESTION: So, what are the qualifications of those who are to be honored?

ANSWER: _____

Widows indeed: **bereft!** To us the word means a woman whose husband is dead. The Greek word includes that but is not limited to that. That's a very important statement. The Greek word includes that but is not limited to that.. It means robbed. It means having suffered loss. It carries the idea of **being alone**. **VERSE 5** The word then doesn't speak about how a woman got into this situation, it just describes the situation, she is alone, she is bereft, she has suffered the loss of her husband. It doesn't say how she lost the husband. Classical Greek usages, you will find that the word means a woman who lost her husband in any fashion...death, divorce, desertion, anything.

Not all widows are truly alone and without resources. Financial support from the church is mandatory only for widows who have no means to provide for their daily needs.

- | | |
|---|---------------------------------|
| 5 - Fixed her hope on God | 10 – brought up children |
| 9 – Not less than 60 yrs old (no sensual) | 10 – hospitality |
| 9 – one man woman | 10 – washed the saints feet |
| 10 – reputation for good works | 10 – assisted those in distress |

QUESTION: Who is to care for these women on the list according to this passage?

ANSWER: _____

- 4 – the children or grandchildren
- 8 – "anyone" who has "his own especially those of his household"
- 16 – women who have dependent widows

QUESTION: What is Paul trying to avoid with his instructions for these women?

ANSWER: _____

- | | |
|---------------------------------------|---|
| 13 – Gossips | 15 – the forsaking of vows and impurity |
| 13 – busy bodies "1 who moves around" | 15 – giving Satan an opportunity |
| 14 – idle | 16 – no burden on churches |
| 14 – no reproach | * - that we shun responsibility & miss blessing |

C. The Responsibility to Elders (5:17–25)

The source of much of the Ephesian church's difficulties was the inadequacy of the pastors. So Paul explains to Timothy how to restore proper pastoral oversight. He sets forth the church's obligations in regard to honoring, protecting, rebuking, and selecting elders.

First thing that we should notice is that here is the ONLY distinction set in the scriptures for distinguishing between elders. Now I want to just remind you that the term "elder" is a general term referring to those in leadership in the church. They can be called shepherd, pastor, same word. They can be called overseer, as in chapter 3 verse 1, they are referred to, or elder. The term pastor refers primarily to the shepherding function; the term overseer to the authority and the leadership responsibility; and the term elder has to do with their role in maturity as a father or as the senior member of the congregation, senior members I should say since there are many. There's no such thing, by the way, as a senior pastor. There's no such thing as a senior pastor and his staff. There is simply a plurality of godly elders and in that shared leadership there may be varying responsibilities but there's no hierarchy or pecking order taught in the New Testament. So the pastor, overseer, elder as we know is the same person, one in the same. One emphasizes the feeding responsibility, one emphasizes the leading responsibility, one emphasizes the maturity of his position in leadership.

QUESTION: What is the distinction Paul makes between elders and what guidance does he give?

ANSWER: _____

There are some elders who rule WELL and work HARD (point of exhaustion) who should be considered worthy of double honor.

rule well - Elders are spiritual rulers in the church.

1 Thessalonians 5: 12 – 13 - But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, 13 and that you esteem them very highly in love because of their work. Live in peace with one another.

Hebrews 13: 7 - Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

Hebrews 3: 17 - Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

Provide for them!

QUESTION: What references are given to bolster his argument and what does that tell you about the view of Scripture for the writers of the New Testament?

ANSWER: _____

In Luke 10: 7, the beloved Physician records Jesus words. This is interpreted by Paul to be Scripture just as Peter interprets Paul's writings to be Holy Writ – 2 Peter 3: 15, 16

*Do NOT receive an accusation **UNLESS** there are 2 to 3 witnesses. Otherwise don't give an ear to gossip.*

QUESTION: What is to be done with sinning elders?

ANSWER: _____

Publicly call them out and eliminate them

N.B. there are elect and non-elect angels

QUESTION: How does Paul encourage young and timid Timothy to carry this out?

ANSWER: _____

To not be biased, or partial AND to not ordain anyone too quickly AND to realize that it might be easier than initially feared (see verses 24 & 25)

D. The Responsibility to Slaves (6:1, 2)

U.S. News and World Report says that 70 percent of the people employed in our country don't like their job. Ninety percent of the seventy percent who don't like their jobs don't feel like getting up in the morning to go to their job at all. So what we have is a very large group of people who are very unhappy. And unhappy people tend to be rather unproductive and not the choice of employers, to be sure.

As a result of that, the average work in America, according to Time magazine, wastes many, many hours a week to the tune of \$100 billion of drain on the American economy to pay people for work every year which they don't do. It costs our economy \$100 million dollars for indolence, for people who because they are unhappy or because they are lazy don't do work but are eager to collect pay for what they didn't do. The American worker, frankly, is consumed with creature comfort. He is consumed with leisure. He is consumed with materialism.

Sermon On 1 Timothy 6: 1 – 2 – John MacArthur

1 Timothy 6: 1 - All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against. **2** Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*.

The Ephesian believers may have been struggling to maintain a biblical work ethic in the world of slavery, so these verses form Paul's instruction on that subject. Essentially, first century slaves resembled the indentured servants of the American colonial period. In many cases, slaves were better off than day-laborers, since much of their food, clothing, and shelter was provided. The system of slavery served as the economic structure in the Roman world, and the master-slave relationship closely parallels the twentieth-century employer-employee relationship.

Christians today desperately need a work ethic. We need a biblical theology of work. And the Scripture does provide such a theology for us.

Luke 17 – “we are unprofitable servants who have only done what we’ve been told”

Bondservants / slaves - ***It carries no negative connotation*** and is often positive when used in connection with the Lord serving the Father (Phil. 2:7), and believers serving God (1 Pet. 2:16), the Lord (Rom. 1:1; Gal. 1:10; 2 Tim. 2:24; James 1:1), non-Christians (1 Cor. 9:19), and other believers (Gal. 5:13).

The word "servant" is a person who is in submission, subjugation, subjection to someone else. And, in fact, a *doulos* had a long term submission, a long term sort of responsibility for obedience to a master. These folks were everywhere in the days of the apostles. In fact, the whole economic structure of the Middle East and the Roman world was based upon masters and slaves, or employers and employees. It's no different than today. There are those people who own companies and who own land and they are the ones who hire those who work for them. And that's the way it was then. The terminology today would be employee and employer, the terminology then was slave and master.

under the yoke. A colloquial expression describing submissive service under another's authority, not necessarily describing an abusive relationship (cf. Matt. 11:28–30).

masters. The Gr. word for “master,” while giving us the Eng. word “despot,” does not carry a negative connotation. Instead, it refers to one with absolute and unrestricted authority.

QUESTION: How does Paul encourage us in the workplace to behave and think?

ANSWER: _____

all honor. This translates into diligent and faithful labor for one's employer.

Ephesians 6: 5 – 9 – Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. 7 With good will render service, as to the Lord, and not to men, 8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. 9 And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

Colossians 3: 22 – 25 – Slaves, in all things obey those who are your masters on earth, not with external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.²³ Whatever you do, do your work heartily, as for the Lord rather than for men,²⁴ knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.²⁵ For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

QUESTION: What is the benefit of such behavior, thinking and attitude?

ANSWER: _____

His doctrine. The revelation of God summed up in the gospel. How believers act while under the authority of another affects how people view the message of salvation Christians proclaim (see *notes on Titus 2:5–14*). Displaying a proper attitude of submission and respect, and performing quality work, help make the gospel message believable (Matt. 5:48).

6:2 believing masters. The tendency might be to assume one's equality in Christ with a Christian master, and disdain the authority related to work roles. On the contrary, working for a Christian should produce more loyal and diligent service out of love for the brethren.

exhort. Lit. "to call to one's side." The particular emphasis here is on a strong urging, directing, and insisting on following the principles for correct behavior in the workplace.

PREPARATION FOR NEXT LESSON:

Read through the sixth chapter in 1 Timothy. Identify what the main topics are and who are the individuals that Paul is calling into service?

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible
Matthew Henry Commentary
William Hendiksen Commentary

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 22 July 2012 – Lesson 8

U.S. News and World Report says that 70 percent of the people employed in our country don't like their job. Ninety percent of the seventy percent who don't like their jobs don't feel like getting up in the morning to go to their job at all. So what we have is a very large group of people who are very unhappy. And unhappy people tend to be rather unproductive and not the choice of employers, to be sure.

As a result of that, the average work in America, according to Time magazine, wastes many, many hours a week to the tune of \$100 billion of drain on the American economy to pay people for work every year which they don't do. It costs our economy \$100 million dollars for indolence, for people who because they are unhappy or because they are lazy don't do work but are eager to collect pay for what they didn't do. The American worker, frankly, is consumed with creature comfort. He is consumed with leisure. He is consumed with materialism.

Sermon On 1 Timothy 6: 1 – 2 – John MacArthur

1 Timothy 6: 1 - All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against. **2** Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*.

Two important words: dulos and despotes – slave and master

Slave - a person who is in submission, subjugation, subjection to someone else

Slaves, doulo, doulos, were literally a part of the fabric of New Testament culture. They were everywhere. In fact, the whole economic structure of the Middle East and the Roman world was based upon masters and slaves, or employers and employees. It's no different than today. There are those people who own companies and who own land and they are the ones who hire those who work for them. And that's the way it was then. The terminology today would be employee and employer, the terminology then was slave and master.

Matthew 8: 5 - 13 - And when Jesus entered Capernaum, a centurion came to Him, imploring Him, ⁶ and saying, "Lord, my servant is lying paralyzed at home, fearfully tormented." ⁷ Jesus *said to him, "I will come and heal him." ⁸ But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. ⁹ For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to ***my slave, 'Do this!' and he does it.***" ¹⁰ Now when Jesus heard *this*, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel. ¹¹ I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven; ¹² but the sons of the kingdom will be cast out into the outer darkness; in that place there will be

weeping and gnashing of teeth.” ¹³ And Jesus said to the centurion, “Go; it shall be done for you as you have believed.” And the servant was healed that very moment.

A *doulos* is a person to whom you say, “Do this,” and he does it. That’s his duty. He is a person in the role of a servant. He is a slave in the terminology of the Middle East and the terminology of Rome.

Luke 17: 7 – 10 - “Which of you, having a **slave** plowing or tending sheep, will say to him when he has come in from the field, ‘Come immediately and sit down to eat’? ⁸ But will he not say to him, ‘Prepare something for me to eat, and *properly* clothe yourself and serve me while I eat and drink; and afterward you may eat and drink’? ⁹ He does not thank **the slave** because he did the things which were commanded, does he? ¹⁰ So you too, when you do all the things which are commanded you, say, ‘**We are unworthy slaves**; we have done *only* that which we ought to have done.’”

When you’ve worked your eight hours, at the end of the day your boss doesn’t come in and say, “Oh, thank you...thank you, I cannot express how deeply grateful I am. May I prepare your dinner?” Not on your life...not on your life. Why? Because you are being properly compensated for what you have done. It is your duty to do that. If you stay three or four hours late and you do what is beyond the call of duty, then you merit a thanksgiving.

Now what we see also and we should note is that ***primarily the *doulos* was a household domestic employee.*** He functioned in the family in the house. Sometimes would work in the field. Sometimes work with the animals. But that was not the normal way that that kind of work was carried out. Field work and farm work was mostly carried out by hired day laborers, such as we see in the parable of Matthew 20 where a man goes into the marketplace, you remember, and wanting to harvest his vineyard, he begins the sequence of hiring day laborers to work so many hours in his field. ***Field work and animal work was carried on, for the most part, by day laborers because you could pay them less, you had less liability, you didn’t have to house them, feed them, take care of their wives and all their kids.***

Master - That is the word despotes, we get the word despot.

We talk about a **despotic ruler, and we mean someone who may be harsh and overbearing and cruel and abusive** and so forth. But in the New Testament time, the word did not necessarily carry that connotation. A despotes referred to one who had **unrestricted, unrestrained sovereign authority**. It’s a bit stronger even than the word *kurios* which is translated so often “lord,” sometimes master. *Kurios* is a bit softer than despotes. Despotes emphasizes the unrestrained and unrestricted character, the unlimited and absolute domination of authority bound up in the master. And despotes went with *doulos*. In Greek terminology it was *doulos*-despotes. **The strong word for slavery and the strong word for mastery went together.** By the way, despotes is never used of a husband, though *kurios* is. It is a softer authority. Despotes is never used of a father, though *kurios* is. *Kurios* is most commonly used of Christ because there was a graciousness in His rulership, however, there are at least three occasions in the New Testament where He is referred to as despotes, that is [2 Timothy 2:21](#), [2 Peter 2:1](#), and Jude verse 4 where He is called the only despotes.

Now somebody’s going to say, **“Well, what in the world does this have to do with us? Here we are in twentieth century America, we liberated the slaves a long time ago, thanks to the work of God in the heart of people like Abraham Lincoln and so forth. We have freed the slaves. We’re not into slavery. What relevance does this have to us?”**

Now listen, if you go to the Bible and read the word "slave" and think of the word slave in an American culturized context, you're going to get confused.

Remember, **Paul himself is proud to be identified as a doulos of Jesus Christ. Peter also says he is a doulos of Jesus Christ, as does James, as does Jude. Even Jesus was a doulos of God.** So there was something inherent in being a doulos that was dignified, that was analogous to something very good and very right and very holy and very righteous.

At no time do any of the Apostles or the Lord Himself ever attack slavery as an existing social entity. They never do that because in and of itself it was a very workable economic system. There were abuses but there are abuses in any kind of social system and the abuses are the issue, not the definition of the system itself.

Commentary on 1st Timothy – John MacArthur

When blacks were brought into America as slaves, initially they began to teach them to read and when they learned to read, the first thing they read was the Bible and when they read the Bible they got saved, and when they got saved they wanted to come to the church. And wanting them to come to the church...not wanting them to come to the church posed a great conflict. Now they had black Christian brothers and sisters that they didn't want in their church and they had a tremendous conflict with the Word of God which says in Christ there's neither Jew nor Gentile, male nor female, or bond or free, so in order to deal with that they stopped teaching them how to read. If they couldn't read, they couldn't read the Bible. If they couldn't read the Bible, they couldn't read the gospel. If they couldn't read the gospel, they couldn't be saved and that would keep them out of the church.

Galatians 3: 28 - In Christ Jesus there is neither bond nor free, for you are all one in Christ Jesus

Or suppose the master were a Christian, and a believer, and the servant a believer too, would not this excuse him, because *in Christ there is neither bond nor free*? No, by no means, for Jesus Christ did not come to dissolve the bond of civil relation, but to strengthen it: *Those that have believing masters, let them not despise them because they are brethren*; for this brotherhood relates only to spiritual privileges, not to any outward dignity or advantage (those misunderstood and abuse their religion who make it a pretence for denying the duties that they owe to their relations); nay, *rather do them service, because they are faithful and beloved.*

Commentary on 1st Timothy 6 - Matthew Henry

Old Testament Roots Of Slavery

Now in the Old Testament, slaves were primarily domestic employees of a family. And they worked sometimes, as I said, out in the field but for the most part they belonged to the household. They were, for example, cooks and household managers.

Now slaves in those ancient times were acquired in many different ways. One was they were the captives from conquest.

In fact, the people of Israel knew what it was to be servants to conquering nations. They were servants to the Phoenicians, the Philistines, the Syrians, the Babylonians, and the Romans. Babylonians did with Daniel and his friends, right? And Daniel in the role of being a servant rose to become the prime minister of the whole Babylonian Empire and even the Medo-Persian Empire that succeeded it.

- Slavery in the nation of Israel provided servants.
- Slavery in the nation of Israel provided for them their needs.
- Slavery in the nation of Israel brought them into your culture.
- Slavery in the nation of Israel brought them into the knowledge of God and the truth of revelation.

Foreigners could become indentured servants and be well cared for.

A father might sell his daughter. In [Exodus 21:7](#) and Nehemiah 5, a father can sell his daughter to work in a home. Not uncommonly, when she reached marriage age, she would marry the master of the house or one of the sons of the master of the house. So in that sense it was a very good thing for both families.

A widow, according to [2 Kings 4:1](#), might sell her children into the employment of someone in order to pay off her husband's debts

According to Leviticus 25, interestingly enough, the Old Testament said **fifty years is maximum** for any service...50 years.

That's for any non-Jew, any of the Gentile people that came into service, 50 year limit. **For a Jew, get this, 6 years.** When a Gentile come into the service of a Jew, he was exposed to all the truth of God and so God wanted them to remain there as long as possible and so made the 50 year limit. It could be negotiated shorter than that, but that would be the limit.

People went into slavery was through debt by poor finances OR to cover theft. If you incurred a debt you couldn't pay back, you might have to go to work for someone to work off the debt. And you became the slave until the debt was eliminated.

Some slaves were received as gifts. In Genesis chapter 29, Leah received her slave, Zilpah, as a gift.

And then non-Hebrew slaves were passed on from generation to generation within a family so that you could actually inherit a slave or a servant, according to [Leviticus 25:46](#). There was the more prolonged contract for those who were the original inhabitants of Canaan rather than the short six years for the Jews. And then you could be born into that situation if your parents were under contract as slaves to someone.

The relationship to slavery in the Old Testament was little different than people today who sign long-term contracts with any employer. I think about that every time I see one of these high-priced athletes sign a five-year contract. What he's basically doing is becoming an indentured servant to the one with whom he covenanted that contract.

Now there was no abuse in the system itself. In fact, they were so concerned about the legal rights of those who were the working force that **the Old Testament is loaded with the rights and privileges of those who were slaves.** Exodus 21, Leviticus 25, Deuteronomy 15 are good starting points to understand this. .

First of all, they could not as **Jews be more than six years in bondage to any one master. If I want to serve him for life and they would lean me against a door post and punch a hole in my ear** and hang an earring or something in there so they would be for life identified as a willing servant of the one whom they had taken for their master.

If they were under contract to a master, that **master had to take care of their housing, had to take care of their food, had to take care of their clothing, had to pay them on top of that, had to support their wife and all their children.** That was necessary.

Furthermore, **they had tremendous religious** rights within the covenant of Israel, even Gentiles once they identified as servants of a Jewish household had to go under certain vows and they were allowed to enjoy the sabbath rest just like the rest of the people and to enjoy the Passover as well. They had civil rights. If they were injured, they were immediately to be freed. If you poked their eye out or if you broke a tooth or any kind of bodily harm to a slave, they were free...any cruelty, any premeditated injury. If you premeditated the murder of a slave, you were sentenced to the death penalty. So they had rights and they had privileges. They had social rights, they could marry.

They could have as many children as they could have and they could have a lot. And when they left they could all go free.

They had economic rights. They could acquire property and slaves could also have slaves. So you had an enterprising slave who subcontracted to his own slaves the duties that he himself didn't want to do, or whatever. They were given protective rights. Foreign slaves coming and seeking asylum in Israel, according to [Deuteronomy 23:15](#) and [16](#), were given asylum and protection. The state of Israel even hired state slaves which would be like civil service employees, according to [Joshua 16:10](#) and [Judges 1:28](#). And hundreds of them manned the duties of the temple. They were supported by the state of Israel.

Now in general then, these were household domestic people.

They were really members of the family. In fact, in [Exodus 20:17](#) they are grouped with women and children. They were as much a part of the family as the women and the children. And as the father, the head of the family, cared for the women and the children, he would also care for the servants or the slaves.

They were to be **treated with the same love and the same kindness.**

For example, the affection and love between a master and a slave is illustrated by Abraham and his slave, Eliezer. If Abraham had had no son, his entire fortune was to go to Eliezer.

The New Testament On Slavery

Paul says in [Galatians 4:1](#) that a child was similar to a slave. They had rights, they had privileges. And they enjoyed a very good life, for the most part.

Why? Because the Old Testament provision was that a servant is to be treated like an older son.

So nowhere in the Old Testament and nowhere in the New Testament does it say that slaves are to leave their masters and masters are to release their slaves. In 1 Corinthians 7, Paul says, "Are

you a servant having come to Christ? Then stay a servant. Are you free? Then stay free." It doesn't matter.

Don't be even concerned about it, he says...read [1 Corinthians 7:21](#) to 24, that's not even an issue. If attitudes are right, that's what matters.

During the day of the New Testament, there were people who own land and own business and the people who work for them. Some of them are day laborers, Matthew 20, those that were waiting to be hired for a day. And others are slaves, domestic slaves in a household. We find that there's very little change. The standards and principles and rules are pretty much the same.

Joachim Jeremias Jerusalem in the time of Jesus

Jewish slaves, if you had a Jew for one of your slaves and that was not uncommon, that was not a demeaning task at all, it was just that there was a contracted employee and you were the employer. And that employee could be beloved and dignified and very skilled at what he did. But if you had a Jewish slave, he was never to be asked to do the most disreputable task which was washing feet because that would be publicly branding him as a slave and it was important to protect his dignity. So they would invariably find a Gentile to do the foot washing.

By law, on the other hand, **the slave was equal to the oldest son** in the family and he had a right to the same treatment that the master gave his oldest son. He had a right to good clothes, good food, a good place at the table with the family and a good bed. He could acquire possessions. He could buy things. He could find things and keep things. He could receive gifts and he could shorten his time of service by making payments. He could marry and his master had to take care of his whole family.

In fact, Jewish slaves were so protected that an old Jewish saying was "Whoever buys a Jewish slave, buys himself a master."

Palestine also had many Gentile slaves. Some of them were certainly abused as perhaps some of the Jewish ones were. But the average slave cost about two thousand...two thousand times the daily wage...two thousand times the daily wage. They were expensive. And when you brought one in for six years, you gave him the money for the full six years up front. At the signing of the contract he was completely compensated.

Now in general the treatment was so good that people sought this rather than being a day laborer. Turning with me for a moment to the Greco-Roman world where Paul is writing to Ephesus, what kind of situation was there? We've seen the Old Testament, the Middle East and Palestine, but what about Ephesus and other places?

It was very much the same. In the third century B.C., slavery was very bad, very abusive. But from the third to the first century, most historians believe there was a humanitarian movement in the Roman world. And by the time you come to the first century, there is a very much better treatment of slaves than in the second and third century before Christ. The Romans were freeing them all the time and most historians believe there was a great freedom movement generated by the Roman government at the time of Christ.

Economic Survey of Ancient Rome by Tenney Frank

There were released in the city of Rome in that 30- year period 500,000 slaves and the population of Rome is estimated at 870,000 people. That's a large number of slaves being released. In a

three-year period, 46 to 44 B.C., Caesar is supposed to have sent out 80,000 poor people and slaves to colonize other parts of the Roman Empire.

There were some abuses as there are today in the United States, some employment abuses. That's obvious because men are sinful. But the slaves in the Roman Empire were for the most part better off than their free man counterparts.

The free man who just sold himself to whoever to do whatever work could be done was paid one denarius a day. Soldiers of Julius Caesar were paid 225 denarii a year, which would be less than one a day but they were given all their food, all their shelter, all their booty and Caesar Augustus gave them a 3,000 denarii bonus on the twentieth year of their service. One of Caesar's scribes received one denarius a day.

A slave, however, received all his food and the best of food that the house had to offer. The best of clothing, the best of places to stay and it is estimated that most of the slaves of ancient times stayed on the top floor of the house, inside the house. And they would have received their housing, their clothing, their food plus 60 denarii a year...spending money, which is double what the other man who is a free man would have had if indeed he had worked every day through the year.

The master would have to feed and clothe the slave and all his family whereas the day laborer would have to feed, clothe himself and all his family on those wages.

Old Testament & New Testament Agreement

So, whether you go to the New Testament or the Old Testament, you have to understand this. It was a very workable system. It was a very manageable system. Think of people who are treated graciously who are a part of a family who have contracted to offer their skills and services for a period of time.

Slavery was ultimately abolished in America as a direct result of the transformed hearts of people who were impacted in the great revivals of this nation.

A man's position in life isn't important, not at all. "Oh, well, I own a bank." "Oh, you own a bank...ahoy." And if he says, "Well, I fix trucks." "Oh, well, a...gee..."

That is irrelevant...irrelevant. But we are into that kind of thing one way or another, that's what our culture tends to do to us. It's irrelevant what you do.

1 Corinthians 7: 21 – 24 - Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that. ²² For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave. ²³ You were bought with a price; do not become slaves of men. ²⁴ Brethren, each one is to remain with God in that *condition* in which he was called.

If you're called to salvation in the state of being a servant, don't worry about it...don't worry about it. If you're a servant, you're free in the Lord. If you're free, you're Christ's servant. So you're bought with a price by the Lord, you're not even a servant of men so whatever state you're called in, stay there. Don't think because you're a Christian you've got to get out from under your employment situation. No, no. That's irrelevant. Your state of employment is immaterial. Why? We live eschatologically. We're not into what we're doing here, we're into what we're going to do there.

So accept the status you're in and give all you've got with all your heart to serve Christ with excellence where you are and don't worry about that.

So, the Apostle Paul is helping us here to understand the culture and the context and the obligation we have. We are to have as believers a responsibility to be good employees.

Can you imagine what would have happened if the Apostles came into the world and preached slaves rebellion? Can you imagine how popular Christianity would have been if they would have turned it into a revolution?

When the Apostles speak, they speak not to overturn the social order but to change the heart. In fact, when Philemon who was a well-known slave owner with a New Testament book written to him lost his slave Onesimus who ran away and was, as Paul put it, very unprofitable to him, that slave ran into Paul in Rome. And while Paul a prisoner in Rome meeting Onesimus, he was converted.

He believed the gospel preached to him by Paul, became Paul's friend, became very profitable to Paul. In fact, became someone Paul would have wished to keep to serve him. But not wanting to violate the contract which Onesimus had violated, he having led Onesimus to Christ then says you have to go back to your master from whom you have run and you have to go back into that service.

So he sends him back, sends along a letter, the epistle to Philemon. In that letter he pleads with Philemon to take back his slave, to do it because he cares about Paul, to take whatever he has done that is wrong and charge it to Paul's account.

This was a perfect opportunity to say to Onesimus in a biblical letter, "Look, this is a good thing. This guy ran away and now he's converted because we've got to abolish slavery." But instead of doing that, he sends the buy back to fulfill his obligation as a slave. And so the Bible does not speak against the system, but it speaks to the issue of the heart. Receive him with love, receive him with forgiveness, receive him with mercy and compassion and charge his costs and his iniquities and his transgressions against my account. So he encourages them to make the system work.

So, when you're looking at slaves and masters, if the hearts are right you're looking to a very workable human system of contracted labor by which a person sold himself into the service of another person to offer them what they needed in behalf of a livelihood.

Whatever you do, whatever kind of work you're engaged in, housewife to senior executive and everything in between, whatever it is it is a sacred duty.

1 Corinthians 10: 31 - Whether, then, you eat or drink or whatever you do, do all to the glory of God.

1 Peter 4: 11 - Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Some jobs do have intrinsic value for their own sakes, some do not. But every job has intrinsic value not particularly for its own sake, but because when it is integrated into the life of a Christian it becomes the arena in which that Christian lives out his spiritual existence.

What is happening on the job for you is the single greatest articulation of Christianity that you will ever have in your life time, okay? There are people who sit around saying, "Boy, I've got to get to the mission field so I can get into a place where I can be effective," or "I do my ministry at the church," but the most vital place where Christianity will ever be expressed is in the face of the world and where that most commonly happens is in your job. And if you do not see that as your sacred duty, then you're going to approach the thing in the wrong manner.

In other words, our day, as you well know, basically is a day of self-indulgence. So people work for self-gratification. They work to accomplish their own goals, their own ends and finance their own indulgences. But a Christian thinks eschatologically. A Christian thinks in terms of the Kingdom. I work to advance the Kingdom. I work to the glory of God. I work with a view to eternal reward. I work to see people saved. And so everything I do and every response I make is covered by that kind of understanding.

There is no part of life or conduct however insignificant which should not be related to the glory of God

John Calvin

Matthew 5: 14 - 16 – You are the light of the world. A city set on a hill cannot be hidden; ¹⁵ nor does *anyone* light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. ¹⁶ Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

SO, when we think of slave and master, we do not want to think negatively for the fact that the very term "slave" has an intrinsic beauty and an intrinsic quality as made evident by the use of it on the lips of our Lord and the New Testament Apostles to describe a believer's relationship to God. In 2 Timothy, for example, 2:24 it says the slave of the Lord.

The word "slave" was a beautiful term, a term of dignity, a term of submissive service that is given even greater dignity by being used metaphorically to speak of one's relationship to the Lord Himself.

1 Corinthians 9: 19 - In my efforts to win the lost, the lost people, I become the ***doulos*** of all that by any means I might win some

Galatians 5: 13 - For you were called to freedom, brethren; only *do not turn* your freedom into an opportunity for the flesh, but through love ***serve*** one another.

Genesis 2: 15 - And the Lord God took the man and put him into the Garden of Eden to till it and to keep it

Work – A Creation Ordinance For Those In The Image Of God

The Fall of man didn't come until chapter 3. In chapter 2, God designed man to work. Man was created to be a worker. He was created to work. Work is not part of the curse, sweat is part of the curse.

It is the intensity of work necessary to earn the bread that implies the curse, but work is a blessing. Man was created to work.

Not only were we created to work but all of our work is a sacred duty.

Most people have drawn that line between secular and sacred and you need to erase it and put a circle around everything and it's all within the circle of sacred duty.

What do I mean by that? I mean everything you do is with reference to your relationship to God. Everything you do. All work is sacred. Even back as far as Martin Luther, he was trying very diligently to get people to perceive that the role of shopkeeper and the role of housewife, as he termed them, was as sacred as the role of clergy and priest in terms of its relationship and reference to God.

The Puritans spoke of two callings: The **general calling** is the same for everyone and consists of a call to conversion and godliness. "The general calling," wrote William Perkins, "is the calling of Christianity, which is common to all that live in the church of God. It is that whereby a man is called out of the world to be a child of God."

A **particular calling** consists of the specific tasks and occupations that God places before a person in the course of daily living. It focuses on, but is not limited to, the work that a person does for a livelihood. Several important corollaries follow from this doctrine of vocation.

Since God is the one who calls people to their work, the worker becomes a steward who serves God. Thomas Manton thus commented that "every creature is God's servant, and hath his work to do wherein to glorify God; some in one calling, some in another."

Secondly, the Puritan view that God calls all workers to their tasks in the world dignifies all legitimate kinds of work. Above all, the Puritan doctrine of vocation sanctifies common work.

The Original Puritan Work Ethic - Leland Ryken

There is different betwixt washing of dishes and preaching of the Word of God, but as touching pleasing God there is no difference at all. God looketh not principally at the external part of the work, but much more to the heart of him that doth it.

William Tyndale

A. The Responsibility Of Slaves And Masters (6:1, 2)

1 Timothy 6: 1 - All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against. **2** Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*.

Now remember, Timothy is in Ephesus, right? Paul has come out of his imprisonment. In the time that he has been away, the Ephesian church has...has really fallen on hard times. It has declined tragically. Paul was its founder. Paul was its original pastor. Paul is the one who ordained and trained the original elders. The church had all the best beginnings. It was used to found other churches in Asia Minor, modern Turkey. It was a tremendously blessed and powerful church. But

by now the leadership has corrupted, the people have bought into ungodly behavior. All kinds of tragic things are happening. It has filtered down to the life style of the people so that in the work place they are denying and blaspheming the testimony of God. And it is to that issue that Paul encourages Timothy to speak.

The Ephesian believers may have been struggling to maintain a biblical work ethic in the world of slavery, so these verses form Paul's instruction on that subject. Essentially, first century slaves resembled the indentured servants of the American colonial period. In many cases, slaves were better off than day-laborers, since much of their food, clothing, and shelter was provided. The system of slavery served as the economic structure in the Roman world, and the master-slave relationship closely parallels the twentieth-century employer-employee relationship.

Christians today desperately need a work ethic. We need a biblical theology of work. And the Scripture does provide such a theology for us.

Luke 17 – “we are unprofitable servants who have only done what we’ve been told”

If servants that embraced the Christian religion should grow insolent and disobedient to their masters, the doctrine of Christ would be reflected on for their sakes, as if it had made men worse livers than they had been before they received the gospel. Observe, If the professors of religion misbehave themselves, *the name of God and his doctrine* are in danger of being blasphemed by those who seek occasion *to speak evil of that worthy name by which we are called*. And this is a good reason why we should all conduct ourselves well, that we may prevent the occasion which many seek, and will be very apt to lay hold of, to speak ill of religion for our sakes.

Commentary on 1st Timothy 6 - Matthew Henry

under the yoke. A colloquial expression describing submissive service under another's authority, not necessarily describing an abusive relationship

Matthew 11: 28 - Take My yoke upon you and learn of Me for I am meek and lowly. My yoke is easy, My burden is light and you'll find rest for your souls.

Servants are here said to be *under the yoke*, which denotes both subjection and labour; they are yoked to work, not to be idle. If Christianity finds servants under the yoke, it continues them under it; for the gospel does not cancel the obligations any lie under either by the law of nature or by mutual consent.

We're not called to serve yourself. Boy, we have lost that, as I said earlier. We think we have a job for one reason and that's to make money to do what we want for our ourselves. But the biblical approach to work would say, "No, we have a job on the human level to serve someone else, that my employment is my way of lovingly serving another person for the common good."

The Puritans were so heavy on that teaching. Teaching continuously that work was to be perceived for the common good, and never to be perceived as a way in which you indulged yourself. For example, the Puritan,

Every man for himself is wicked and directly against the purpose of every calling. The true end of our lives is to do service to God by serving men

William Perkins

We know that men were created to busy themselves with labor for the common good

John Calvin

Their own – there is a relationship there, one that must be considered and protected – the Lord is *MY* shepherd – wives

1 Corinthians 7: 2 - But because of immoralities, each man is to have his own wife, and each woman is to have her own husband.

QUESTION: How does Paul encourage us in the workplace to think toward our bosses?

ANSWER: _____

worthy of all honor - This translates into diligent and faithful labor for one's employer.

You may not feel very drawn to your employer, you may not feel like honoring him, but the assessment of the position and the relationship demands respect due to one who is providing your livelihood. And you must keep in mind, number one, that I am serving him, I'm not serving me. As soon as you perceive your employment as self-serving, then you will fight against everything you do...everything you do will be self-serving, self-indulgence.

A Christian Slave

He's employed by a non-Christian employer. He goes to work and he recognizes that he's a child of God, he's an heir of God, he's headed for eternal glory, he's going to heaven. God has selected him out of all the world to redeem him and he's excited about that. He has a lot of fleshy attitudes. He is a victim of the mood of the mob, as it were, in the church at Ephesus. And among their sins of expressing their fleshy disobedient attitude would certainly be the possibility of him being proud about his spiritual identity and thinking himself superior to an unregenerate supervisor, manager, employer, boss or whatever.

And that's typically what would happen. Not uncommon even today. A Christian who is working under a non-Christian tends to feel superior. In fact, even intolerantly superior, even belligerently superior. And after all, he's headed for hell and you're headed for heaven, after all you're elect and he's non-elect. And you're going to make sure you try to keep it that way. And it's very easy for a person who is spiritually blessed to feel himself superior to a person who is spiritually bankrupt. And his attitude of superiority begins to project itself in the way he responds to and the way he lacks respect for and the way he serves or does not serve his employer.

It's easy for that resentment to build up and if the guy does things you don't like, says things you don't like, and you just don't get along very well, that tendency toward a feeling of superiority is compounded.

I read recently about some company that was putting on some kind of health preparedness course and was taking systematically all their workers through all different kinds of diseases in

order to help them to recognize them so they didn't bring some infectious disease into the work place. It was a large area with a lot of people in close contact. And the instructor was asking one person, "What's the first thing you do if you found you had rabies?" Without hesitating the employee responded, "I'd bite my boss." And I think there are a lot of employees who can really relate to that sentiment. That's just really how it is out there.

As Christians we can be irritated by the unbeliever who doesn't understand us, who doesn't understand our ethics, who doesn't understand equity, who doesn't understand compassion or all of the spiritual things that we understand and we become by being a problem to him a discredit to Christ because if we are a problem to him, then the only Christ he may see is us and Christ becomes a problem to him.

Ephesians 6: 5 – 9 – Slaves, be obedient to those who are your masters according to the flesh, **with fear and trembling, in the sincerity of your heart, as to Christ; 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. 7 With good will render service**, as to the Lord, and not to men, **8 knowing that whatever good thing each one does, this he will receive back from the Lord**, whether slave or free. **9** And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

Colossians 3: 22 – 25 – Slaves, **in all things** obey those who are your masters on earth, **not with external service**, as those who *merely* please men, but **with sincerity of heart, fearing the Lord.** ²³ Whatever you do, **do your work heartily, as for the Lord** rather than for men, ²⁴ **knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.** ²⁵ For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

QUESTION: What is the benefit of such behavior, thinking and attitude?

ANSWER: _____

SO THAT THE GOSPEL IS NOT BLASPHEMED!!! – SPOKEN AGAINST

Titus 2: 9 - Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, ¹⁰ not pilfering, but showing all good faith **so that they will adorn the doctrine of God our Savior in every respect.**

Speaking to the church under harsh rulers (harsher than we know!) Peter gives the following instructions

1 Peter 2: 13 - Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, ¹⁴ or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵ For such is the will of God that by doing right you may silence the ignorance of foolish men. ¹⁶ *Act* as free men, and do not use your freedom as a covering for evil, but *use it* as bondslaves of God. ¹⁷ Honor all people, love the brotherhood, fear God, honor the king. ¹⁸ Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are **unreasonable.** ¹⁹ For this *finds* favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. ²⁰ For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer *for it* you patiently endure it, this *finds* favor with God.

unreasonable – also perverse (pervert) - You say, "Well, that's my boss, the perverse." Just a greater test, that's all. It doesn't eliminate the responsibility, it's just is a greater challenge. Even to a perverse one. "And this is worthy of thanks if a man for conscience toward God endures grief suffering wrongfully." In other words, if you get abused for your goodness, so be it, you are to be thanked...you are to be thanked. And then he goes on to give the illustration, "Who was it who suffered most for the greatest good?" Who's his illustration? Jesus Christ. You want to identify with the fellowship of His sufferings, then work to the very best of your ability with the right attitude and diligence and do the very best work you can do in the face of the most perverse boss imaginable and you will stand in the place where your Savior stood...if indeed you are abused in the midst of your goodness.

His doctrine. The revelation of God summed up in the gospel. How believers act while under the authority of another affects how people view the message of salvation Christians proclaim (see *notes on Titus 2:5–14*). Displaying a proper attitude of submission and respect, and performing quality work, help make the gospel message believable (Matt. 5:48).

believing masters. The tendency might be to assume one's equality in Christ with a Christian master, and disdain the authority related to work roles. On the contrary, working for a Christian should produce more loyal and diligent service out of love for the brethren.

QUESTION: What could be the possible problem with having a Christian boss?

ANSWER: _____

On the other hand, let's assume that a Christian employee works for a Christian employer. You say, "Boy, I wish I had a Christian boss. Boy, wouldn't that be paradise? Wouldn't that be perfect if I just had a Christian employer?" But there's a tension there as well. The attitude of a Christian employee who is sinful and fleshy and expressing a belligerent or disobedient spirit may come out in the sense that he feels equal to his employer and so he overrides the normal channels of authority.

In other words, because my boss is a Christian and I'm a Christian, I'm privileged. As one employee said to me recently, "I don't go with any of that protocol stuff, you know, I know the boss and he and I are close because we're Christians. I go right to him and bypass everybody else." Well, your privilege, sir, is probably a serious discredit to the cause of Christ, right?

Because all the rest of the people who can't do that resent you because of your openness and the inability that they have to enjoy that same thing. You can feel privileged over all the rest because you have this commonality in Christ. You could even feel that that's an excuse for poor work and after all, you're a brother in Christ. The worst he can do is come and give you step one discipline and you've still got two to go. And if you repent on the first shot, you're in. You might even think to yourself, "That because we're equal in Christ and because the Spirit dwells in me, I ought to tell him how he ought to run this company. The Holy Spirit's been talking to me lately and giving me all the input." Or you might even feel that you could get away with inadequate service without any negative consequence, or you might even feel that you can let your break time and your lunch time leak a little because you're studying the Bible or even better yet, listening to Grace to You, and it happen to go on a little past the end of your break time. I mean, you understand the picture, don't you? I mean, let's face it, in our sinfulness, working for an unsaved employer can create problems for us...an intolerant superiority. But listen, having a Christian employer isn't going to necessarily change that or a Christian boss, or supervisor or manager, because there's still going to be a tension there for us to assume that in Christ we have just destroyed all normal social order, and that's not true. Apparently that's exactly what

was happening in the Ephesian congregation. Their ungodliness, their lack of *eusebeia*, uses that word a lot of times in these epistles, their lack of godliness, their lack of holiness, their lack of understanding correct doctrine, their lack of having been taught properly had filtered all the way down so that they were not conducting themselves right before their non-Christian or their Christian employers. And so consequently in these brief two verses the Apostle Paul sums up the basics of attitudes necessary for a conscientious Christian employee.

serve them all the more, because those who partake of the benefit are believers and beloved / Faithful and beloved - They must think themselves **the more obliged to serve them** because the faith and love that bespeak men Christians oblige them to do good; and that is all wherein their service consists. Observe, It is a great encouragement to us in doing our duty to our relations if we have reason to think they are faithful and beloved, *and partakers of the benefit*, that is, of the benefit of Christianity. AGAIN – think of the witness!

Exhort / Teach and preach these principles - Lit. “to call to one’s side.” The particular emphasis here is on a strong urging, directing, and insisting on following the principles for correct behavior in the workplace.

PREPARATION FOR NEXT LESSON:

Read through the sixth chapter in 1st Timothy. Identify what the main topics are and who are the individuals that Paul is calling into service?

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible
Matthew Henry Commentary
William Hendriksen Commentary

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 29 July 2012 – Lesson 9

As you know, during preparation for our lessons in 1st & 2nd Timothy, I've been using a number of sources including John MacArthur's sermons which were recorded in the late 1980's. I found it to be amazingly providential that, as the sermon series ended on this portion of the Word of God which is dedicated to a battle cry to the church and her leaders to uphold, safeguard and defend the Gospel, that the PTL scandal struck! You remember Tammy Faye Baker and Jim Baker and their theme parks and Tammy's overly made up face? There were allegations of sexual sins, abuse of funds, but the most tragic thing is that very few people actually said anything about the abuse of the Gospel. The Bakers professed to uphold the Word of God but were undermining it not only by the false teaching but by the lives that they lived as well. Things haven't changed!

June 2012 - SINGAPORE - The founder of one of Singapore's richest churches was arrested Tuesday on allegations of misusing at least \$18 million in donations from his congregation of more than 30,000, police said. Pastor Kong Hee and four senior executives of the City Harvest Church -- a Christian group registered as a charity -- were arrested by the Commercial Affairs Department, a police unit set up to fight financial crime. Officials said they were suspected of diverting at least \$18 million earmarked for charitable projects and spent money on a bid by the pastor's wife, Ho Yeow Sun, to launch an evangelical music career in the United States. Ho Yeow Sun has been spending money extravagantly to get attention coupled with shameless, lewd and sensual videos and costumes while she and her son have moved to a palatial estate in California while jet setting to both coasts. Pastor Kong Hee

"You know, what God uses to impress a pagan world is really the quality of life, the standard of living that we have. Because when all is said and done -- now that you have become a Christian, how much better is your life as compared to those outside the four walls of the church? And I love what Dr Phil is trying to bring throughout the whole movement and to all his friends around the world, that our job is to give all our members the 'best life now'. Yeah! Amen?" -- **Kong Hee, Pastor Kong Hee**

Listen! I learnt something a long time ago: Prosperity is not really an account balance, it's a mentality balance. You know! What is real abundance!? Real abundance is having the financial -- real prosperity to obey God's will whenever He wants you to, however he wants you to. Real prosperity is having the financial abundance to obey God's will whenever He wants you to, however he wants you to." -- **Kong Hee, 9 reason y Jesus is rich**

God knows that His people if not prepared can be led astray by false teaching and some folks who are victims of that never having embraced the truth will be damned forever under the illusion that they have found truth.

You know Satan will do anything that he can to destroy the work of God. Here are some of the names he goes by:

Names of Satan		
1. Abaddon	Destruction	Rev. 9:11

2. Accuser	Opposes believers before God	Rev. 12:10
3. Adversary	Against God	1 Pet. 5:8
4. Apollyon	Destroyer	Rev. 9:11
5. Beelzebub	Lord of the fly	Matt. 12:24
6. Belial	Worthless	2 Cor. 6:15
7. Devil	Slanderer	Matt. 4:1
8. Dragon	Destructive	Rev. 12:3, 7, 9
9. Enemy	Opponent	Matt. 13:28
10. Evil one	Intrinsically evil	John 17:15
11. God of this age	Influences thinking of world	2 Cor. 4:4
12. Liar	Perverts the truth	John 8:44
13. Murderer	Leads people to eternal death	John 8:44
14. Prince of the power of the air	Control of unbelievers	Eph. 2:2
15. Roaring lion	One who destroys	1 Pet. 5:8
16. Ruler of demons	Leader of fallen angels	Mark 3:22
17. Ruler of this world	Rules in world system	John 12:31
18. Satan	Adversary	1 Tim. 5:15
19. Serpent of old	Deceiver in garden	Rev. 12:9; 20:2
20. Tempter	Solicits people to sin	1 Thess. 3:5

As we get ready to celebrate our 20th anniversary, we want to continue to keep before us the Words of our Savior through Paul to Timothy and the church through the ages. We don't want to end up like the fellowship at Ephesus; leaving her first love, embracing those who would enslave them by doctrines of demons. Our goal is to continue to be rock solid in our commitments to God's Word through faithfully entrusting the glorious Gospel to those who have a heart and passion for the same!

Today as we cover the final verses in Chapter 6, we'll be covering five topics:

- **The Peril of False Teaching (6:3–5)**
- **The Peril of Loving Money (6:6–10)**
- **The Proper Character and Motivation of a Man of God (6:11–16)**
- **The Proper Handling of Treasure (6:17–19)**
- **The Proper Handling of Truth (6:20, 21)**

1 Timothy 6: 3 - If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. 6 But godliness *actually* is a means of great gain when accompanied by contentment. 7 For we have brought nothing into the world, so we cannot take anything out of it either. 8 If we have food and covering, with these we shall be content. 9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. 10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. 11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness. 12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. 13 I charge

you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, 14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, 16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen.

17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 *Instruct them* to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed. 20 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”— 21 which some have professed and thus gone astray from the faith.

Grace be with you.

III. Miscellaneous Matters (6: 3 – 21)

A. The Peril of False Teaching (6:3–5)

“**If**” – Really should be the word “since” – As he draws to a close this letter, Paul returns to his main charge about those who will be false teachers:

- 1) they “teach otherwise”—a different doctrine, or any teaching that contradicts God’s revelation in Scripture

Acts 20:27 - I have not failed to declare unto you the whole counsel of God

- 2) they do “not consent to wholesome words”—they do not agree with sound, healthy teaching, specifically the teaching contained in Scripture

2 Peter 2: 13 - They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, ¹⁴ having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; ¹⁵ forsaking the right way, they have gone astray, having followed the way of Balaam, the *son* of Beor, who loved the wages of unrighteousness; ¹⁶ but he received a rebuke for his own transgression, *for* a mute donkey, speaking with a voice of a man, restrained the madness of the prophet.

- 3) they reject “doctrine which accords with godliness”—teaching not based on Scripture will always result in an unholy life. Instead of godliness, false teachers will be marked by sin

ERROR CANNOT PRODUCE GODLINESS

2 Peter 3: 14 - Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, ¹⁵ and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, ¹⁶ as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction. ¹⁷ You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, ¹⁸ but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

QUESTION: What is the source of the problem and what is the result?

ANSWER: _____

SOURCE: Pride (conceited) and therefore ignorant (knows nothing) about God's revelation since they are SMARTER than God! They have a MORBID interest – i.e. unhealthy, diseased, corrupt.

disputes and arguments over words. “Disputes” refers to idle speculation; “arguments over words” lit. means “word battles.” Because proud, ignorant false teachers do not understand divine truth (2 Cor. 2:14), they obsess over terminology and attack the reliability and authority of Scripture. Every kind of strife is mentioned to indicate that false teachers produce nothing of benefit out of their fleshly, corrupt, and empty minds (v. 5).

We've seen this in our own day when the modern day Neo-orthodox (like Rob Bell) parse their words to avoid being seen for what they are – “heterodox” – heretics!

They are DEPRAVED (v 5) and DEPRIVED of the truth. Deprived (or “destitute”) is because the good seed has been snatched from them by the evil one like in the parable of the soils.

RESULTS: envy, strife, abusive language, evil suspicions, and constant friction because they are proud men with NO unity! TRUTH unites

QUESTION: What is the motive of the false teacher from what we've read so far?

ANSWER: _____

ANSWER: They WANT to be teachers of the law even though they are ignorant AND they want to get POWERFUL and RICH

B. The Peril of Loving Money (6:6–10)

contentment. This Gr. word means “self-sufficiency,” and was used by Stoic philosophers to describe a person who was unflappable and unmoved by external circumstances. Christians are to be satisfied and sufficient, and not to seek for more than what God has already given them. He is the source of true contentment (2 Cor. 3:5; 9:8; Phil. 4:11–13,19).

having food and clothing ... be content – *Literally food and “covering” which includes shelter and clothing.* The basic necessities of life are what ought to make Christians content. Paul does not condemn having possessions, as long as God graciously provides them (v. 17). He does, however, condemn a self-indulgent desire for money, which results from discontentment.

desire to be rich fall into temptation. “Desire” refers to a settled wish born of reason, and clearly describes those guilty of greed. The form of the Gr. verb for “fall” indicates that those who have such a desire are continually falling into temptation. Greedy people are compulsive—they are continually trapped in sins by their consuming desire to acquire more. **destruction and perdition.** Such greed may lead these people to suffer the tragic end of destruction and hell. These terms refer to the eternal punishment of the wicked.

love of money. Lit. “affection for silver.” In the context, this sin applies to false teachers specifically, but the principle is true universally. Money itself is not evil since it is a gift from God

(Deut. 8:18); Paul condemns only the love of it (cf. Matt. 6:24) which is so characteristic of false teachers

2 Peter 2: 1 – 3 - But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.² Many will follow their sensuality, and because of them the way of the truth will be maligned;³ and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

strayed from the faith. From the body of Christian truth. Gold has replaced God for these apostates, who have turned away from pursuing the things of God in favor of money.

C. The Proper Character and Motivation of a Man of God (6:11–16)

QUESTION: Who is a “man of God”?

ANSWER: _____

man of God. Cf. 2 Tim. 3:17. This is a term used in the NT only for Timothy; as a technical term it is used about 70 times in the OT, always to refer to a man who officially spoke for God (see *note on Deut. 33:1*). This, along with 1:2; 2:1, indicates that the letter is primarily directed to Timothy, exhorting him to be faithful and strong in light of persecution and difficulty—and particularly with Paul’s death near (see Introduction to 2 Timothy: Background and Setting).

QUESTION: What are the characteristics of a man of God according to Paul?

ANSWER: _____

The man of God is known by what he:

1. Flees From

these things. Love of money and all that goes with it (vv. 6–10), along with the other proud obsessions of false teachers (vv. 3–5)

2. Follows After

righteousness, godliness. “Righteousness” means to do what is right, in relation to both God and man, and it emphasizes outward behavior. “Godliness” (see *note on 2:2*) refers to one’s reverence for God, and could be translated “God-likeness.”

3. Fights For

Fight the good fight of faith. The Gr. word for “fight” gives us the Eng. word “agonize,” and was used in both military and athletic endeavors to describe the concentration, discipline, and extreme effort needed to win. The “good fight of faith” is the spiritual conflict with Satan’s kingdom of darkness in which all men of God are necessarily involved. See *notes on 2 Cor. 10:3–5; 2 Tim. 4:2*.

4) Is Faithful To (vv. 13,14).

The key to his success in all these endeavors is the perfection produced in him by the Scripture (2 Tim. 3:16,17)

lay hold on eternal life. Paul is here admonishing Timothy to “get a grip” on the reality of the matters associated with eternal life, so that he would live and minister with a heavenly and eternal perspective (cf. Phil. 3:20; Col. 3:2)

to which you were also called. Refers to God’s effectual, sovereign call of Timothy to salvation (see note on Rom. 1:7). **good confession.** Timothy’s public confession of faith in the Lord Jesus Christ, which likely occurred at his baptism and again when he was ordained to the ministry (4:14; 2 Tim. 1:6).

urge ... God ... Christ – this is a command

the good confession before Pontius Pilate. Knowing that such a confession would cost Him His life, Jesus nevertheless confessed that He was truly the King and Messiah (John 18:33–37). He never evaded danger; He boldly and trustfully committed Himself to God who raises the dead (cf. Col. 2:12).

QUESTION: What is Jesus’ good confession before Pilate and why is this a motivator for Timothy?

ANSWER: _____

this commandment. The entire revealed Word of God, which Paul charged Timothy to preach (2 Tim. 4:2). Paul also repeatedly encouraged Timothy to guard it (v. 20; 1:18,19; 4:6,16; 2 Tim. 1:13,14; 2:15–18). **appearing.** When the Lord returns to earth in glory (cf. 2 Tim. 4:1,8; Titus 2:13) to judge and to establish His kingdom (Matt. 24:27,29,30; 25:31). Because Christ’s return is imminent, that ought to be motivation enough for the man of God to remain faithful to his calling until he dies or the Lord returns (cf. Acts 1:8–11; 1 Cor. 4:5; Rev. 22:12).

QUESTION: Paul begins his letter to Timothy with a doxology and ends now with a doxology. Who is being described in this doxology in verses 15 and 16?

ANSWER: _____

in His own time. The time, known only to Him, that God established in eternity past for Christ to return (Mark 13:32; Acts 1:7). **Potentate.** This word comes from a Gr. word group that basically means “power,” but here it is best translated “Sovereign.” God is absolutely sovereign and omnipotently rules everything everywhere. **King of kings and Lord of lords.** A title used of Christ (Rev. 17:14; 19:16) is here used of God the Father. Paul probably used this title for God to confront the cult of emperor worship, intending to communicate that only God is sovereign and worthy of worship.

whom no man has seen or can see. God in spirit is invisible (cf. 1:17; Job 23:8,9; John 1:18; 5:37; Col. 1:15) and, therefore, unapproachable in the sense that sinful man has never seen nor can he ever see His full glory (cf. Ex. 33:20; Is. 6:1–5).

D. The Proper Handling of Treasure (6:17–19)

QUESTION: Who are the rich of whom Paul speaks and how are they to behave?

ANSWER:

Paul counsels Timothy what to teach those who are rich in material possessions, those who have more than the mere essentials of food, clothing, and shelter. Paul does not condemn such people, nor command them to get rid of their wealth. He does call them to be good stewards of their God-given resources (cf. Deut. 8:18; 1 Sam. 2:7; 1 Chr. 29:12).

haughty. “To have an exalted opinion of oneself.” Those who have an abundance are constantly tempted to look down on others and act superior. Riches and pride often go together, and the wealthier a person is, the more he is tempted to be proud (Prov. 18:23; 28:11; James 2:1–4). **uncertain riches ... gives us richly.** Those who have much tend to trust in their wealth (cf. Prov. 23:4,5). But God provides far more security than any earthly investment can ever give (Eccl. 5:18–20; Matt. 6:19–21).

ready to give. The Gr. word means “liberal,” or “bountiful.” Those believers who have money must use it in meeting the needs of others, unselfishly and generously (see *notes on Acts 4:32–37*; 2 Cor. 8:1–4).

storing up ... a good foundation. “Storing up” can be translated “amassing a treasure,” while “foundation” can refer to a fund. The idea is that the rich in this world should not be concerned with receiving a return on their earthly investment. Those who make eternal investments will be content to receive their dividends in heaven. See *notes on Luke 16:1–13*. **lay hold on eternal life.** See *note on v. 12*.

E. The Proper Handling of Truth (6:20, 21)

6:20,21 The church’s main responsibility is to guard and proclaim the truths of Scripture, so Paul here instructs Timothy on how to guard and protect the Word of God.

6:20 what was committed to your trust. This translates one Gr. word, which means “deposit.” The deposit Timothy was to guard is the truth—the divine revelation that God committed to his care. Every Christian, especially if he is in ministry, has that sacred trust to guard the revelation of God (cf. 1 Cor. 4:1; 1 Thess. 2:3,4). **what is falsely called knowledge.** False doctrine—anything claiming to be the truth that is in fact a lie. False teachers typically claim to have the superior knowledge (as in gnosticism). They claim to know the transcendent secrets, but actually are ignorant and infantile in their understanding (see *notes on Col. 2:8*).

6:21 Grace be with you. Paul’s closing salutation is plural, i.e., “you all”—it goes beyond Timothy to the entire congregation at Ephesus. All believers require the grace of God to preserve the truth and pass it on to the next generation.

PREPARATION FOR NEXT LESSON:

Read through 2nd Timothy. Identify what the main topics are and what has continued to be important to Paul as he mentors and guides Timothy.

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible
Matthew Henry Commentary
William Hendriksen Commentary

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 5 August 2012 – Lesson 10

From the prophets at Ezekiel's time, who could be bought, literally, for a handful of barley or some pieces of bread, to the preachers who preached for money and the unruly and empty talkers and deceivers of Crete there have been deceivers and false teachers who subverted whole households teaching for money.

- Benny Hinn
- Brian McClaren
- Joel Osteen
- Kenneth & Gloria Copeland
- Kenneth Hagin
- Oral Roberts
- Rob Bell
- Robert Schuller

Paul said, "We are not like many. We are not con men. We are not hucksters of the Word of God for money." The word corrupters is used there. Peddling the Word of God, kapaylos, con men, hucksters. The materialistic condition of the church in America, obviously, is clearly seen in the fact that it wasn't the opulent, indulgent, Midas-like gold touch, the grandiose self-indulgence and consuming drive for comfort and pleasure from every material item imaginable that scandalizes American evangelicalism. It's just the sex that gets people thrown out, if even that anymore.

Here, we have such corruption in the church today that the money-hungry preachers have now developed a prosperity Gospel to justify their greed.

Last week we spoke about how you can know a man of God:

First: a man of God flees from the love of money. No man who prostitutes the call of God for personal gain could ever be called a man of God. A man of God is known by what he flees from, (like a fugitive) and he flees from all the things related to the love of money.

Second: a man of God is known by what he follows after. Not just flees from, but follows after. You're running away, but you're running toward something. righteousness, godliness, faith, love, perseverance, and gentleness." Not success, not fame, not size, not popularity, not esteem, not reputation. We are running after righteousness. The goal of our life together at FBC is not primarily related to the size of the church, the structure of the church, some ambitious agenda. Our goal is to run from the things that corrupt me and run toward the things that purify us so that we might be vessels unto honor fit for the Master's use

A minister may fill his pews, his communion roll, the mouth of the public, but what he is in secret before Almighty God, that he is and no more. No more.

John Owen

There is a badge of barony in the history of Ireland called the Red Hand of O'Neill. The Red Hand of O'Neill is the symbol of the ancient Irish O'Neill family. There was a time when an expedition to Ireland was allowed before it was fully settled. And the provision was made by those who had the authority that the first hand on the land possessed the land. One of the men was O'Neill, from whom, by the way, descended the princes of Ulster,

now Northern Ireland, which is Protestant today. He was rowing as furiously as he could trying to get there and to claim the land. But another boat took the lead, and he fell behind. And the historian writes, and I quote, "With a grim look of mingled wrath and triumph at the rival boat, the strong-minded, iron-nerved O'Neill dropped the oars, seized a battle ax, chopped off one of his hands, (hopefully not his throwing hand) and threw it onshore so his hand was there first."

Sermon on 1st Timothy 6 - John MacArthur

You say, "That's pretty drastic action." Got that right. Jesus says something like that when He says, "If your right hand...offends you...what?...cut it off. If your right eye offends you, pluck it out." People would do that in the pursuit of land. What drastic action would you take in the pursuit of holiness?

A graceless pastor is a blind man elected to a professorship of optics, philosophizing about light and vision, while he himself is absolutely in the dark. He is a dumb man, elevated to the chair of music, a deaf man fluent on harmonies and symphonies. He is a mole professing to educate eagles. Such is a graceless pastor.

Lectures To My Students - Charles Haddon Spurgeon

Now, you may be a preacher. You may even be a pastor, but if you're not running after holiness, you're not a man of God.

Third: the man of God is known by what he fights for. Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses." The man of God is a fighter. He is a boxer, a wrestler, a soldier, a battler, a protagonist. He is engaged in relentless war. 2 Timothy 2, the Apostle Paul says that, "He suffers hardship as a good soldier of Christ Jesus, disentangled in the affairs of everyday life. He pleases the One who enlisted him to be a soldier." We battle the kingdom of darkness which yields its ground very reluctantly.

I don't know if you're interested in boxing. It's a...it's far...it's the sort of last most barbaric holdover from the past where you pound people's brains senseless. It's amazing with all of the things that people scream about in our society...don't eat potato chips 32 ounces of soda and things like that...that somebody doesn't rise up and call a halt to people bashing each other's brains in on purpose. But as brutal as it is, boxers fight with leather gloves padded to cushion the blow. You should know that, in the days of the New Testament, Greek boxers had fur-lined gloves. There was just a little fur and leather, no padding. They were made generally of ox hide. And stitched into the glove at the knuckles was lead and iron. When Paul talks about fighting the good fight, he's talking about some serious action. And in a Greek boxing match, the loser had his eyes gouged out as emblematic of his failure. Boxing, to us, is not what it was then. It was a death/life struggle. Serious conflict from which you could emerge dead or lifetime blind.

Fourth: a man of God is marked by what he is faithful to. "I charge you in the presence of God... "Keep the commandment." What commandment? A thoughtful exegesis of this term will lead you to understand that the commandment is all revealed Scripture. All revealed Scripture. The man of God is faithful to the truth. He is faithful to the truth. He understands the spiritual war. He understands that the kingdom of darkness yields its captives very reluctantly. He understands that it's a lifelong battle, that it's not always comfortable.

Here are some suggestions for a preacher. Fling him into his office, tear the office sign from the door, and nail up a sign, "Study." Take him off the mailing list. Lock him up with his books and his Bible. Slam him down on his knees before texts and broken hearts and the lives of a superficial flock and a holy God. Force him to be the one man in the community who knows about God. Throw him into the ring to box with God until he learns how short his arms are. Engage him to wrestle with God all night long, and let him come out only when he's bruised and beaten into being a blessing.

Shut his mouth forever spouting remarks. Stop his tongue forever tripping lightly over every nonessential. Require him to have something to say before he dares break the silence, and bend his knees in the lonesome valley of suffering. Burn his eyes with weary study. Wreck his emotional poise with worry over his life before God. Make him exchange his pious stance for a humble walk with God and man. Make him spend and be spent for the glory of God. Rip out his telephone. Burn up his ecclesiastical success sheets. Put water in this gas tank. Give him a Bible, and tie him to the pulpit, and make him preach the Word of the Living God. Test him. Quiz him. Examine him. Humiliate him for his ignorance of things divine. Shame him for his good comprehension of finances, game scores, and politics. Laugh at his frustrated effort to play psychiatrist.

Form a choir and raise a chant and haunt him with it night and day. Sir, we would see Jesus. And when, at last, he does enter the pulpit, ask him if he has a Word from God. If he doesn't, then dismiss him. Tell him you can read the morning paper. You can digest the television commentaries. You can think through the day's superficial problems. You can manage the community's weary fund drives. You can bless assorted baked potatoes and green beans ad infinitum better than he can. Command him not to come back until he's read and reread, written and rewritten, until he can stand up worn and forlorn and say, "Thus says the Lord." Break him across the board of his ill-gotten popularity. Smack him hard with his own prestige. Corner him with questions about God. Cover him with demands for celestial wisdom, and give him no escape until he's back against the wall of the Word. Sit down before him and listen to the only word he has left, God's Word. Let him be totally ignorant of the down-street gossip, but give him a chapter, and order him to walk around it, camp on it, sup with it, and come at last to speak it backward and forward until all he says rings with the truth of eternity.

And when he's burned out by the flaming Word, when he's consumed at last by the fiery grace blazing through him, when he's privileged to translate that truth of God to man, and finally transferred from earth to Heaven, then bear him away gently, and blow a muted trumpet, and lay him down softly, and place a two-edged sword on his coffin, and raise the tomb triumphant, for he was a brave soldier of the Word. And ere he died, he had become a man of God.

It's easier to cry against a thousand sins in others than to mortify one sin in ourselves.

John Flavil

A minister may feel his pews, his communion roll the mouths of the public, but what he is on his knees in secret before almighty God, that he is and no more.

John Owen

If we should study the Bible more as ministers than as Christians, more to find matter for the instruction of our people than food for the nourishment of our own souls, we neglect to place ourselves at the feet of our divine teacher. Our communion with Him is cut off and we become mere formalists in sacred profession. We cannot feed ourselves by feeding others.

The Christian Ministry – Charles Bridges

As we enter the discussion on 2nd Timothy, we must talk about the **Mamertine Prison of Rome** - What is now remaining of the Mamortine Prison is a dungeon in the ground, literally a circular pit about 30 feet in diameter with a hole at the top a little larger than that of a manhole in the street. That was the place of incarceration for the criminals of the time of the Apostle Paul. To see the prison you climb the stairs of a building, you look through the hole and you can see the pit underneath with its stone floor and stone walls in the shape of a circle. If you go down into the pit and found there just a couple of things of interest. Against one section of that circular pit there was a door, a great large door that was able to be pulled up and then dropped back down in place.

The door basically was there for execution purposes. It was common to place prisoners, dropping them through the hole into the dungeon, up to about 30 to 35 prisoners. And then in order to make room for the next group of criminals, the door would be pulled open and running alongside that cell was the city sewage system of Rome. As the door was pulled open, the cell or dungeon would fill with the sewage and drown all of the prisoners and wash them back out. The door would be shut, the place would be drained and ready for another 30 to 35 criminals.

It was a moving experience not only because you could stand there and imagine what went on in that place with sanitation, without light, without any of the comforts that we might imagine to be absolutely necessary for existence. Jammed with 30 bitter, angry criminals about to be executed. A man we know and love, who has had a greater impact on your life than most, your teacher, whom you love beyond other men spent the last days of his life in that very hole. His name is the Apostle Paul. Think about him in that place awaiting execution. In a very public display of hatred for the Christ he taught and the gospel he preached, he was not drowned in sewage, he was taken out of that place and his head was placed on a block and an axe cut it off his body. And publicly the Romans said, "We will not tolerate the teaching of Jesus Christ nor anyone who represents Him."

When you can think back and imagine the life of the Apostle Paul, a life of self-sacrifice on behalf of the spread of the gospel, the life of a man who lived literally to communicate the greatest message the world has ever heard in order that men might know joy and grace and mercy and forgiveness and peace, when you imagine that that's how he ended his life it seems like such a tragic and ungrateful expression of man's response. What an unjust reward for an innocent man. Not just an innocent man but a man who had brought the good news of salvation to the very people who took his life.

All of this he endured, selflessly sacrificing his life and any comfort that anyone might assume to be just basic for the sake of reaching people with the wonderful good news of salvation in Jesus Christ and this is how it ends...in a stinking dark damp unsanitary pit in the ground occupied by a bunch of criminals, we find him. It's not the first time he's been in prison. He was in prison in Jerusalem. He was in prison in Caesarea. He was in prison in Philippi and he has been in prison even in Rome before this. His earlier imprisonment in Rome, however, was much mild...much more mild than this one. In fact then he was in house arrest and not actually in a prison at all.

He had been released from that first house arrest and having been released, you remember, he went to Ephesus, met Timothy his son in the faith there, left Timothy in charge of the church at Ephesus to set it right for it wandered in terms of doctrine and behavior.

Suddenly in the midst of this new found freedom he is arrested. Very likely at the place called Nicopolis. What caused it to be, what made it happen that halted his progress? Well in 64 A.D. Nero who was an insane madman torched the city of Rome. He set a match to the place and burned it. Not wanting to bear the public shame and the public wrath for that kind of thing, he pushed it off on this group called Christians and blamed them for the burning of the city of Rome. As a result of that, an avalanche of animosity broke out against the believers in Jesus Christ and it was in the radiating of that animosity out of Rome that permeated the whole Roman Empire that finally caught the Apostle Paul eventually and caused him to be arrested because he was the leading spokesman for the Christian faith. He was then taken back to Rome and dropped into the hole in the ground at the Mamortine Prison.

We believe that at the time of the writing of this, Timothy is still in Ephesus. He's been there three to five years. Sometime between when Paul left him there and when Paul writes this letter he has seen him. Perhaps he went back to Ephesus and they met there, but Timothy is still in Ephesus. We believe that because of the reference to Ephesus in chapter 1:18 and also a further reference to Ephesus in chapter 4 verse 12 where he says, "I have sent Tychicus to Ephesus." In other words, I know you're coming to be with me, so I sent Tychicus to take over for you there. So we assume from that that he is still at Ephesus. It's been three to five years trying to set that church right, it's been a very very difficult time. But Paul wants to be sure Timothy carries on the work.

2 Timothy 1: 1 Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus,

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

³ I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, ⁴ longing to see you, even as I recall your tears, so that I may be filled with joy. ⁵ For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well. ⁶ For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. ⁷ For God has not given us a spirit of timidity, but of power and love and discipline.

⁸ Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God, ⁹ who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, ¹⁰ but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, ¹¹ for which I was appointed a preacher and an apostle and a teacher.

¹² For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day. ¹³ Retain the standard of sound words which you have heard from me, in the faith and

love which are in Christ Jesus. ¹⁴ Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you*.

¹⁵ You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. ¹⁶ The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains; ¹⁷ but when he was in Rome, he eagerly searched for me and found me— ¹⁸ the Lord grant to him to find mercy from the Lord on that day—and you know very well what services he rendered at Ephesus.

WAYS THAT THE APOSTLE MOTIVATES TIMOTHY

You're going to see how practical it is. Here is how to motivate a spiritual son. You're discipling your children, you're discipling someone in the faith in Christ, you're teaching someone, you're leading someone toward maturity in Jesus Christ...here are the elements that motivate them to respond.

Paul Motivates Timothy By Authority

"Paul, an Apostle of Christ Jesus, by the will of God according to the promise of life in Christ Jesus to Timothy, my beloved son."

Timothy didn't need the verification of who Paul was in title. Timothy knew he was an Apostle who was sent by the Lord Jesus Christ who came because of the will of God to proclaim the promise of life in Christ Jesus. He knew all of that. **HOWEVER**, intimacy never precludes authority. Think of it as a father. Try dealing with your children strictly on the basis of friendship and not authority. Try it at work to deal with your employees strictly on the basis of friendship and not authority. It can't happen. Intimacy, friendship, fellowship, love bond, all of that does not preclude authority.

He had had a hard life of travel, a hard life of deprivation, prisons, suffering constantly without normal creature comforts that we could assume to be basic. But he did it all because he was a man under orders. And so he introduces himself as that kind of man. "Paul, an Apostle of Christ Jesus," that's the fact of his authority.

Acts 9: 15 - The Lord said to him, Go for he is a chosen instrument of Mine to bear My name before the Gentiles and kings and the sons of Israel, for I will show him how much he must suffer for My name sake.

He was sent by Christ. He stood in the place of Christ. He spoke the word of Christ by God's will AND the incredible **promise of life ... in Christ Jesus**.

"To Timothy, my beloved son," there's the intimacy, there's the love, there's the bonding together but it never precludes the authority. As a father, in raising my children I want them to know I love them, I want to have an intimate relationship with them, I want there to be an unbreakable bond between the two of us. I want it to be deep and refreshing and rich and enduring. But no time does it ever preclude the fact that I'm their father and that God has given me the authority in their life.

Paul Motivates Timothy By Loving Altruism - It simply means the practice of unselfish concern for and devotion to the welfare of others.

What is Paul's wish for Timothy? "Grace, mercy, peace from God the Father and Christ Jesus our Lord, that's what I wish for you, Timothy." That was Paul, wishing for Timothy the very best. Grace--that refers to God's undeserved favor, Mercy--that refers to God's undeserved compassion in freeing sinners from the misery that their sin creates. And peace--that's the heart tranquility and settled relationship that results from grace and mercy.

He has Timothy's interest in his heart. You want to motivate somebody who is under you? You want to motivate a disciple? You want to motivate a person that you're trying to build up in the faith? Then prove to them that the most important thing to you is their spiritual blessedness.

Paul Motivates Timothy By Appreciation - "I thank God...and then skipping a little bit...as I constantly remember you." That's the essence of it. I thank God, he just can't say God though, he launches off, "Whom I serve with a clear conscience the way my forefathers did as I continually, or constantly remember you." This is appreciation. "Timothy, I appreciate you. I stop and thank God for you. I thank God for what you mean to me. I appreciate you." He's incarcerated in that dark filthy stinking dungeon, crowded with criminals, facing an unjust execution and he's thinking about his beloved son, Timothy. Sweet memories flood his heart.

"The God whom I serve with a clear conscience the way my forefathers did." - I'm not here because I've violated God or I've sinned. I'm not here going to die because God is bringing some just retribution and chastening upon me. I thank God whom I am continually serving, latreuo, it can be translated worship, it has to do with temple service, the God who I continually worship through my service with a clear conscience, or a clean conscience. The faculty of self-judgment which is the conscience is not accusing him, it's not accusing him. It's not pointing out some sin of which he is guilty and for which he should die or be imprisoned or be chained. No. He says, "I've done a self-examination, I'm not perfect but I have dealt with the sin in my life and confessed it to God and as much as is possible in this world I am living in holiness before the Lord and my conscience is clean and I am continually serving God through the worship that I offer to Him."

1 Timothy 1:5 - the goal of our instruction is love from a pure heart and a good conscience.

1 Timothy 3: 9 - Hold to the mystery of the faith with a clear conscience

1 Timothy 4 - men who had seared their conscience

The way my forefathers did. Abraham, Isaac, Jacob, Joseph, Moses, Isaiah, Daniel, Jeremiah, Ezekiel, the great Old Testament saints who were his Jewish forefathers. Some say he means his own family *Hebrew of the Hebrews, a Pharisee, zealous of the law*, the other Apostles who were in a spiritual sense his forefathers James and Peter and John and Philip and Nathaniel and Bartholomew

Paul Motivates Timothy By Prayer Without Ceasing - As I constantly remember you in my prayers night and day

Paul Motivates Timothy By Affection - As I constantly remember you in my prayers night and day, longing to see you. I miss you, Timothy.

1 Tim 4: 21 - Make every effort to come before winter

The word "longing" is an intense word, epipotheo, it means to have a strong desire for, to yearn for, it's a compound word, intense in its meaning. He has...he hurts because he wants so much to be with Timothy. And what is it that comes to his mind? **"Even as I recall your tears."**

The Apostle Paul when leaving the Ephesian elders in Acts 20 verse 37 had them all over his neck weeping and weeping because they wouldn't see him anymore. What bond those people knew in that day. That's because they gave their lives away to each other, not protected their lives from each other. Who can resist the compulsion of a strong affection? Who can resist the compulsion of love?

Paul Motivates Timothy By Affirmation - I am reminded of the sincere faith within you which first dwelt in your grandmother Lois and your mother Eunice **and I'm sure that it is in you as well.**" Something reminded him of Timothy's genuine faith. That word for "sincere," anupokritos, unhypocritical is the English equivalent, no hypocrisy, no phoniness, genuine. He was a true child, as it says in 1 Timothy 1: 2.

QUESTION: Now that he has sufficiently motivated Timothy, what response does Paul elicit?

ANSWER: _____

Paul Encourages Timothy To Not Be Ashamed, But To Be Courageous

stir up the gift of God - Paul may have been unsatisfied with Timothy's level of current faithfulness. "Stir up" means literally "to keep the fire alive," and "gift" refers to the believer's spiritual gift. Paul reminds Timothy that as a steward of his God-given gift for preaching, teaching, and evangelizing, he could not let it fall into disuse

QUESTION: What reasons would Timothy have to be timid or fearful?

ANSWER: _____

God has NOT given us a spirit of fear - The Greek word can also be translated "timidity," denotes a cowardly, shameful fear caused by a weak, selfish character. The threat of Roman persecution, which was escalating under Nero, the hostility of those in the Ephesian church who resented Timothy's leadership, and the assaults of false teachers with their sophisticated systems of deceptions may have been overwhelming Timothy. But if he was fearful, it didn't come from God.

Paul says, "**God has not given us a spirit of timidity.**" In other words, God didn't make us timorous, timid, cowardly. God didn't make us weak and vacillating. If you have a spirit of cowardice or timid nature, that doesn't come from God.

Timothy, God did not give you gifts and then equip you with cowardice. You understand that? That's what the word "timidity" means, deilia, it's the only time it's ever used in the New Testament, it basically means cowardice, fearfulness, embarrassment, shame, weakness, frailty. He is saying God did not give you a gift to be used in the advance of His Kingdom and then give you an accommodating cowardice which would literally negate the gift. But rather He gave you power, love and discipline in order that it might operate that gift. This is a tremendous statement. Any weakness on your part, Timothy, is strictly just not cashing your check because the resources are in your spiritual bank, you're just not drawing on them.

Power - Positively, God has already given believers all the spiritual resources they need for every trial and threat (cf. Matt. 10:19,20). Divine power—effective, productive spiritual energy belongs to believers

Dunamis. That word basically means just what it says, might, dynamic energy. It's among those words in the root word group from the root of which we get the word dynamite, or dynamic. It has to do with dynamic energy producing results. God has given you a dynamic to produce results.

Zechariah 4: 6 - Not by might nor by power, but by My Spirit,' says the LORD of hosts

Love - This kind of love centers on pleasing God and seeking others' welfare before one's own

It is the love that John said was perfect love that casts out fear, [1 John 4:18](#). Perfect love casts out fear. Let me give you an illustration of that. When I love something supremely I lose all fear of self-preservation. In what sense? One of my children were to fall into the sea and begin to drown, my love for my child would cause me to dive in to rescue my child with no thought of myself because I love my child to the degree that I would have no thought, that is the perfect love that casts out fear. If I loved God supremely I'll put my life on the line in serving God and have no thought of self-preservation because I love Him more than I love myself. The bottom line is very simple--what I love controls my action. And if I love God perfectly then I have no fear in serving Him because if I lose my life in serving Him I have lost my life for the one I love. And if I lose my life in serving men and bringing them the gospel, then I have lost my life in serving the one I love and if they and God are more precious to me than I am to me then that's no loss at all. Do you understand that? So that kind of love casts out fear.

If on the other hand I love myself and I will do everything to preserve myself and my own life and my own comfort and my own success and my own reputation and I live to satisfy me, then I will not sacrifice for God and I will not sacrifice for you or anyone else. I will sacrifice you for me.

Discipline / sound mind - Refers to a disciplined, self-controlled, and properly prioritized mind. This is the opposite of fear and cowardice that causes disorder and confusion. Focusing on the sovereign nature and perfect purposes of our eternal God allows believers to control their lives with godly wisdom and confidence in every situation. It's the word *sophronismos*, it's a word used only here in the whole New Testament. It's not a word that we have a lot of illustrations of to determine its meaning. But nonetheless its meaning becomes relatively clear in this usage and in what we know about related words to this word. And the basic idea is, it means the control of one's self in face of praise or pain. In other words, it is ultimate self-control. It is the ability to control every element of your life, whether they're positive or negative ones, whether you're being praised or inflicted with pain. It is that wisdom, that sound judgment, that self-control that takes every feature of life and makes it positive for the advance of the Kingdom of God. It's a rich term. It's more than wisdom

And what a triumvirate these three things **POWER, LOVE, AND SOUND MIND / DISCIPLINE** are. And every one of us who love Christ would say, "Oh if I had power...oh if I had that supreme sacrificial love...oh if I only had that order to disciplined and self-controlled life that knew only priorities and followed them through." And the word of testimony of Scripture to you is you have it if you want to cash in on it. If you want to yield to the Spirit. These resources belong to us already. Power to do the task, love to fix our eyes on the persons for whom that task is done, both God and man. Discipline to bring every factor in our life into line to accomplish that task, to order every diverse feature of life and put it somewhere in the mix to accomplish the goal. A tremendous approach to life.

Therefore do not be ashamed of the testimony of our Lord - Could it be that Timothy actually because of the persecution which was growing and growing as it radiated out from Rome was becoming ashamed to speak to speak of Christ? "**Or of me his prisoner**," didn't want to be identified with Paul who was now known as the leading Christian exponent and was incarcerated for that very thing. Timothy, could it be, did not want to be so identified because it might have threatened his own freedom?

Turn with me through 2nd Timothy and consider other commands and exhortations where Paul is seeking to elicit specific behaviors and attitudes in Timothy:

- **2 Timothy 2: 1** - You therefore, my son, be strong in the grace that is in Christ Jesus

- **2 Timothy 2: 15 - 16** - Be diligent to present yourself approved to God as a workman who does not be ashamed, handling accurately the Word of truth. Avoid the worldly and empty chatter, it leads to further ungodliness. It's talk that spreads like gangrene
- **2 Timothy 2: 22 - 23** - Flee from youthful lusts and pursue righteousness. Foolish and ignorant speculations refuse
- **2 Timothy 2: 24** - Don't be quarrelsome, but gentle
- **2 Timothy 3: 1 – 4** - Realize this, that in the last days difficult times will come
- **2 Timothy 3: 11 - 14** - Persecution, suffering such as happened to me at Antioch should be expected. All who desire to live godly in Christ Jesus will be persecuted. Continue in the things you've learned and become convinced of knowing from whom you learned them
- **2 Timothy 4: 1** - I solemnly charge you in the presence of God and of Christ Jesus who is to judge the living and the dead and by His appearing in His Kingdom, preach the Word.
- **2 Timothy 4: 5** - Be sober in all things. Endure hardship, do the work of an evangelist. Fulfill your ministry

In the Boxer rebellion of 1899 - 1900, the Extreme Nationalist Chinese attacked all foreigners in the land including missionaries in China. The rebels captured one of the mission stations and sealed off every exit except one gate which they left open. They took a cross and they put the cross down in the mud of that gate and they said to all of the missionaries and students that were that they were to walk out that gate and if they would trample the cross under their feet, they would go free.

The first seven students trampled the cross under their feet and were allowed to go free. The eighth student was a young girl who came to the cross, knelt down, prayed for strength, stood up, walked around the cross right into the firing squad. Ninety two of the remaining students which was all that were left did the same thing and walked to their death rather than deny Christ and trample His cross.

The strength infused into the ninety two from the strength of the one girl. What a tremendous lesson that is; the possibility of the impact of a courageous life. As you and I live courageously for the cause of Christ, as we live unashamedly for the cause of Christ, we have a tremendous impact. That's what Paul wants Timothy to have.

Sermon On 2nd Timothy – John MacArthur

Join with me in suffering for the gospel – suffering is for the gospel, not my sin AND all who desire to live godly in Christ Jesus will suffer persecution

"According to the power of God who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace which was granted us in Christ Jesus from all eternity but now has been revealed by the appearing of our Savior, Christ Jesus, who abolished death and brought life and immortality to light through the gospel."

Power of God who has saved us - Now listen to this. All of this is to recite for us the power of God. How powerful is God? God is so powerful He saved us. God is so powerful He made us holy. God is so powerful He did it without our help. God is so powerful that He purposed to do it and be gracious to us and set it in place before eternal times in Christ Jesus. God is so powerful

that He took the plan He had made and brought it to reality by bringing Jesus through the grave and out the other side. That's how powerful God is.

Called with a holy calling. As always in the NT epistles, this calling is not a general invitation to sinners to believe the gospel and be saved but refers to God's effectual call of the elect to salvation. This calling results in holiness, imputed (justification) and imparted (sanctification), and finally completed (glorification).

not ... works, but ... grace. This truth is the foundation of the gospel. Salvation is by grace through faith, apart from works. Grace is also the basis for God's sustaining work in believers.

from all eternity / before time began. The destiny of God's chosen was determined and sealed from eternity past.

revealed by the appearing. "Epiphany" is the English equivalent of this Greek word, most often used of Christ's second coming, but here of His first coming.

abolished death ... immortality to light. "Abolished" means "rendered inoperative." Physical death still exists, but it is no longer a threat or an enemy for Christians. It was not until the incarnation and the gospel that God chose to fully make known the truth of immortality and eternal life, a reality only partially understood by OT believers. God is so powerful that He abolished death and He brought to light...the Greek verb photizo, He revealed the picture of life and immortality through the gospel. That's how powerful God is. And you've just been swept through the whole history of redemption.

Based on that tremendous confession and bold declaration of his belief from that stinking pit, Paul's spirit is encouraged and emboldened and he makes that statement.

I know whom I have believed and am persuaded that He is able to guard what I have entrusted to Him until that day

"**Know**" describes the certainty of Paul's intimate, saving knowledge—the object of which was God Himself. The form of the Greek verb translated "I have believed" refers to something that began in the past and has continuing results. This knowing is equal to "the knowledge of the truth".

I am persuaded / convinced that He is able to keep / guard -

The thing that sustained him in trials was not doctrine, but fellowship with Christ. So he says I know **whom** I have believed. And because I know **Him**, follow the verse, "I am convinced." Beautiful word, wonderful thought, I am persuaded, I am utterly confident, "That **He** is able...dunatos...powerful enough, powerful enough to guard...that's a military term, it literally means to guard...to guard what I have entrusted...that's one word, paratheke, the deposit

what I have committed. Paul's life in time and eternity had been given to his Lord. He lived with unwavering confidence and boldness because of the revealed truth about God's power and faithfulness, and his own experience of an unbreakable relationship to the Lord (Rom. 8:31–39).

that Day - Also called "Day of Christ" (*Phil. 1:10*), when believers will stand before the judgment seat and be rewarded.

THE GUARDING GOES BOTH WAYS

2 Timothy 1: 13 - Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. ¹⁴ Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you*.

What's he talking about? He's talking about doctrine. Go back to verse 13, "Retain" means to hold tightly or firmly, to grasp, hold tightly to the standard, hupotuposis, it means the structure, the outline, the model, the pattern of sound words, healthy wholesome life-giving words...true doctrine, truth. That term is used in 1 Timothy, the strength of calling this young man to hold to truth and sound doctrine, so much at the heart of everything that Paul instructed him. In fact, you remember that we said at the close of the first epistle, you look at it there, chapter 6 verse 20 when we were studying this, "O Timothy, guard what has been entrusted to you." And what was entrusted to him? The truth, sound doctrine...sound doctrine.

WHICH GROUP DO I BELONG TO?

Asia. A Roman province that is part of modern Turkey; this is not a reference to the entire region of Asia Minor.

Phygellus and Hermogenes. Nothing else is known about these two men, who apparently had shown promise as leaders, had been close to Paul, and were well known among the Asian churches, but deserted Paul under the pressure of persecution.

Paul doesn't let them off the hook. He doesn't in the name of quote/unquote "love," slide it under the carpet and deny it. He articulates their names for the whole wide world to hear because they are defectors. He doesn't have some loving obligation to hide that. In fact, in his own teaching in 1 Timothy he says the elders that sin rebuke before...what?...all that others may fear. It may well be that these were two elders. Let the church know who they are. Let the church know of their spiritual defection and cowardice. I want to label that group, that ashamed group, that cowardly group, the defector group. So, Timothy, if that's your group, then go on over to that group of the Phygellus/Hermogenes association. That's the Hall of Shame, not the Hall of Fame. That's for people who deny Christ. Choose your group, Timothy, choose your group.

Do you ever think about that? The way you live your Christian life identifies with a whole wide group of people who choose to live that way. I don't know what group you want to be in. I'd some...I'd sort of like to identify with the Hebrews 11 group if I had my choice. Or with the group that Paul was in. I'd like to be in that group. Or the group that the great missionaries and faithful saints of God through the centuries are in, that's the group I'd like to be identified with. So choose your group.

Onesiphorus. One of Paul's loyal co-workers who had not deserted Paul, but befriended him in prison and was not ashamed or afraid to visit the apostle there regularly and minister to his needs. Since Paul asks Timothy to greet those in his house (4:19), the family obviously lived in or near Ephesus.

when he arrived in Rome - Onesiphorus was perhaps on a business trip and the text implies that his search involved time, effort, and possibly even danger.

"He often refreshed me." Often..often, eager to come alongside the inspired Apostle, eager to provide some encouraging personal ministry, not fearing the identification or association at all. He was not even ashamed of his chains, literally that means handcuffs or manacles, but it broadens

to mean his imprisonment in general. This didn't deter the man, in fact when he came to Rome he searched eagerly for me until he found me. He searched all over the city trying to find where he was and found him in that dungeon. He had lived in Ephesus and come to Rome maybe on business or maybe specifically to minister to Paul. He pursued the location of Paul and he was a man who was unashamed.

King Hezekiah was up against King Sennacarib of Assyria

2 Chronicles 32: 7 - Be strong and courageous, do not fear or be dismayed because of the king of Assyria nor because of all the horde that is with him; for the one with us is greater than the one with him.⁸ With him is *only* an arm of flesh, but with us is the LORD our God to help us and to fight our battles.” And the people relied on the words of Hezekiah king of Judah

Elisha lead God's people as they were attacked by the Arameans

2 Kings 6: 15 - Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, “Alas, my master! What shall we do?”¹⁶ So he answered, “Do not fear, for those who are with us are more than those who are with them.”¹⁷ Then Elisha prayed and said, “O LORD, I pray, open his eyes that he may see.” And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.

PREPARATION FOR NEXT LESSON:

Read through 2nd Timothy again! Identify what has continued to be important to Paul as he mentors and guides Timothy through the last days of the Apostle's life.

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 12 August 2012 – Lesson 11

2 Timothy 2: 1 - You therefore, my son, be strong in the grace that is in Christ Jesus. 2 The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. 3 Suffer hardship with me, as a good soldier of Christ Jesus. 4 No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. 5 Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. 6 The hard-working farmer ought to be the first to receive his share of the crops. 7 Consider what I say, for the Lord will give you understanding in everything.

⁸ Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, ⁹ for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. ¹⁰ For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and* with *it* eternal glory. ¹¹ It is a trustworthy statement:

For if we died with Him, we will also live with Him;

¹² If we endure, we will also reign with Him;

If we deny Him, He also will deny us;

¹³ If we are faithless, He remains faithful, for He cannot deny Himself.

¹⁴ Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless *and leads* to the ruin of the hearers. ¹⁵ Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. ¹⁶ But avoid worldly *and* empty chatter, for it will lead to further ungodliness, ¹⁷ and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸ *men* who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some. ¹⁹ Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are His,” and, “Everyone who names the name of the Lord is to abstain from wickedness.”

²⁰ Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. ²¹ Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. ²² Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart. ²³ But refuse foolish and ignorant speculations, knowing that they produce quarrels. ²⁴ The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, ²⁵ with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, ²⁶ and they may come to their senses *and* escape from the snare of the devil, having been held captive by him to do his will.

FOUR KEY SECTIONS FOR CHAPTER 2

A. Elements Of A Strong Spiritual Life verse 1 - 7

my son. Paul had led Timothy to Christ during his first missionary journey

be strong. Here is the main admonition in the first part of the letter. Paul is calling for Timothy to overcome his apparent drift toward weakness and renew his commitment to his ministry (see Introduction: Historical and Theological Themes).

Several years ago on the coast of New Jersey, some engineers were building a bridge over the mouth of a river which emptied into the Atlantic Ocean. And as they were putting down the pilings on their way across the river, they came to a place where they found the massive hulk of an old wooden ship buried deep into the soft sand at the bottom of the river. They realized in order to keep the configuration of the bridge moving along the proper route, they had to remove that hulk. And so they applied every mechanical means they could to pry it up and pull it up, lift it out, all to no avail. At which point a young engineer offered his suggestion. He asked if he might have permission to design a way to remove the old wooden hulk. And what he did was call for barges to be brought in and from those barges to the hulk chains and heavy cords were attached at low tide. As the tide came in to the mouth of the river and the barges begin to move upward, the ship became loosened. When the tide went out, they tightened them down as tightly again as they could, and next time the tide came in and lifted the barges, the ship was loosened a little more until finally it was completely pried free.

And the account went on to say that what the machinery of man could not accomplish, the tides had accomplished. What we cannot do in the flesh, God can do by the power of His Spirit.

And that essentially is what Paul is saying to Timothy here. Timothy has come to a point in his life where he's functioning really in his human strength. As a result of that, he is weak, he has no courage. He is failing to use his gift in the fullness of its capability.

It's easy in the ministry to become weary, discouraged, weak, disillusioned, fearful, even shallow in your confidence because the battle is hard. And it's incessant and we're human. And that's where Timothy is and that's where all of us are some of the time and some of us are most of the time. And we need the word about spiritual strength.

Joshua 1: 7 - Be strong and very courageous, be careful to do according to all the law which Moses, My servant, commanded you. Do not turn from it to the right or to the left so that you may have success wherever you go. This book of the law shall not depart from your mouth but you shall meditate on it day and night so that you may be careful to do according to all that is written in it for then you will make your way prosperous and then you will have success

1 Chronicles 22: 13 - Be strong and courageous – *David to Solomon*

1 Corinthians 16: 13 - Be on the alert, stand firm in the faith. Act like men, be strong and let all that you do be done in love

Ephesians 6: 10 - Be strong in the Lord and in the power of His might

1. The Principle of Duplication - "And the things which you have heard from me in the presence of many witnesses."

I taught you, you teach others so they can teach others.

And to whom is Timothy to give the truth?

Faithful men, that speaks of their spiritual character, they're loyal, they're trustworthy with the truth.

Secondly, able to teach men, competent to teach.

2. The Principle of Focus - Then he moves to three metaphors...the soldier, the athlete and the farmer to help him keep his edge:

- a. The Soldier** - This is a call to recognize that you're a **soldier**, you're in a spiritual war and you are called to be at the **forefront of battle**. Verse 3, "Suffer **hardship** along with us, or me," there's no pronoun in the original text, "as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of every day life so that he may please the one who enlisted him as a soldier."

Now what he is saying here, first of all, is that **we have to see ourselves as soldiers**. That implies that we are in a war.

Not just soldiers, would you look at verse 3? We are to be **good** soldiers. That wonderful beautiful word kalos which means **noble or excellent**. We're not just dutiful soldiers, we are excellent soldiers. We're not just functionary soldiers, we are noble soldiers. If you will, we are heroic soldiers. We are the kind of soldiers who are rewarded, who bear the badges and the medals of valor and honor. You see, Christianity is not a spectator event. Christianity is not a game. Christianity is a war.

Paul says since we're all in active service all the time, and we're all always on the battle front, then we all expect hard times. It's a beautiful word, that word sunkakopatheson, it's a long word because it's a combination of several words and it literally means to suffer along with everybody else. You think you should be free from any suffering? You think you should avoid any conflict in your life? Wrong. You take your fair share of difficulty just like all the other soldiers on the front line. And there is nowhere but the front line...nowhere.

Secondly, no soldier in active service entangles or interweaves in the pragmateia of every day existence, bios, the pragmatics, the stuff, the affairs of life. That's a very very important thought. The practical stuff of life is minimized. Now he's not necessarily talking about evil things, he's just talking about the stuff of our existence.

Luke 9: 57 - I will follow You wherever You go. I'll be in Your army. And Jesus said, The foxes have holes, the birds of the air have nests, the Son of Man has nowhere to lay His head."

Thirdly, he says, "He does what he does so that he may please the one who enlisted him as a soldier."

The soldier really does what he does to please the commander in chief.

- b. The Athlete** - Then Paul goes to **an athlete**. **"If anyone competes as an athlete he doesn't win the prize unless he competes according to the rules."**

The verb athleo means to compete in a contest. He says if you're going to be an athlete, there's a basic principle that you must adhere to. He says you cannot win the prize unless you keep the rules. And the statement is loaded with instructive information.

First of all, the very essence of athletics is effort. What separates the winners from the losers is not always talent but it is always effort.

What does it mean he has to keep the rules? What is he really saying here? Well, in the Greek games, Olympian games, Isthmian games, whatever games there were and they had many of them, there were three prerequisites that every athlete had to fulfill. **Number one**, he had to be a true-born Greek. He had to be a true-born Greek. **Number two**, he had to prepare for ten months and stand before a statue of Zeus and swear that he had prepared for ten months. And if he had not, then he gave Zeus the liberty to take his life. **Thirdly, he had to stay within the rules of his event.** And if he was found not to be a true-born Greek, if it was found that he had not prepared for a full ten months, if it was found that he had in any way violated the rules of his event, he was disgraced and instantly disqualified.

The picture then is very clear. The strong believer must be a true born Christian. The strong believer must have trained in the matters of self-denial, given over himself full time to spiritual training. He must be eager to compete. He must be compelled to win. He must be motivated by reward. And when those things are in place, he's going to be a disciplined competitor. The victory belongs to the disciplined. That's right. You know, most people never reach their goals, never reach their dreams, never accomplish what they could accomplish with the gifts that God has given them because they never learned to discipline themselves to the hard years of effort that it takes to be the best. And, beloved, I want to tell you, discipline is the mark of spiritual maturity. The disciplined person has control of his affections, he has control of his emotions, he has control of his moods, he has control of his priorities. That's the disciplined person.

- c. **The Farmer - Finally, Paul gives him another metaphor**, a fourth picture, verse 6, he talks here about **the farmer, or actually the tiller of the ground**. He says the hard working farmer. And the verb form here means to work to the point of exhaustion, to wear yourself out, to sweat, to strain.

What does the farmer metaphor picture? It pictures a man who works to the point of total exhaustion in perpetual hum-drum duty. Not like a soldier who wears the badges of his courage, who knows the glory of victory. Not like an athlete who carries the crown on his head and ascends the place where he receives the plaudits of men. The farmer, he plows and sows and tends and reaps. Early and late, he fights the frost, he fights the heat, he fights too much water, too little water, bugs, weeds. Patiently, patiently waits, works to see the crop come in and mostly does it all by himself. No great excitement, no great thrill, perpetual hum- drum routine, duty, that's another part of ministry.

Well, why does he do it? Verse 6, that kind of hard-working farmer, then he uses the particle dei(?), it is necessary for him **to be the first to receive his share of the crops**. In other words, what Paul is saying is, "Look, the guy who worked the hardest gets in line first to get the fruit."

Paul comes to a conclusion in verse 7. Look at it. **"Consider what I say,"** stop at that point for a minute. Very rarely does this kind of verse occur in the New Testament. Noe means to think over, to ponder or understand. Do you understand what I'm saying, Timothy? Think it over. Think it over. Now let me have you do that for a moment. Will you do that with me? Ponder this. Look at your own life and ask yourself, am I a strong Christian? Do I devote myself to safe guarding and proclaiming the truth like a true teacher? Am I consumed with that? Think about it, are you? And then ask yourself this, do I deny myself to serve my commander and give my life as a true soldier at any cost? Am I always on the battle front? Think about it. Are you? Am I disentangled

with the trivia of this world? Think about it. And then in terms of an athlete, ask yourself this, do I discipline myself to succeed in winning the spiritual race? Do I understand self-denial? Do I understand self-sacrifice? Do I understand the effort? Do I understand that I must obey the Word of God and keep the rules lest I be disqualified? Am I an athlete who runs to win? Think about that. Am I a hard-working servant of Christ? Do I sweat in producing a spiritual crop like that true farmer? Ask yourself that. That's what he means when he says consider what I say. Consider it. How do you match up?

"For the Lord will give you understanding in every respect".

The common thread through all of these, really wonderful, really wonderful, it's reward.

The teacher is rewarded in discipleship.

The soldier is rewarded in victory.

The athlete is rewarded in winning.

The farmer is rewarded in tasting the fruit.

Hebrews 6:10 - For God is not unjust so as to forget your work and the love which you have shown toward His name in having ministered and in still ministering to the saints

B. Motives For Sacrificial Ministry – verses 8 – 14a

Jeremiah was unquestionably the greatest religious and righteous personality in Israel in his day. He was the supreme example of godliness in his time. He did not have a happy life. He would have been a very poor advertisement for the prosperity gospel. His entire life was a life of sorrow and sadness and pain and persecution. He was a very unique character. He was born a priest but called to be a prophet. His sufferings were more poignant and painful and more long-lasting than any other Old Testament prophet. His life could be characterized, really, as one long martyrdom. And, in fact, if God hadn't spared him and the text of Jeremiah says this, he would have died again and again. Perhaps a thousand times he would have died, so hated, despised and rejected was he by the people to whom he spoke.

He ministered for about forty years. The whole forty years in sorrow. The people were apostate. They wanted nothing to do with his condemning confronting message which called them to holiness and called them to repentance. They didn't want to hear it. They didn't want to listen to it. They wanted to shut Jeremiah up. At times he felt as if God had forsaken him. He cursed the day that he was born because of the unending and unmitigated sorrow that he bore. One of the kings who reigned during his tenure as prophet, Jehoiakim, was so angry with what he said that he took the scroll of Jeremiah's prophecy, cut it in pieces and then burned it. Jeremiah became a fugitive from the king's wrath. Jeremiah ultimately ended up imprisoned. He had far more opposition cumulatively than any other Old Testament prophet. He suffered greatly.

Jeremiah 12: 4 - Righteous art Thou, O Lord, that I would plead my case with Thee

He's not accusing God of anything, he's just pleading with God. He's concerned that the wicked are prospering and in contrast to that he tells God about his own heart, verse 3, "But You know me, O Lord, You see me and You examine my heart's attitude toward You, You know the difference between what I am and what they are. And how is it that they prosper and I, in a sense, perish? You know my heart, You know I'm no hypocrite while they deal in treachery You

planted them, they took root, they grow, they've even produced fruit. You are near to their lips but far from their minds."

And so, Jeremiah says, "Lord, how can You deal with these wicked mocking hypocrites and allow them to prosper while I'm in an incessant condition of suffering?"

So, Jeremiah wants some sympathy. And he's kind of pleading for it. He's impatient. He would like his suffering to end and he would like things to be reversed. God's answer is very interesting.

"Hey, if you can't run with the footmen and not get tired, what are you going to do when you've got to run with the horses?" In other words, Jeremiah, rather than being so consumed by this particular effort, you better realize that the worst is yet to come.

Timothy is kind of folding up under the pressure and Paul is saying to him, to borrow Jeremiah's concept, to "Hey, Timothy, if you can't run with the footmen, what are you going to do when the horses come? If you can't stand up in a land of peace before the heat is really on, what are you going to do when you get caught in the thicket with the wild beasts?" This is a call to strength to a young man who is not unlike a Jeremiah, a spokesman for God in a time of trouble.

Christ's church has survived through her power to endure. She was willing to give up anything to hold her ground, willing to pour out blood-like water in order to take root. The mustard seed planted with tears and watered with blood stood the hazard of every storm, gript tenaciously the soil, twining its roots around the rocks, reared its head a little higher and spread out its branches a little fuller. And when the tempest came held on for very life and then never hastening, never resting went on in the divine task of growing and at last became the greatest of trees, giving shelter to the birds of the air in its wide-spreading branches. So is the Kingdom of heaven," says Black, "it is a true parable of the church. She conquered violence not by violence but by virtue. She overcame force not by force but by patience. Her sons were ready to die, to die daily. It was given unto them not only to believe in Christ but also to suffer for His sake,

They would not be stamped out. ***When their persecutors thought they were scattered like chaff, it turned out they were scattered like seed.*** The omnipotent power of Rome was impotent before such resolution. The battle not the barracks is the place to make soldiers. The church met the Empire and broke it through the sheer power to endure. She was willing to suffer and to suffer and to suffer and afterward to conquer.

Sermons Of Hugh Black

Hebrews 12: 3 – Consider Him who has endured such hostility by sinners against Himself so that you may not grow weary and lose heart. You have not yet resisted to the point of shedding blood in your striving against sin.

1. **The Preeminence Of The Lord** - First – that must motivate us is the preeminence of the Lord, verse 8. **"Remember Jesus Christ risen from the dead, descendant of David**

according to my gospel." In other words, remember the Lord of the gospel. Remember who you serve. Remember who you preach. Remember for whom you live.

Paul is saying here to Timothy is, people who endure without compromise are not self-preservationists. Daniel is a classic illustration. He was willing to endure the lion's den rather than to compromise his commitment of worship to the true and living God.

I have loved my Lord and wherever I have seen the print of His shoe in the earth, I have covenanted to put my own also.

John Bunyan

I want to walk in the footsteps of Jesus and he endured without compromise. So you remember who you serve. The preeminent Lord has the preeminent cause. And if you remember Jesus Christ, the risen living Christ, the Christ of the gospel and that you serve Him, that is a high and constraining motivation.

Jesus, the very thought of Thee with sweetness fills my breast,
But sweeter far Thy face to see and in Thy presence rest.

No voice can sing, no heart can frame, nor can the memory find
A sweeter sound than Thy blessed name, O Savior of mankind.

O hope of every contrite heart, O joy of all the meek,
To those who ask how kind Thou art, how good to those who seek.

But what to those who find, Ah this, nor tongue nor pen can show
The love of Jesus what it is none but His loved ones know

Jesus, our only joy be Thou, as Thou our prize wilt be,
In Thee be all our glory now, and through eternity

Bernard Of Clairvaux

2. Motive Comes From The Power of The Word

"But the Word of God is not imprisoned, not bound."

John Bunyan, you remember John Bunyan wrote from jail Pilgrim's Progress. John Bunyan preached the gospel, they put him in jail. You know what happened when John Bunyan was in the Bedford Jail? He was in a cell inside a high wall. The wall was on the outside, inside was the building. He was in a cell. In the daytime the crowds would gather outside the wall, they couldn't see over the wall. John Bunyan would come to his cell window and preach through the bars and his voice would carry over the wall. The Word of God was not bound.

I want to tell you that in 1949 there were 700 thousand Christians in China...1949, 700 thousand Christians. In the early fifties the Communist Revolution came which was known as the cultural revolution, 30 million people died. It was a massacre, it was a bloodbath and many of them were Christians. Seventy-thousand Christians out of a nation of millions upon millions upon millions of people. And in the early fifties the Christians for the most part were massacred. I want to tell you something. Since the early fifties for 35 years they have been under the reign of terror of Communism. At this present time in China the estimate is that there are somewhere between 30

and 100 million Christians. You say, "How did that happen?" The Word of God is not...what?...it's not bound. The political...the political scene had absolutely nothing to do with what the power of the Word of God can accomplish.

3. Motivation From The Purpose Of The Work - Notice verse 10, so basic. And Paul is rather explicit here, very direct.

"For this reason, on account of this, I endure all things."

You say, "Well now wait a minute. Why do you need to be giving your life in regard to the elect if they're the elect? Won't God save them? Why don't you just back up and say...Whoa, I don't need to get involved in this deal, these people are elect, they're going to get saved anyway? I'm not going to put my neck on the line." I mean, if all we had was a one-sided, lop-sided doctrine of election, it would be an excuse for all of us to do absolutely what? Nothing. We just say, "Well, whoever is going to be saved, that's chosen by God, Ephesians 1, you know, 4, 5, 6, that whole passage, chosen in Him before the foundation of the world, predestined in love to be adopted as sons, all done by the free choice of God, nothing of ours. You know."

That's pretty fair thinking, reasonably logical. And so he adds this most important statement in verse 9, "For which I suffer hardship, even to imprisonment as a criminal, the Word of God is not imprisoned for this reason I endure all things for the sake of those who are chosen in order that they also may obtain the salvation which is in Christ Jesus and with it eternal glory."

Why do you do what you do, Paul? Because I want to reach the elect. Why do you want to reach the elect? In order that they may obtain what they've been elected to obtain. The point is this, God has chosen them to be saved but God also gives us this incredible privilege of being the human agency by which the saving gospel is brought to their hearts. That's the issue.

So what compels Paul is not that he is responsible to save people. God forbid. But that he has the high and holy privilege to be the instrument by which God saves people.

John Wesley, he parted company with ease early in his ministry. He parted company with money all the time in his ministry, he lived very simply on little and gave away nearly everything he had. He said, "I also leave my reputation where I left my soul, in the hands of God," because he was continually maligned in his day. John Wesley traveled by foot or horseback 225 thousand miles, preached over 2400 sermons that we know of, amid misrepresentation, abuse, never knowing the delights of love at home, subject to incessant attacks by the mobs, by other preachers, by the press, yet he never lost the joy of his service until he died at the age of eighty-eight. Because he always knew who he was serving and all the rest of the stuff was just a lot of faldral around at the foot and never really touched the heart. In fact, Ferrar(?) said, "To Wesley was granted the task which even an archangel might have envied."

It was said of George Whitfield, also God, of course, used him mightily here in America after He used him in England for years, in 34 years he crossed the Atlantic 13 times and preached 18,000 sermons. As a soldier of the cross he was humble, ardent, devote, put the whole armor of God on, preferring the honor of Christ to his own interest, his own repose, his own reputation or his own life. And William Calper wrote this in tribute to Whitfield, "He loved the world that hated him. The tear that dropped upon his Bible was sincere, assailed by scandal and the tongue of strife, his only answer was a blameless life."

And you'll be assailed, I know it. It happens to me all the time. Most recently I confronted another pastor in this area, I decided I needed to go and confront him face-to-face because he had

decided to run an ad in the L.A. Times at least a half a page calling me a heretic. And I felt that I needed to confront that because not because I want to protect me but because I want to protect the honor of Christ. And the only argument you have against that kind of thing is like that man Calper said of Whitfield, the answer of a blameless life. You want to be sure that when you're slandered and persecuted, they have to make it up. They have to fabricate it because there isn't any truth that they can use against you.

And why would you be willing to endure all of that? Because the work is so incredibly marvelous. You have the privilege of being the agent of God to bring together sovereign election and human volition in the saving work. What a thought, what a privilege. Any man who understands the preeminence of the Lord, any woman who understands the power of the Word and the purpose of the work will be compelled to sacrificially serve in boldness for the cause of Christ. People say, "Well, I don't want to say anything, I might offend somebody." And what they do is take themselves out of the picture of being used by God and God brings someone else to reach that elect person. In the book of Acts God said to Paul, "You have to go into that city, I have much people there. Get in there, Paul, and be the instrument when I reach those elect."

4. Motivated By Reward - Finally, the fourth point he makes to Timothy is you should be motivated by the promise of the reward.

"It is a trustworthy statement if we died with Him we shall also live with Him, if we endure we shall also reign with Him, if we deny Him He will also deny us, if we are faithless He remains faithful for He cannot deny Himself."

That little introductory phrase is used five times in the pastoral epistles and nowhere else in the New Testament. It was a way of introducing something that was axiomatic in the early church, that is something that was a truism that everybody knew and repeated, common knowledge. The church by the time Paul writes these epistles had developed a certain creed, had summarized its basic important doctrines and teachings. And so when Paul says this is a faithful saying and sometimes adds the phrase of "affirmation and worthy of all acceptance," he is referring to something that everybody knows, it's common knowledge. In this case, this trustworthy statement because it has such parallelism and such rhythm was probably a hymn. It probably was sung by the early church.

We have similar things in other forms that have been found in other places than in the New Testament that would sort of verify that this was a common kind of hymn they sung.

So if you stick your neck out there and you're bold and you preach the truth of Jesus Christ and you wind up losing your life, you're going to live with Him. And if you give your life in the service of Christ and you endure persecution and animosity and bitterness and whatever else, realize that you may be under it now but you're going to be over it then. You may be submitting now but you're going to be in authority then, you're going to reign with Christ in His Kingdom. What a promise. The idea is that loyalty to Christ, endurance in persecution is rewarded with eternal glory, eternal reigning with Christ. Wonderful promise.

He already mentioned that eternal glory in verse 10 at the very end. And we may endure here but we are going to receive in the life to come, we're going to reign together with. That's the word "to reign," that word is connected here with *sum* which is a preposition meaning together with. And so we're going to reign together with all the other believers who have likewise endured.

Now let me give you a little thought here before we go on, catch this. This is a statement not only about faithful service but about the perseverance of the saints. If you die with Christ, you'll live

with Him. Why? Because in a sense if you have gone all the way to death in faithfulness to Christ, that's proof positive that you're a genuine Christian and you're going into His presence to live. On the other hand, you may not have died but if you've endured all the persecution, continually endured it and never abandoned the faith, then you're going to be one who demonstrates that you're a genuine believer who will reign forever with Christ. That's the perseverance of the saints.

How do you know a person's genuinely saved? They persevere. They go through the trials, the struggles, the persecutions, the difficulties, and they stay true to the Savior. Oh there are lapses, there are times when they're like Peter and they...they deny the Lord momentarily, but they go out and weep bitterly. And Peter, you remember, died eventually as a martyr true to the faith. The Lord told him he would and tradition says he did. No one is elect who doesn't endure. We are secure in our salvation from the divine side because God has chosen us and we are secure from the human side because by His power we persevere.

Paul doesn't stop there. He gives us the whole faithful saying, he gives us the whole verse out of the hymn, notice it, verse 12, **"On the other hand, if we deny Him, He also will deny us and if we are unbelieving, He remains faithful for He cannot deny Himself."** If we deny Him, future tense, if some time in the future, now we name His name, Oh yes we believe, but sometime in the future under persecution, stress, difficulty, we deny Christ, that one...emphatically...that one, that is Christ Himself will also deny us. The word means to reject or disown or renounce. He'll reject you.

When it says "He remains faithful, He cannot deny Himself," it means you will come under the judgment that a just God will bring because that's the way He keeps His Word. You have a denial of Christ in the third statement and you have unbelief in the fourth, two negatives to go with the two positives of dying with Him and enduring.

What does it mean to continue in unbelief? Well it's the word apistia, it means to not believe. It's in the sense of continual unbelief and he is saying you may name the name of Christ then you fall into unbelief, you go on in that unbelief and the Lord will not be unfaithful like you were, He'll be faithful to His word and His word says that such unbelief is punished by eternal judgment. And we are, John 3 says, condemned because we believe not. Any less and He would cease to be God. God's going to carry out His threats. I'll tell you, He's going to carry out His threats. And if He said He would judge unbelief, that's exactly what He'll do, He'll judge unbelief. And unbelievers will be condemned as He said they would be condemned.

Oh this is very strong. That little trustworthy statement, that little hymn that comes out of the early church points up the future. And he is saying you serve Christ with all your heart. Why? Because you're willing to die with Him that you may live with Him, because you're willing to endure with Him that you may reign with Him. The other alternative is somewhere along the line you begin to deny Christ and if that pattern keeps up it shows an unregenerate heart and He'll deny you. You fall into a period of prolonged unbelief where you reject the truth, and He will remain faithful to what He's going to do to unbelievers.

So think about your reward. If you're a true Christian and you're faithful to the Lord, you have the promise of that eternal life, the promise of that eternal reigning. And in the light of that promise you can serve in this life and endure anything, even death because it means life and endurance because it will be transformed into glory.

It is not the critic who counts, not the man who points out how the strong man stumbled or where the doer of deeds could have done better. The
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credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood who strives valiantly, who errs and comes short again and again because there's no effort without error and short coming, who does actually try to do the deed, who knows the great enthusiasm, the great devotion and spends himself in a worthy cause, who at the worst if he fails at least fails while daring greatly. Far better is it to dare mighty things, to win glorious triumphs even though checked by failure than to rank with those poor spirits who neither enjoy nor suffer much because they live in a gray twilight that knows neither victory nor defeat.

Theodore Roosevelt

I don't want to live in a gray twilight. I want to use my life to count for God and if I die I die to live and if I endure, I endure to reign. And I am moved by the preeminence of the Lord and His cause and I am moved by the power of His Word no matter what men may do, and I am moved by the preeminence of the work we do to think that we could be a part of God completing redemptive history.

C. The Danger Of False Teachers – verses 14b - 19

The effects of false teaching have been devastating and damning. That is why the Bible calls them damnable, or destructive heresies which lead men to destruction. And I believe that as we get closer to the coming of Christ, these deceptions, lies and falsehoods, misrepresentations will increase.

Now any servant of the Lord then must be aware of false teachers. Any servant of the Lord must be warned about lies.

Part of Paul's challenge then to young Timothy is to get him to hold the truth and then to pass the truth to the next generation, to avoid the insidious and debilitating and damning influence of false teachers and false teaching.

Literally, "Remind of these things." "Them" being added because it just gives us an identification point of who it is that's being reminded. "Them" has reference to the whole of the congregation as well as the faithful men who will teach others also mentioned in verse 2. "Remind them of these things." What things? Well he's looking back with that statement, the things he's just said in verses 1 to 13. Remind them of the responsibility to be teachers who pass things on to others.

Remind them that they are soldiers who are to endure hardness.

Remind them that they are athletes who are to run to win and make the necessary sacrifices to compete at the maximum level.

Remind them that they are to be hard working farmers who plant and enjoy the result of the crop.

Remind them, he says, that Jesus Christ is risen from the dead.

Remind them in that sense of the preeminence of the Lord they serve.

Remind them of the power of the Word of God which cannot be bound.

Remind them of the purpose of the work, verse 10, that those who are the elect may obtain the salvation which is in Christ Jesus and with it eternal glory.

Remind them of the reward which is theirs, indicated in verses 11 through 13, if we endure we'll reign with Him. Remind them, Timothy, of the positive call to duty.

Remind them of the preeminence of the Lord they serve.

Remind them of the power of the Word and the purpose of the work and the promise of reward.

Remind them of the nobility of the cause they serve.

Remind them of the loftiness of the gospel ministry.

"And solemnly command them..." is an intense verb, solemnly command them.

"Command them in the presence of God not to wrangle about words which is useless."

1. False Teaching Ruins The Hearers - First of all, because it...follow this...it ruins the hearers, verse 14, "Solemnly charge them in the presence of God not to wrangle about words which is useless and leads to the ruin of the hearers."

In other words, call them to duty with a sense of **the presence of God**, that is to say a healthy fear. This is intended to put fear in the heart.

That's the idea. It's intended to put fear in the heart.

So while there are times when the presence of the Lord is meant to increase our sense of comfort, there are more times when it is meant to increase our sense of accountability. I stand in the presence of God. We are always in the presence of God. We are always in the presence of the Lord but it's that perspective that is a control factor in how we live.

Paul calls for avoiding the kind of debate and word battle, get this, that pits divine truth against human philosophy and makes the Bible answerable to man. Or the kind of word battle that attacks the simple truth of Scripture with the sophisticated or quasi or supposedly sophisticated philosophy and rationalizing of man.

The point is there's no common ground for such a war of words. You stand on the Word of God, they stand on a demonic Satanically inspired religion, that's not common ground. So you never subject the Bible to a debate with a non-believer with some supposedly erudite philosopher theologian who rejects its authority. And you never allow people to be exposed to such a thing.

Your man...that is the Christian you're trying to influence...has been accustomed every since he was a boy to have a dozen incompatible philosophies dancing about together inside his head. He doesn't think of doctrines as primarily true or false, but as academic or practical. Jargon, not argument, is your best ally in keeping him from the church

The Screwtape Letters - C.S. Lewis

That is precisely why we should not just try to win the world by being like the world.

Our Christianity has the appearance of being an adjunct or an appendix to the rest of our lives instead of being the main theme and the moving force in our existence....We seem to have a real horror of being different. Hence all our attempts and endeavours to popularise the church and make it appeal to people. We seem to be trying to tell people that their joining a church will not make them so very different after all. 'We are no longer Puritans,' we say, 'we believe that they over-did things and made Christianity too difficult for people. They frightened people with their strictness and their unnecessarily high standards. We are not so foolish as to do that,' we say, and indeed we do not do so. Instead, however, we provide so called 'sporting parsons', men of whom the world can say that they are 'good sports' – whatever that may mean. And what it does so often mean is that they are men who believe that you can get men to come to chapel and church by playing football and other games with them. 'I'll fraternise with these men,' says such a minister. 'I'll get them to like me and to see that I'm not so different from them after all, and then they'll come to listen to my sermons.' And he tries it, but thank God, he almost invariably fails, as he richly deserves. The man who only comes to church or chapel because he likes the minister as a man is of no value at all, and the minister who attempts to get men there by means of that subterfuge is for the time being guilty of lowering the standard of the truth which he claims to believe. For this gospel is the gospel of salvation propounded by the Son of God himself. We must not hawk it about in the world, or offer special inducements and attractions, as if we were shopkeepers announcing an exceptional bargain sale.

The world expects the Christian to be different and looks to him for something different, and therein it often shows an insight into life that regular church-goers often lack. The churches organize whist-drives, fetes, dramas, bazaars, and things of that sort, so as to attract people. We are becoming almost as wily as the devil himself, but we are really bad at it; all our attempts are hopeless failures and the world laughs at us. And the world today is laughing at the church, laughing at her attempts to be nice and to make people feel at home. My friends, if you feel at home in any church without believing in Christ as your personal Savior, then that church is no church at all, but a place of entertainment or a social club. For the truth of Christianity and the preaching of the gospel should make a church intolerable and uncomfortable to all except those who believe, and even then they should go away feeling chastened and humble.

D. Martyn Lloyd Jones – from the Ian Murray Biography

"All true preaching of the gospel involves calling men to repentance, a call to turn from their sin and idolatry and to turn to God. In this sense men are called to both repent and believe. Peter is very specific when he mentions their sin. He does not speak of their sins in general; he spoke of their particular sin of rejecting and crucifying the savior. As sinners believers are to repent of our own specific sins before God. Further, true preaching does not stop at calling men to repentance; it goes on to speak of the

need to believe in Jesus Christ. A call to believe without repentance will not show men their sin and their need to turn away from it. A call to repent without pointing men to Christ will not save them."

Acts 2:22-23 Commentary - J. Zugg

The demons know that if you can just fill up a person's head with a bunch of terminology, a bunch of words, human reason and philosophy, you can confuse them about the simple truth of God's Word. It's going on in colleges, in seminaries all over this land. And in false religious systems it's being espoused by evangelists and preachers on television who don't speak the truth...the barrage of verbiage coming at the church is absolutely unbelievable.

These things are in the church because the church is willing to listen to the world. And the church is willing to set the Bible alongside the reason of man and let the reason of man pump its jargon into the issue so that the Bible becomes confused in the minds of those who look at it. He says here it's useless, it's of no profit. It has no spiritual benefit. And worse than that it's demonic, it's the doctrines of demons which are spawned by seducing spirits through hypocritical lie speakers. And what does it do? What is the result of it? Look what he says. "This kind of stuff **leads to the ruin of the hearers.**"

The **word "ruin" is catastrophe**. It means to overturn, subvert, upset or overthrow.

False teaching has the effect that is opposite of edification.

It doesn't build up, it tears down. It doesn't strengthen, it weakens. The tragic effect, beloved, of people who listen to false teaching is it ruins them.

That word katastrephe is only used one other time in the New Testament, let's see what it means.

The other time is in [2 Peter 2:6](#) and it talks about God condemning the cities of Sodom and Gomorrah to katastrephe by reducing them to ashes. Katastrephe there means total devastation, the total destruction of Sodom and Gomorrah was a katastrephe. And he's using the word here in the same sense, totally destroys the hearers. This is talking about damning their eternal souls...total destruction, total holocaust, total devastation. That's why [2 Peter 2:1](#) calls these destructive heresies that bring swift destruction.

In [2 Peter 3:16](#) it says, "The untaught and unstable distort the Word of God as they do the rest of the Scriptures to their own destruction." So it's that kind of destruction.

- 2. False Teaching Shames The Teachers** - Let me put it simply. Anyone who misrepresents, who misinterprets, who ignores or distracts from God's Word by giving false teaching or confusing people with useless human reason has cause to be ashamed no matter how many degrees you have, or how many PhD.s or how erudite you think you are, if you violate the Word of God or misrepresent its glorious truth, you have every reason to stand before God in shame. And you should feel painfully the consciousness of having done something dishonorably, and that is mishandling God's precious Word. So the issue here is that it shames the one who teaches it. So he says in verse 15, "Be diligent..." That's the first principle.

How do you avoid being a shameful teacher? **How do you avoid being ashamed before the Lord?**

First of all, be diligent. I know the Authorized version says "study" but that's really not the word, the word spoudazo means to give diligence, to give maximum effort, to give persistent zeal, to do your best, to be eager. Simply put it this way, make a maximum effort...make a maximum effort.

Secondly he says, "Be diligent, or make your maximum effort in order to present yourself to God." Oh, this is a wonderful word...paristemi, it means to stand alongside...para means to be alongside. We talk about parachurch or anything that has to do with something alongside being in that way...parallel. What is this? This means you want to come alongside God. **Please God!**

And the heart of it all is how he handles the word of truth, look at it. **"Handling accurately the word of truth."** That is such a rich term. We could take time just developing that. But let me give you the idea. The literal Greek is to cut a straight line, orthotomeo, **to cut a straight line.**

Now let me follow that up. Paul was a leather worker. We often say he was a tent maker but the Greek word is leather worker. That is, he used hides and skins and perhaps the woven hair of goats from time to time to make things...tents, perhaps.

And you can imagine that a man who made a tent would have to piece together a lot of hides. For example, if you were making a tent out of hide, there was no one goat big enough to be your tent, obviously. So you got a numerous amount of goat hide and then you just started to cut them and you had to cut each piece right or it wouldn't fit together. It's like making a dress or you ladies know if you don't cut the pieces right the thing won't go together right. It's how you cut the individual pieces that makes the whole thing come together.

And that is exactly what he's saying. And I've said this through the years. If you don't know how to cut the pieces, you can't make the whole thing fit...the point being you can't be a theologian until you've been an exegete. You can't develop your system of theology unless you put the parts together right. And that is to say that everyone must then handle accurately the Word of truth, cutting every part of it straight so that it fits together. And any student of the Bible understands that concept.

And if you don't cut the pieces right, you can't make the whole fit together. Interpreting the Scripture accurately is so very very important. But there's a fast and loose attitude toward Scripture today that just concerns me, and people do it all the time. They just throw around any old interpretation of anything that fits their whim.

2 Corinthians 2:17 - We are not like many peddling the Word of God...or huckstering the Word of God

Now what is the **Word of truth**? Well, first of all, it's used several other times in Scripture. In [Ephesians 1:13](#) and [James 1:18](#), it definitely refers to the gospel. So he's saying handle it all right, the gospel and everything else. When you think about handling the gospel right, you've got to acknowledge, folks, that there is an awful lot of preaching today that doesn't handle the gospel properly.

Avoid false teaching then. He says it ruins the hearers and it shames the teachers.

- 3. False Teaching Leads To Ungodliness - Thirdly, it leads to ungodliness**, verse 16, "Avoid worldly and empty chatter, it will lead to further ungodliness...further ungodliness." The "but" there refers to contrast...in contrast to handling carefully God's truth, handle that,

but avoid the rest. Don't handle it at all, it is what he's saying. And what is it that we're to avoid? The word means to walk around...walk around it, shun it, keep clear of it, shift yourself to avoid it.

Yeah, they do lead us but look what it says...it says in verse 16, "**They lead us to further ungodliness**". It will lead us but it will advance us down not up, more and more deeply into ungodliness.

4. **False Teaching Spreads Like Gangrene - Fourthly, and in verse 17 he says it spreads like gangrene.** Or it is contagious...it is contagious. It not only ruins the people who listen, shames the people who teach, leads to ungodliness among them but it has the power to spread like gangrene. Look at verse 17, "Their talk will spread like gangrene," it says. Do you know how fast gangrene spreads? Very fast. The Greek word gangraina has to do with a spreading consuming disease, an insidious fast moving disease. Do you realize that gangrene can start with a small pin hole in the human body and engulf the whole body in a few moments of time with its poison, that in curing gangrene people are put into a pressure system to retard the speed of the gangrene in order that a penicillin injection can take effect? That's how fast it goes.

It's like a prairie fire with its malignancy. That's why in [Jude 23](#) it says when you get near anybody in a false system, snatch them like a bran from the burning and watch out that you don't get your garment spotted by that stuff. It's a malignancy, it eats up the neighboring tissue and spreads its corrupting doctrine to infect other people rapidly. It runs rampant.

5. **False Teaching Overturns Faith - Fifthly, it overturns the faith of some** Verse 17, it says, "Among them...these false teachers...are Hymenaeus and Philetus." He names names here. He doesn't pull any punches. Hymenaeus, by the way, was named in [1 Timothy 1:20](#) as one of the ring leaders, probably one of the false teaching pastors in Ephesus, whom Paul himself put out of the church.
6. **False Teaching Exposes My True Commitments - Sixth - False teaching is dangerous because it characterizes those who don't belong to the Lord.** It has to be avoided because it characterizes the unsaved. And he backs into this issue in a wonderful way...a wonderful way.

"Having this seal." What a thought. What was a seal for? Ownership...ownership, a mark of ownership. As a builder put on a cornerstone, he put his name, this was his building and the purpose for that building. Sphragis is the Greek word, it means ownership. It means that it belongs. It's marked out as the possession of its owner. And so are we. The foundation of God, namely His church, has a stamp, a stamp of ownership, authenticity.

The Lord Knows WHO are His! That, dear friends, is sovereign election. The reason the church could never be touched by all the false teachers is because we are His.

The second aspect is **personal sanctification**.

Numbers 16: 5 - The Lord will show who are His."

Now that statement was made by Moses to the rebellious friends of Korah. When they gathered against Moses and here was this big rebellion of apostate people, Moses said, "The Lord knows who's His," He knows who belongs to Him.

Numbers 16: 26 - Depart I pray you from the tents of those wicked men and touch nothing of theirs

So there's that two-sided thing again. One, God's going to come in judgment but He knows who He'll spare because they belong to Him. And how do we know who they are?

D. Vessels For Honorable Use verses 20 - 26

Philemon 1: 10 - 11 – I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, 11 who formerly was useless to you, but now is useful both to you and to me.

Paul said that he feared that in preaching to others he himself would be disqualified, [1 Corinthians 9:27](#), or useless, cast away, set aside.

And what he is saying is that within the church some of those who serve the Lord are useful and valuable and beautiful and honorable. And some are ugly and defiled and unprized and dishonorable. The church has all kinds. It has people who are the fine China and people who are the trash buckets...and everybody in between.

Now what is a vessel unto honor? A vessel for honor is sanctified, that is a vessel is separate from sin, separated from the world unto God. It is useful to the master, that is under the authority of the master, exhibiting obedience and then prepared for every good work has to do with being zealous.

1. Set Apart - First of all, personal holiness in the word "sanctified."

vessels. The Gr. word is very general and was used to describe various tools, utensils, and furniture found in the home. In this "great house" analogy, Paul contrasts two kinds of utensils or serving dishes.

some for honor. In a wealthy home, the ones made of precious "gold and silver" were used for honorable purposes such as serving food to the family and guests. **some for dishonor.** Those made of "wood and clay" were not for any honorable use, but rather those uses which were repulsive—disposing of garbage and the filthy waste of the household. See *notes on 2 Cor. 4:7*.

2. Useful - Secondly, personal obedience in the phrase "useful to the master."

3. Prepped For Good Work - Thirdly, personal zeal in the phrase, "prepared for every good work."

That honorable vessel then is a holy, obedient, zealous person, separated from sin, and the flesh, and the world, committed to submissive obedience to the master and zealous to serve, ready, prepared for every good work. And in the perfect passive, the idea is having been put into a prepared condition.

Now such holiness and such obedience and such zeal is available to all of us. None of us can say, "Well I don't have the ability, the capability, the means to be useful."

2 Corinthians 9: 8 - And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed

2 Peter 1: 2 – 11 – Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; ³ seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. ⁴ For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust. ⁵ Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, ⁶ and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, ⁷ and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. ⁸ For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹ For he who lacks these *qualities* is blind or short-sighted, having forgotten *his* purification from his former sins. ¹⁰ Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹ for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

Romans 15: 13 – 14 - Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

¹⁴ And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.

2 Timothy 3: 15 – 17 - You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, ¹⁵ and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. ¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.

The only question is whether it is a priority for us to be a vessel unto honor. The means of grace are available. The grace of God is there to provide the holiness of life, the obedient submission and the zeal to serve if that's your desire. So the question is, is that your desire? Do you want to be a noble, honorable vessel? And if the answer is yes, then here are **five** principles that make that a reality.

4. How To Be A Noble, Honorable Vessel

- a. **Cleanse Yourself** - verse 21, he says, "Therefore if a man cleanse himself from these he will be a vessel for honor."

QUESTION – How do we cleanse ourselves?

ANSWER - _____

The first characteristic of a noble vessel is a pure fellowship, we saw that last time, a pure fellowship. Stay away from dishonorable vessels. Stay away from the defiled people of the church.

anyone. Whoever wants to be useful to the Lord for noble purposes. Even a common wood bucket or clay pot becomes useful when purged and made holy. **cleanses himself.** See *note on v. 19*. The Gr. word means "to thoroughly clean out," or "to completely purge." For any wastebucket in the house to be used for a noble purpose, it would have had to be vigorously scoured, cleansed, and purged of all vestiges of its former filth. **the latter.** The vessels of dishonor (v. 20). Associating with anyone who teaches error and lives in sin is corrupting

(Prov. 1:10–19; 13:20; 1 Cor. 5:6,11; 15:33; Titus 1:16)—all the more so when they are leaders in the church. This is clearly a call to separate from all who claim to serve God, but do so as filthy implements useful only for the most dishonorable duties.

b. Participate In Pure Fellowship

In order to be an honorable vessel you must be a part of a pure fellowship and you must have a clean heart. He discusses the clean heart in verse 22 saying, "Flee...that is the word we have in English, fugitive, in the Greek pheugo, flee from youthful lusts, that's the negative, what you're running from. And pursue, this is what you're running after, righteousness, faithfulness, or integrity, trustworthiness, love and peace or harmony with those who call on the Lord...that is with other believers...who have a clean heart.

youthful lusts. Not merely illicit sexual desires, but also such lusts as pride, desire for wealth and power, jealousy, self-assertiveness, and an argumentative spirit.

c. Cultivate A Discerning Mind

Verse 23, "But refuse foolish and ignorant speculations knowing that they produce fights." Pursue some things, he says in verse 22, righteousness, faithfulness, love and peace, but refuse some other things...refuse foolish and ignorant speculations. The word "refuse" means that avoid reject, having nothing to do with. Don't get your mind all filled with all of that unbiblical, anti-biblical stuff.

Paul has told Timothy and the rest of us to avoid strange doctrines, myths, endless genealogies, fruitless discussions on biblical assertions, worldly fables fit only for old women, different doctrine not agreeing with sound words, and doctrine conforming to godliness, controversial questions, disputes about words, worldly and empty chatter, opposing arguments of what is falsely called knowledge, battles over words, useless talk which spreads like gangrene. And now he adds foolish and ignorant speculations. The word "speculations," means disputings, debates, questionings and arguments. The word "foolish" is the word from which we get moron. Dull, stupid, sluggish is its intent. The word "ignorant," means untrained, uninstructed, undisciplined, uneducated, senseless. Stay away from moronic senseless arguments, debates that attack the veracity of Scripture.

Titus - "Shun foolish controversies, genealogies, strife, disputes about the law, they're unprofitable, they're worthless and a factious man, an argumentative man after the first and second warning, reject him and knowing that such a man is perverted and is sinning being self-condemned."

disputes ... strife. Paul's third warning to avoid useless arguments with false teachers (see *notes on vv. 14,16*).

d. Develop A Gentle Manner

This certainly follows right along, verse 24, "The Lord's bondservant must not be quarrelsome but be kind to all, able to teach, patient when wronged...patient when wronged."

In Titus 1 where he gives further a list of the qualifications for an elder, he is not to be self-willed nor quick-tempered, not pugnacious or fighting, quarrelsome. So in 1 Timothy, in Titus and here in 2 Timothy, the pastor, elder, teacher here called the Lord's bondservant is to be one who is gentle, who has a gentle manner. This is likeness to Christ. [Second Corinthians](#)

[10:1](#) speaks of the meekness and gentleness of Christ. Yes we must contend and fight for the truth, once for all delivered to the saints, as [Jude 3](#) says. Yes we must fight against principalities and powers, the rulers of darkness, spiritual wickedness in the heavenlies as Ephesians 6 says. Yes we must fight the forces of hell with the spiritual weapons mentioned in [2 Corinthians 10:1](#) to 4. But not quarreling with opponents.

able to teach. This is one word in Gr. meaning "skilled in teaching." See *note on 1 Tim. 3:2*.

e. Prayerfully Seek A Humble Spirit

It's the word prautes and it really would have been perhaps better to translate it "humility," or "meekness." It's really the word for meekness. It's talking about a meek spirit or a humble spirit. It's certainly a sister to gentleness...with gentleness, with meekness. The word means mild, gentle, soft, meek, humble. And there is to be a humble spirit.

A humble spirit basically says, "I'm not the issue." Can you get that thought? A humble spirit basically says, "I'm not the issue, you can attack me, you can do whatever you want to me, I'm not the issue. So I'm not going to defend myself and I'm not going to take out vengeance on my own behalf." That's not humility. Humility acknowledges unworthiness. Humility acknowledges sinfulness. Humility acknowledges that I have no defense for myself because if the truth were known, I'm unworthy utterly.

But humility at the same time, prautes, meekness, is not cowardice, it's not impotence.

For example, the Greeks use of the word prautesis is interesting. They used it to speak of a colt that had been broken. It was power under control, as opposed to an unbroken colt, power out of control. Power under control. The meek person is a powerful person, a person with convictions, a person with strength, a person with direction and goals in life, a person who longs to serve God with all his heart, but he is a person whose power and resources are under control and they are not spent for his own defense. It doesn't mean he's wishy-washy or flabby or cowardly or lacks conviction. It simply means he doesn't use his energies to defend himself.

And if you want to be a useful vessel, you can't be self-justifying, self-defensive. You can't be running around taking vengeance on everybody in sight. You can't be trying to make sure that everything is the way you want it to fit your particular agenda. You are not the issue. Andrew Banar once said that he could tell when a man was truly meek. He could tell when a man was truly humble because he would elevate his Lord and talk less of what he was doing.

So Paul tells Timothy to be humble but be confrontive, be humble but be instructive. In a corrective way you go after the uninstructed, uneducated, untaught in truth. Be gracious, be gentle, be loving, be kind but speak what has to be spoken. The word "correcting," paideuo, is a word from which the noun form paideia comes which means "child." It's like taking a child and correcting them. It's a major part of the ministry. I wish it weren't so, but it is. And anybody in the ministry of Christ who doesn't think you do a lot of time correcting is wrong. The motive for that correction is the issue here and I want you to see it.

My dear friends, the motive for this correction is compassion. It is not vengeance. And I will tell you that I see in the church and there is the temptation in the church to go after people who are in error, go after people who are a problem, go after people who are in opposition out of personal vendetta, personal vengeance, personal anger, personal self-justification rather than compassion. And here what Paul is saying is you correct out of a compassionate

heart because you want God in His grace to grant them repentance and free them from the trap of the devil and release them to the knowledge of the truth.

those who are in opposition. Primarily unbelievers (captive to Satan, v. 26), but also could include believers deceived by the “foolish and ignorant” (v. 23) speculations of the false teachers; and, possibly, the false teachers themselves. **God ... will grant them repentance.** Cf. Acts 11:18; see 2 Cor. 7:9,10. All true repentance is produced by God’s sovereign grace (Eph. 2:7), and without such grace human effort to change is futile (cf. Jer. 13:23). **know the truth.** See *note on 3:7*. When God, by grace, grants saving faith it includes the granting of repentance from sin. Neither is a human work.

the snare of the devil. Deception is Satan’s trap. He is an inveterate, scheming, clever, and subtle purveyor of lies. See notes on Gen. 3:4–6; John 8:44; 2 Cor. 11:13–15; Rev. 12:9.

Patient when wronged. That's one word in the Greek, forbearing. It means ready to put up with evil literally, ready to endure mistreatment without retaliating. It's almost like he expected that, isn't it? He did expect it. I understand why he expected it. It happens...it happens all the time. Here is a faithful bondservant of the Lord who doesn't want to engage in fights, who doesn't want to engage in debates, who is not argumentative in spirit but gentle. He is kind to all. He is skilled at graciously instructing and, believe me, he'll be wronged. He'll be offended. He'll be as the text of 1 Peter uses it, reviled. He'll be persecuted but he is to be patient, he is to be ready to put up with evil. He is never to retaliate. He is never to become bitter. That's...that's so basic.

It says **if perhaps God may grant them repentance leading to the knowledge of the truth**...and I want you to know something, the only place repentance will ever come from in this world is from God. Repentance is a gift of God's grace. No man in his flesh repents. That's a gift. No man in his flesh believes, that's a gift, Ephesians 2, God even gives us our faith. No man in his flesh loves, that's a gift of God, [Romans 5:5](#), "The love of God is shed abroad in our hearts." All spiritual reality is a gift from God by grace. And the only way you could ever repent and be saved is if God gave you repentance. God alone grants repentance. God alone grants faith. God alone grants grace and mercy. God alone grants love. That's a sovereign work. And if repentance is...and it is...I should say, repentance is a vital part of salvation, the God who grants the salvation must also grant the repentance. A tremendous statement.

PREPARATION FOR NEXT LESSON:

Read through 2nd Timothy again! Identify what has continued to be important to Paul as he mentors and guides Timothy through the last days of the Apostle’s life.

SOURCES:

New American Standard Bible
John MacArthur Sermon Series
John MacArthur Study Bible
D. Martyn Lloyd Jones – Ian Murray Biography
Matthew Henry Commentary

1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 19 August 2012 – Lesson 12

1 Timothy 3: 1 - But realize this, that in the last days difficult times will come. ² For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, ³ unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, ⁴ treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, ⁵ holding to a form of godliness, although they have denied its power; Avoid such men as these. ⁶ For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, ⁷ always learning and never able to come to the knowledge of the truth. ⁸ Just as Jannes and Jambres opposed Moses, so these *men* also oppose the truth, men of depraved mind, rejected in regard to the faith. ⁹ But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.

¹⁰ Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, ¹¹ persecutions, *and* sufferings, such as happened to me at Antioch, at Iconium *and* at Lystra; what persecutions I endured, and out of them all the Lord rescued me! ¹² Indeed, all who desire to live godly in Christ Jesus will be persecuted. ¹³ But evil men and impostors will proceed *from bad* to worse, deceiving and being deceived. ¹⁴ You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned *them*, ¹⁵ and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. ¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.

INTRODUCTION

A. Corrupting Influences Through The Years

In Damned Through the Church John Warwick Montgomery 1970 – chronicles "the damnable epochs of church history," when the church was sending people to hell instead of sending people to heaven starting from the Dark Ages.

First: The Era Of Sacramentalism - 500 A.D. ~ 1500 A.D – Sacramentalism is a religion of ritual and ceremony without reality. The focal point was to worship the church, not Christ. To function through the ritual, ceremony and rites of the church. It was dominated by the Roman Catholic Church, but also the Eastern or Greek Orthodox Church. The Church prescribed certain sacraments, ceremonies, rituals with candles and beads and penance by which through some automatic operation in outward form, a person could be made right with **God**. **BUT** - These prescribed religious acts and duties and functions and ceremonies **ONLY** made a person right with that particular church.

The Attack Against Sacramentalism - Martin Luther came along in the 1500's, as you know, and attacked the heretical and blasphemous institution and its sacramentalism successfully. He found that the Word of God ran contrary to sacramentalism. During that one thousand years, the Word of God was taken out of the hands of the people and they were subject to whatever interpretation to the Word of God the church gave. It was only when Luther discovered the reality that the Bible taught the just shall live by faith that he realized the tremendous error of the church.

Neither sacrament nor priest but faith in the Word of God justifies you. What concern of yours would it be if the Lord spoke through an ass, as long as you hear His Word in which you may hope and believe. I recognize neither the father, the mother, the relative, the government nor the Christian church that wants to prevent me from listening to God's Word.

Martin Luther

The church of Luther's day had a ritual without a relationship; penance without forgiveness; ceremony without Christ.

Second: The Age Of Reason – Rationalism / Enlightenment / Humanism – 1700's

Men were beginning to look at the creativity and the ability and the genius of the human species brought about by the flood of knowledge post-crusades, post reformation. They determined that man was ultimate and the mind of man was the ultimate determiner of truth and reason superseded revelation and the mind of man sat in judgment on the Word of God. It was the time of the rise to power of Napoleon. In his later years Napoleon came to say this:

Alexander, Caesar, Charlemagne and I myself have founded great empires upon force. Jesus alone founded His empire upon love. Jesus Christ was more than a man, He asks for the human heart. He demands it unconditionally. And all who sincerely believe in Him experience that remarkable supernatural love toward Him. Time, the great destroyer, is powerless to extinguish this sacred flame. This is it which proves to me quite convincingly the divinity of Jesus Christ

Napoleon Bonaparte

Europe was coming to the conclusion that reason prevailed and anything supernatural didn't quite fit in. And the age of rationalism was born and Germany was engulfed in rationalism and France was engulfed in rationalism. And reason became God. In the United States the repercussions were being felt as well.

- The Age Of Reason - Thomas Paine US Patriot 1737 – 1809

The first part of the book was advocating rationalism, was the supremacy of human logic, the mind is the ultimate determiner of truth. The second part of his book was an attempt to debunk and discredit everything about the Bible...the ethics, the morality, the historicity and everything else of the Bible was denied. And Thomas Paine set upon a course to postulate reason as supreme and the Bible as unreliable. In fact, he said it had blasphemous conceits in it that masqueraded as if they were the truths of God.

Now during the Age of Reason people went so far as to deny God altogether and what we know today as modern atheism was born out of that. In France and Germany atheists began to arrive on the scene. And atheism became acceptable. On one occasion in Paris in an act against believing in God, there was a veiled female brought before a group of leaders. One of the leaders of France taking this veiled female by the hand said, and I quote,

"Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but reason.

And I offer you its noblest and purest image. If you must have idols, sacrifice only to such as this."

And he pulled off a veil and there was a woman. They took that woman, mounted her on some kind of carriage down to Notre Dame and put her on the altar there as the reigning deity to be adored. And maybe we shouldn't wonder why French morality has been what it's been. And this certainly illustrates Luther's contention that reason was the devil's whore and that reason could corrupt the Christian faith at its very center because it always sets itself against the mind of God.

Isaiah 55: 8 – 9 My thoughts are not your thoughts, neither are your ways My ways, says the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts

But man said not so! Our thoughts are higher, our ways are higher. We'll sit on judgment of you. And reason became the new deity and instead of Jesus Christ, they worshiped the mind. And out of it came theological liberalism and higher criticism, denying Scripture and its miraculous reality. This was a deadly time in church history. This was a time of grave peril to the life of the church.

AND WHAT MADE IT EVEN WORSE was that sacramentalism wasn't dead. And so you have sacramentalism and rationalism. And now there are two reigning dangers in the church...the existence of rationalism only adds to the already existing sacramentalism. And western civilization and the church is now engulfed in a two-fold danger, sacramentalism on the one hand and rationalism on the other.

Friedrich Daniel Ernst Schleiermacher 1768 –1834 - was a German [theologian](#), [philosopher](#), and [biblical scholar](#) *known for his attempt to reconcile the criticisms of the [Enlightenment](#) with traditional [Protestant](#) orthodoxy. He also became influential in the evolution of [Higher Criticism](#). Because of his profound impact on subsequent Christian thought, he is often called the "Father of Modern Liberal Theology" and is considered an early leader in [liberal Christianity](#).*

Born in [Prussian Province of Silesia](#) as the son of a [Reformed Church](#) chaplain in the Prussian army, Schleiermacher started his formal education in a [Moravian](#) school. However, [pietistic](#) Moravian theology failed to satisfy his increasing doubts, and his father reluctantly gave him permission to enter the [University of Halle](#), which had already abandoned pietism and adopted the [rationalist](#) spirit. As a [theology](#) student Schleiermacher pursued an independent course of reading and neglected the study of the [Old Testament](#) and of [Oriental languages](#). However, he did attend the lectures of Semler, where he became acquainted with the techniques of [historical criticism](#) of the [New Testament](#), and of [Johann Augustus Eberhard](#), from whom he acquired a love of the [philosophy](#) of [Plato](#) and [Aristotle](#). At the same time he studied the writings of [Immanuel Kant](#) and [Friedrich Heinrich Jacobi](#), and began to apply ideas from the Greek philosophers to a reconstruction of Kant's system.

Schleiermacher developed a deep-rooted skepticism as a student, and soon he rejected orthodox Christianity.^[1]

In a letter to his father, Schleiermacher drops the mild hint that his teachers fail to deal with those widespread doubts that trouble so many young people of the present day. His father misses the hint. In a moving letter 6 months later (21 January 1787), Schleiermacher admits that the doubts alluded to are his own. His father has said that faith is the "regalia of the Godhead," that is, God's royal due.^[2]

Schleiermacher confessed: "Faith is the regalia of the Godhead, you say. Alas! dearest father, *if you believe that without this faith no one can attain to salvation in the next world, nor to tranquility in this — and such, I know, is your belief — oh! then pray to God to grant it to me, for to me it is now lost. I cannot believe that he who called himself the Son of Man was the true, eternal God; I cannot believe that his death was a vicarious atonement.*"^[2]

Wikipedia

Thesis – Antithesis - Synthesis

Protestant Liberalism emerged in the 19th century as influential theologians argued for a doctrinal revolution. Their challenge to the church was simple and straightforward: The intellectual challenges of the modern age made belief in traditional Christian doctrines impossible. Friedrich Schleiermacher wrote his impassioned speeches to the "cultured despisers" of religion, arguing that something of spiritual value remained in Christianity even when its doctrines were no longer credible. Church historians, such as Adolf von Harnack, argued that a kernel of spiritual truth and power remained even when the shell of Christianity's doctrinal claims was removed. In the United States, preachers such as Harry Emerson Fosdick preached that Christianity must come to terms with the modern age and surrender its supernatural claims.

The liberals did not set out to destroy Christianity. To the contrary, they were certain that they were rescuing Christianity from itself. Their rescue effort required the surrender of the doctrines that the modern age found most difficult to accept, and the doctrine of hell was front and center on their list of doctrines that must go.

We Have Seen All This Before: Rob Bell and the (Re)Emergence of Liberal Theology - Al Mohler Blog

Third: The Danger Of Orthodoxism – 1800's - A hundred years later by the time you get into the nineteenth century in the 1800's, mass printing has arrived. And for the first time in the history of the church, everybody has a Bible. The legacy of sacramentalism and rationalism was a lack of confidence in the Bible which was now available but treated with shallowness and indifference, a lack of depth, a lack of zeal. Along that time, in the midst of dead Orthodoxy, comes a writer Soren Kierkegaard. Here's what he wrote to illustrate his time:

A young girl of 16 summers, it is her confirmation day. And among the many tasteful and beautiful gifts, she also receives the New Testament in a very pretty binding. Now that is what one may call Christianity. To tell the truth, no one expects and probably rightly that she anymore than anybody

else will read it, or at any rate not as originally intended. This book was given her as a potential consolation in life. Here should you need it you will find consolation. Of course, it is assumed that she will never read it anymore than any other young girls. If she does, however, it will not be read as originally intended or she would discover that right here in that book you find such terrors that in comparison other terrible things that occur in the world are almost a joke. Yet that is supposed to be Christianity.

No, I would be tempted to make Christianity another proposition. Let us gather in every single copy of the New Testament, let us cart the whole collection out to an open place or up a mountain top and then while all of us kneel down, let someone speak to God saying, 'Take it back, this book. We humans the way we are should not get involved with such a book, it only makes us unhappy.'

Soren Kierkegaard 1813 - 1855

The church in Europe was still buried under the pile of sacramentalism and rationalism and now it gets the Bible and it has orthodoxy in its hand but it is a dead cold orthodoxy.

From that era, look at the list of those who, influenced by their generation, made profound impacts upon the world and EVEN the church:

- Charles Robert Darwin - 1809 –1882
- Karl Heinrich Marx 1818 – 1883
- Sigismund Schlomo Freud - 1856 – 1939
- Julius Wellhausen 1844 – 1918 - Documentary Hypothesis

Born at [Hamelin](#) in the [Kingdom of Hanover](#), the son of a Protestant pastor, he studied [theology](#) at the [University of Göttingen](#) under [Georg Heinrich August Ewald](#) and became [Privatdozent](#) for [Old Testament](#) history there in 1870. In 1872 he was appointed [professor ordinarius](#) of theology at the [University of Greifswald](#). He resigned from the faculty in 1882 for reasons of conscience, stating in his letter of resignation:

"I became a theologian because the scientific treatment of the Bible interested me; only gradually did I come to understand that a professor of theology also has the practical task of preparing the students for service in the Protestant Church, and that I am not adequate to this practical task, but that instead despite all caution on my own part I make my hearers unfit for their office. Since then my theological professorship has been weighing heavily on my conscience."

Fourth: The Rise Of Corrupt Politicization / Nationalism Of The Church – 1900's

It shows up in Nazi Germany under Hitler. Europe is engulfed in a sacramental and rationalistic and somewhat cold dead orthodoxy but it is nonetheless historically and traditionally Christian. If Hitler is going to conquer the world and massacre millions of people, he's got to lay the church low because surely the church even at its worst would stand against such a massacre. How then is Hitler going to succeed with what he wants to do under the inspiration of Satan unless he gets

the church out of the picture? He can't. And so he has to act against the church. The church had to be politicized. And so he sucked the church into national socialism. And then began to alter its theology.

There was a movement within the Nazi Party to change the character of Christian theology. If you were a German Christian, you were a Nazi! The Nazis were true German Christians. It was even called the German Christian Faith Movement. The second thing was to eliminate the Old Testament because the Old Testament celebrated Jewishness. It talked too much about the Jews and their relation to God so they eliminated the Old Testament. The critics, the higher critics, the rationalists helped them with that somewhat. And then they eliminated the parts of the New Testament that speak of the Jewishness of Jesus. What they were left with was an emasculated message, what was left was their Deutsch Christianity, tolerated by national socialism.

Typical of the German Christian Faith Movement was Dr. Hanns Kerrl; personal appointee of Hitler to the role of Reich Minister for Church Affairs. This is what he said in 1937.

Positive Christianity is national socialism. National socialism is the doing of God's will. God's will reveals itself in German blood. Christianity is not dependent on the Apostles' Creed. True Christianity represented by the Party and the German people are now called by the Party and especially the Furer to a real Christianity. The church has not been able to generate the faith that moves mountains but the Furer has, the Furer is the herald of the new revelation

Dr. Hanns Kerrl; Reich Minister for Church Affairs 1937

It was essential to them to engulf the church in a new theology that allowed for a Hitler.

In spite of great opposition from true believers who were put in prison, and lost their lives, the church got sucked in. The church confused, the gospel disappeared and Hitler went on his merry way.

Fifth: The Danger Of Ecumenism – 1950's

Let's not talk about theology, let's talk about love, let's all get together. And giving birth to the World Council of Churches, the National Council of Churches, the Cooperative Evangelism Efforts, everybody get together, don't talk doctrine, let's not make that an issue, a sentimentalistic attitude called love became the reigning principle of the Christian life. It tolerates sin, it tolerates error, it tolerates everything, let's all get together. And ecumenism is a danger to the church because it sucks its strength, it sucks its doctrine, it pulls out its conviction. It makes it compromise.

Sixth: The Rise Of Experientialism – 1960's

That that which reigns supreme is my experience, not the Bible. But have I "seen God", "touched God", "seen Jesus", "heard angels", "gotten a revelation from heaven", had an experience ... experientialism is a danger to the church. It came like a wave in the sixties and it's still with us, we just keep accumulating all of these corrupting influences.

Seventh: The Danger Of Subjectivism – 1970's

Our time is possibly the most subjective period in all of church history. Today everybody talks in psychological terms. We enjoy nothing better than to probe our inner life and its real or imagined frustrations. We wallow in our own misery. We go to psychologists. We go to psychiatrists. We go to counselors. The predilection has been called 'navel watching' That is to say we enjoy nothing better than to sit down narcissistically and look at our own psyche navels. This delightful activity allows us to become completely involved in ourselves. We enjoy our problems. Someone has called our epoch the age of analysis. And it is that for we want to solve all our problems by subjective concentration on them. Luther in diametric opposition to hyper subjectivism says, 'Christianity in its entirety lies outside us in the righteousness of Christ and in the mercy of God. The man who has spiritual problems will never solve those problems by looking in upon himself. There is no solution inside, rather the solution is outside. The solution lies in what God did for us on the cross and that depends not upon ourselves but only upon the Christ who while we were yet sinners died for us

Damned Through the Church John Warwick Montgomery 1970

Eighth: The Rise Of Existential Philosophy – 1960s – 1970s - Existential philosophy came in in the sixties and seventies and really reeked havoc in our thinking. And it says "live for the moment." Existentialism says, "**Fulfillment is in the now, grab it now, do it, baby, this is it, get your gusto, go for it, it's right now.**" **Live for the moment. Exhilarate yourself in the moment. No thought for the future. No concern about the past. Just indulge yourself in the moment and squeeze as much fulfillment out as you can.** That's existential philosophy. There's no destiny, that's also tied to evolution. There's no destiny, there's no God, there's no where to go, this is it, man. All you've got is now, so milk it, grab it, run with it, exploit it. And whoever else you need to exploit to get your fulfillment. So you take evolutionary theory, you add to it existential philosophy and you get selfishness.

Ninth: The Self-Esteem / Self Love Movement

Now what is the nature of this danger? What are the characteristics of these dangerous people? The first thing, and we'll give you four before our series is through, the first one is listed there in verse 2, "For men will be self-lovers...self-lovers." Now all the rest of the sins that flow out of that in verse 2, 3 and 4 are simply reflections of that pervasive sin. Self-love is the basic issue here. So first of all, we will say that the impostors and evil men who are a danger to the church are those who love themselves, self-lovers. And I want to speak to that, if briefly, adding to what I said last Lord's day.

In the 1950's when rather neo-orthodox theologian by the name of **Reinhold Niebuhr** 1892 – 1971 - asserted the biblical fact that original sin is self-love, pride and pretension. Psychologist Karl Rogers reacted against that and said, no, people's problems are because...and I quote from Rogers...

They despise themselves, regard themselves as worthless and unlovable

Psychologist Karl Rogers

In other words, the theologian said the problem is pride and self-love. And the psychologist said the problem is a lack of self-love and a lack of pride. Now which of those two views did the church buy? The core of committed biblical churches have stuck with the true theology, the peripheral ones have bought into the Rogers theory.

What a lying twist on the truth. Sure it's popular. Of course the world will buy that philosophy. They will buy the philosophy of loving oneself because they're already into that. It calls for no change. It accepts their sin, their fallenness, their pride.

If Elizabeth Barrett Browning were still writing, she would perhaps rhapsodize, "How do I love ME, let ME count the ways."

Now I'm not saying as Christians that we're not to be thankful for what we are in Christ. We are to be thankful for what we are in Christ. Praise God for what He's made us. But I want you to know, what I am in Christ is Christ, not me.

So what you have basically in the advocacy of self-love is the advocacy of selfishness. And everybody pursuing selfishness destroys everybody in their wake. As I said, this has no place in historic Christian theology. I went all the way back to in the city of God and he said this,

Two cities have been founded by two loves, the earthly by the love of self, even to the contempt of God. The heavenly by the love of God, even to the contempt of self." And he said, "The former in a word glorifies itself, the latter the Lord.

The City Of God - St. Augustine

Obviously he made a very clear statement there. He said you either love self or you love God. And if you love self you have contempt for God. And if you love God you have contempt for yourself.

For so blindly do we all rush in the direction of self-love that everyone thinks he has good reason for exalting himself. There is no other remedy than to pluck up by the roots that most noxious pest, self-love.

Institutes of Christian Religion - John Calvin

We don't want to sing "Amazing Grace that saved such a worm as I." When did anybody ever write a song like that currently? Or how about, "My sinful self, my only shame. My glory all the cross?" There's no command in the Bible to love yourself. There's only an assumption that you're going to care for your own interests. There's no command to love yourself, there's no command to esteem yourself but a lot of commands to humble yourself.

The church has always seen it as a sin. It was the sin that cursed the whole world. It was Eve's own self-love that brought down the entire human race into sin. And when the serpent came and tempted Eve, he said, "You shall be as God." And she was so in love with herself that she couldn't stand the way she was, she wanted to be other than what she was, superior to what she was, she wanted to be like God because in her mind she was so very important.

B. Difficult, Grieveous, Perilous Times In The Church

the last days. This phrase refers to this age, the time since the first coming of the Lord Jesus.

perilous times - Now the idea of the word "seasons" is that there will be seasons of greater danger and lesser danger, almost a pulsing effect. The word for "danger" or "difficulty" here means a threat, a menace. Matthew 8, where it talks about those two demon-possessed people that came out of the tombs. And it says they were violent, that's the same word. Violent seasons will assault the church. All through the church age there will be violent assaults against the church. That's the context here. That's the age in which we live.

Plutarch secular Greek writes, uses the same word to refer to an ugly wound, having to do with someone being assaulted and wounded severely. The church is going to be cut up, it's going to be wounded, it's going to be gashed and hacked. It's going to receive blows, painful, hard, menacing, dangerous, difficult seasons are coming against the church. And as we get closer to the coming of Christ they're going to get worse because of verse 13. It says they will proceed from bad to worse.

This list of attributes characterizing the leaders of the dangerous seasons is a description of unbelievers similar to the Lord's in Mark 7:21,22.

Nineteen Characteristics Of Those Who Bring Peril:

1. Lovers Of Self

He that over values himself will under value others. And he that under values others will oppose them.

Samuel Johnson

2. Lovers Of Money

Love of self, my dear friends, leads to covetousness. You love yourself, you want to indulge yourself.

This could readily be seen as a problem in the Ephesian church since Ephesus was a prosperous city, it was a city of wealth, it was a city of materialistic blessings. And because of the rampant materialism in Ephesus it had encroached upon the church and the church was in grave danger from it.

Misdirected self-love then indulges itself on self- gratification, and we are in a dangerous time in America in the church of Jesus Christ because the church is in to self-love and if it's in to self-love it's in to self-indulgence. psychology and the encroachment of a prosperity gospel and they're in the same partnership right here in this verse, only in the church today they're being sold as if they were the things that are desirable, here they are called sin and danger to the church. Big difference. That's how deceived the church is and that's why we're in danger.

3. Boastful

And then he moves on and gives another pair of sins that go together. The first one is **boastful**, this is the outward pride that springs from self-love. If you love yourself, you're going to boast about yourself, you're going to shoot off your mouth about yourself. You're going to talk about yourself. A bragger is someone, Plato said, who “**claims to greatness which he does not possess**”. He speaks about himself in terms that are not related to truth or reality. He brags and boasts about his accomplishments, overstating the truth to

the degree that it has no truth for the simple purpose of impressing other people with his greatness. These are the people who parade around as if they were the heroes, the know-it-alls who deceive people into thinking they are wise. They love to see their name in print. They love to see their face on television. They're pretenders whose pretensions are most important to them...the most important thing on their agenda is to promote themselves. They lack self-effacing humility. They are boasters. They are proud.

You listen to false teachers preach and they will always be the heroes of their own stories.

4. Arrogant

The companion to that boastful sin is the sin of being **arrogant**. **That is to be proud in heart. This is to the inside what boastfulness is to the outside.** This is a heart that is involved in self-exaltation. The idea being that everything I do I am motivated to do by the desire for self-exaltation. I want to exalt myself. That's what moves me. That's what shapes my decisions. That's what making me act, the evil motive of self-exaltation.

The braggart is a swaggering creature who shouts his claims to the four winds of heaven and tries to boast and bluster his way into power and eminence. No one can possibly mistake him or fail to see him. But the sin of the man who is arrogant in this sense is in his heart. He might even seem to be humble, he might even seem to be quiet and inoffensive, but in his secret heart there is this contempt for everyone else. He nourishes an all-consuming, all-pervading pride. In his heart there is a little altar where he bows down before himself and in his eyes there is something which looks at all men with a silent contempt. The best illustration is the Pharisee who said, 'I thank Thee that I am not as other men, even as this Publican,' whom he distained and treated with contempt in his self-exaltation.

Commentary On 2 Timothy 3 - William Barclay

You ask yourself, "Where are the humble? And where are the meek? And where are the lowly who speak only of Christ and never of themselves?" And you look a long time before you find them.

5. Revilers

And then he moves to another sin in verse 2, "Revilers," blasphemo, we get the word blaspheme from it. Those who are abusive in speech. It means to slander someone, to be abusive in speech, to hurl abuse at people, to injure others with your tongue.

This is what happens to self-lovers. You love yourself, you love the money, you boast on the outside and you're arrogant on the inside. You treat everybody else with contempt and that ultimately ends up in verbal abuse. **Pride begets contempt and contempt begets a wicked tongue. These self-lovers will attack and they will hurt and they will injure and they will devastate with contempt.** They have no care for others. Their agenda is to love themselves. Their tongues will lash out with venom toward other people.

And sad to say, beloved, that is true in the church of Jesus Christ today, that there are those people who feel that in their own self-promotion they gain their position by destroying everybody they can around them. And their tongue lashes out abusively against others in slander that is not related, of course, to truth or compassion. But that's the sin of a self-lover. Contempt for others leads to an abusive tongue. It's such a tragic thing but that just goes on continuously as people use their tongues to abuse those who are around them...get this...for the single purpose of self-promotion because they're indulging in self-love.

6. Disobedient To Parents

And then he adds, "Disobedient to parents...disobedient to parents." Another aspect of our sinful culture that has marked degeneration of the church is this one. We have a generation of young people and children who are disobedient to their parents. It's the sin of a society's demise. The family is the basic point of society's preservation. And a disintegrated family explodes the whole society.

When children are taught by society that the whole of life is to love yourself, then what do they care about their parents? You buy the self-love lie, the sewer pipe is open and the rest of it is coming through to you. You can't maintain the obedience and submission of your children if they are going to be allowed to believe that love of self is the dominant need and expression of the human heart.

7. Ungrateful

Ungrateful - thankless. I am what I am because I made it. Self-love says I got there by myself, who's to thank? Self-love is ungrateful for that reason and secondly, self-love is ungrateful because it never has enough.

How sharper than a serpent's tooth it is to have a thankless child
--

King Lear - Shakespeare

8. Unholy

Then he uses the word "**unholy**." The word was most often used of violating the very essence of common decency. You could even translate it indecent. You could translate it irreverent, disrespect for what is sacred. For example, it is common decency to bury a dead body. One who is so driven by passion that decency is of no consideration, one who seeks to gratify lust and evil desire and who flaunts common respect in the process.

9. Unloving

It's not love in the sense of agapao which is the love of will, choosing to love. It's not love in the sense of phileo which is a warm affection, even including a kiss. It's the love that is natural to the family. It is a natural movement of the soul like gravity, or some other force of our nature to love the people that are a part of our family. It's to love someone who is bound up with us in relationships. But the people in the church here who are a danger are unloving. What does that mean? They don't even have natural affection. They are heartless to people who are a part of the intimate circle of their life. It's talking about a heartlessness at the most natural level of love.

And so what do you have in our society? Women abusing their children, men abusing their children, battering their children, beating up their children, burning their children with an iron, drowning their children in a toilet or a bathtub. Husbands that beat their wives who should be secure with them. This is the utter absence of natural love. That's more of the stuff coming down the sewer pipe. Heartlessness.

10. Irreconcilable

The next word he uses is "**irreconcilable**," a synonym for that would be implacable. That means a person who doesn't respond to an appeal. No matter what you say to them **they're unmovable, they will not change, they will not alter**. This is what I said, this is what I mean, I don't care what you say, I'll never be any different, I'll never change, I'm not interested in it. This is a person who is bitter, a person who is so full of hate that he never wants to make things right. It is even used to refer to a truce breaker. It doesn't matter what agreements he's made, what vows, what promises, he will disregard them for his own personal desires. You cannot go to him and appeal for harmony. You cannot go to her and appeal for resolution. There is conflict that is inevitable and ongoing because they are implacable, they are irreconcilable. They cannot be made to agree, to give in, to compromise, to adjust, to think another person's thoughts, to give themselves away on behalf of someone else, they just won't do it.

Why? Because they love themselves. And the supreme expression of self-love is that I will do what I will do and there is no court of appeal.

Ultimately that alienates us from all relationships, since all relationships by definition are one person serving the needs of another one. And by the way, the word irreconcilable knows nothing of forgiveness and cares nothing about forgiveness. It's massive egoism.

11. Malicious Gossips

Out of self-love also flows another sin, **malicious gossips**...malicious gossips, **diabolos**, slanderers, it's the word for the devil. ***And every time you maliciously gossip, you take on the character of the devil.***

Malicious gossip also is a reflection of self-love because it enables someone to push himself up by virtue of pushing everyone him down. And so people who are deeply in love with themselves will destroy everybody around them in order to push themselves up.

12. Without Self-Control

Further he says, "**without self-control**...without self- control." No inhibitions. Slaves to passion, unrestrained lust. Once they have power in their eyes, they just blow over everybody in the path. They get their goal, they can't check their ambition. They can't check their compulsion. They can't check their passion. They're just driving. The danger to the church, men of passion controlled by that passion, that desire that lust, men and women who are compelled without control to accomplish their goals.

13. Brutal

That word basically means savage like a wild beast that's used to speak of a wild beast that rips and tears and violently destroys. **Ruthless** might be another way to translate it,

merciless, without sensitivity or sympathy. Put those three words together, malicious gossips without control who are brutal. You have people who feel that the deepest expression of their self-love must be made known and so they maliciously attack, they attack other people without control and without restraint, fulfilling their own desires and they do it brutally. Savage, ruthless, merciless, no sensitivity, no sympathy...beloved, this is the world around us.

14. Haters Of Good

Then he mentions "haters of good...haters of good." Imagine, no love for anything that's beneficial to others. They are sunk to the animal level yet remain sufficiently human to at least recognize what is good so they can hate it. They're brutal-like beasts but at least they're smart enough as men to know what's good so they can hate it. Unbelievable that people would get to the place where they actually hate what is good, where they hate what is righteous, where they attack what is righteous.

Isaiah 5: 20 - Woe to those who call evil good and good evil

If you're teaching the truth and preaching the truth and trying to live godly, you'll be attacked...you'll be attacked. If you're teaching some false teaching and living a dissolute life, you seem to be able to flourish in some quarters.

15. Treacherous

The word basically means ready to betray. We all agree when we serve the Lord that the most wonderful relational attribute in a person is loyalty. Isn't it wonderful when you have someone who is loyal to you? Someone doesn't believe the evil gossip? Someone who doesn't believe when people say things about you that aren't true? Someone who stands by you in your failures? But the danger to the church is people who are treacherous. They're treacherous. They get close to you in order to stick the knife in you, they want to destroy you. They want to come and talk to you and feign friendship and then they want to take that information which they have gleaned from you and use it to destroy you.

16. Reckless

Then he uses the word "**reckless**." These people are aggressive. The word "reckless" has that idea. It literally means head strong. It's the idea of moving with your headfast, disregarding anything and everything around you. You just move recklessly, stopping at nothing in the pursuit of fulfillment of self-loving desire, swept on by self-love. People flying out of the way everywhere you go...just making room for you to blast down the alley, nobody get in your way.

17. Conceited

The root for that is from the word "smoke." People who are blowing smoke, to put it in the vernacular, who are puffed up, perhaps the idea, inflated with their own sense of self-importance, full of smoke, unable to see reality, all those kind of thoughts could wrap around this word. He's in his own little world, he's created his own little environment where he blows smoke in his own eyes and his own face, in a fog, consumed with himself. Right back to self-love, conceited, developed ingrown eyeballs. All you see is yourself. And when you get to the point where that has happened, then all this other garbage is going to come along.

18. Lovers Of Pleasure Rather Than Lovers Of God

We love pleasure. We don't love God. It's not "more than" as the Authorized says it, it's "rather than" as the Greek text indicates. The emphasis is not that there is some love for God, exceeded by love for pleasure, but rather there is **NO** love for God, only love for pleasure. And she that lives in pleasure is dead while she lives, Paul said. The whole life is lived in pursuit of self-love, self-aggrandizement, self-pleasure. This is hedonism.

May I say to you that if you're a lover of God, you're not going to be a lover of self? You're not going to be a lover of money. You're not going to be a lover of all the rest of this stuff. Because if you truly love God with all your heart, soul, mind and strength, you're going to be consumed with Him. You're going to have that deep deep desire to know and commune with God. The insulation against the danger then is that we should love the Lord our God with all our heart, soul, mind and strength. And Jesus said that's the first commandment. And what flows out of it is the second, which is like it, you will love your neighbor as...what?...as yourself. So you'll conquer self-love. You'll conquer self-love by loving God and out of that loving your neighbor you'll conquer self-love.

19. Holding To A Form Of Godliness

"Form" refers to outward shape or appearance. Like the unbelieving scribes and Pharisees, false teachers and their followers are concerned with mere external appearances (cf. Matt. 23:25; Titus 1:16). Their outward form of Christianity and virtue makes them all the more dangerous.

N.B. What should our response be to these? Listen to them, analyze them? NO – turn away from them!

For among them are those who enter into households and captivate weak (gullible) women weighed down with sins lead on by various impulses - Weak in virtue and the knowledge of the truth, and weighed down with emotional and spiritual guilt over their sins, these women were easy prey for the deceitful false teachers.

the knowledge of the truth. First Timothy 2:4 uses this same phrase, equating it with being saved. Here Paul identified those women (v. 6) and men who were often jumping from one false teacher or cult to another without ever coming to an understanding of God's saving truth in Jesus Christ. The present age, since the coming of Jesus Christ, has been loaded with perilous false teaching that can't save, but does damn (cf. vv. 14,16,17; 1 Tim. 4:1).

Jannes and Jambres. Although their names are not mentioned in the OT, they were likely two of the Egyptian magicians that opposed Moses (Ex. 7:11,22; 8:7,18,19; 9:11). According to Jewish tradition, they pretended to become Jewish proselytes, instigated the worship of the golden calf, and were killed with the rest of the idolaters (Ex. 32). Paul's choice of them as examples may indicate the false teachers at Ephesus were practicing deceiving signs and wonders. **the truth.** See *note on v. 7*. **disapproved.** The same word is translated "debased" in Rom. 1:28 (see *note there*) and comes from a Gr. word meaning "useless" in the sense of being tested (like metal) and shown to be worthless.

folly ... manifest. Sooner or later, it will be clear that these false teachers are lost fools, as it became clear in the case of Jannes and Jambres.

C. Standing Against Apostasy

1. Antidote Against Apostasy – Bold Witness & Example

You followed my teaching, conduct purpose, faith, patience, love, persecutions and suffering -

persecutions. From a Gr. verb that lit. means “to put to flight.” Paul had been forced to flee from Damascus (Acts 9:23–25), Pisidian Antioch (Acts 13:50), Iconium (Acts 14:6), Thessalonica (Acts 17:10), and Berea (Acts 17:14). **Antioch ... Iconium ... Lystra.** As a native of Lystra (Acts 16:1), Timothy vividly recalled the persecution Paul faced in those 3 cities. **the Lord delivered me.** The Lord’s repeated deliverance of Paul should have encouraged Timothy in the face of persecution by those at Ephesus who opposed the gospel.

2. Antidote Against Apostasy – Realistic Expectation

who desire to live godly in Christ Jesus will suffer persecution. Faithful believers must expect persecution and suffering at the hands of the Christ-rejecting world (cf. John 15:18–21; Acts 14:22).

Evil Men and impostors will proceed from bad to worse, deceiving and being deceived - All the dangerous movements of the false teachers (cf. vv. 1–9) will become increasingly more successful until Christ comes. Cf. 2 Thess. 2:11.

3. Antidote Against Apostasy – A Good Memory

from whom you have learned. See *note on 1:13*. To further encourage Timothy to stand firm, Paul reminds him of his godly heritage. The plural form of the pronoun “whom” suggests Timothy was indebted not just to Paul, but to others as well (1:5).

from childhood. Lit. “from infancy.” Two people whom Timothy was especially indebted to were his mother and grandmother (see *note on 1:5*), who faithfully taught him the truths of OT Scripture from his earliest childhood, so that he was ready to receive the gospel when Paul preached it.

4. Antidote Against Apostasy – The Word Of God

you have known the Holy Scriptures. Lit. “the sacred writings,” a common designation of the OT by Greek-speaking Jews.

wise for salvation. The OT Scriptures pointed to Christ (John 5:37–39) and revealed the need for faith in God’s promises (Gen. 15:6; cf. Rom. 4:1–3). Thus, they were able to lead people to acknowledge their sin and need for justification in Christ (Gal. 3:24). Salvation is brought by the Holy Spirit using the Word.

faith which is in Christ Jesus. Though not understanding all the details involved (cf. 1 Pet. 1:10–12), OT believers including Abraham (John 8:56) and Moses (Heb. 11:26) looked forward to the coming of the Messiah (Is. 7:14; 9:6) and His atonement for sin (Is. 53:5,6). So did Timothy, who responded when he heard the gospel.

All Scripture. Grammatically similar Gr. constructions (Rom. 7:12; 2 Cor. 10:10; 1 Tim. 1:15; 2:3; 4:4) argue persuasively that the translation “all Scripture *is* given by inspiration ...” is accurate. Both OT and NT Scripture are included

given by inspiration of God. Lit. “breathed out by God,” or “God-breathed.” Sometimes God told the Bible writers the exact words to say (e.g., Jer. 1:9), but more often He used their minds, vocabularies, and experiences to produce His own perfect infallible, inerrant Word (see *notes on 1 Thess. 2:13; Heb. 1:1; 2 Pet. 1:20,21*). It is important to note that inspiration applies only to the original autographs of Scripture, not the Bible writers; there are no inspired Scripture writers, only inspired Scripture. So identified is God with His Word that when Scripture speaks, God speaks (cf. Rom. 9:17; Gal. 3:8). Scripture is called “the oracles of God” (Rom. 3:2; 1 Pet. 4:11), and cannot be altered

doctrine. The divine instruction or doctrinal content of both the OT and the NT (cf. 2:15; Acts 20:18,20,21,27; 1 Cor. 2:14–16; Col. 3:16; 1 John 2:20,24,27). The Scripture provides the comprehensive and complete body of divine truth necessary for life and godliness. Cf. Ps. 119:97–105.

reproof. Rebuke for wrong behavior or wrong belief. The Scripture exposes sin (Heb. 4:12,13) that can then be dealt with through confession and repentance.

correction. The restoration of something to its proper condition. The word appears only here in the NT, but was used in extrabiblical Gr. of righting a fallen object, or helping back to their feet those who had stumbled. Scripture not only rebukes wrong behavior, but also points the way back to godly living. Cf. Ps. 119:9–11; John 15:1,2.

instruction in righteousness. Scripture provides positive training (“instruction” originally referred to training a child) in godly behavior, not merely rebuke and correction of wrong behavior (Acts 20:32; 1 Tim. 4:6; 1 Pet. 2:1,2).

man of God. A technical term for an official preacher of divine truth. *See note on 1 Tim. 6:11.*
complete. Capable of doing everything one is called to do (cf. Col. 2:10).

thoroughly equipped. Enabled to meet all the demands of godly ministry and righteous living. The Word not only accomplishes this in the life of the man of God but in all who follow him (Eph. 4:11–13).

PREPARATION FOR NEXT LESSON:

Read through 2nd Timothy again! Identify what has continued to be important to Paul as he mentors and guides Timothy through the last days of the Apostle’s life.

SOURCES:

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1st & 2nd Timothy

Safeguarding The Glorious Gospel

Faith Bible Church – Adult Christian Education
Summer 2012 – 26 August 2012 – Lesson 13

2 Timothy 4: 1 - I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: ² preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. ³ For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, ⁴ and will turn away their ears from the truth and will turn aside to myths. ⁵ But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

⁶ For I am already being poured out as a drink offering, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the course, I have kept the faith; ⁸ in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

⁹ Make every effort to come to me soon; ¹⁰ for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia. ¹¹ Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. ¹² But Tychicus I have sent to Ephesus. ¹³ When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. ¹⁴ Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. ¹⁵ Be on guard against him yourself, for he vigorously opposed our teaching.

¹⁶ At my first defense no one supported me, but all deserted me; may it not be counted against them. ¹⁷ But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. ¹⁸ The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him *be* the glory forever and ever. Amen.

¹⁹ Greet Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus remained at Corinth, but Trophimus I left sick at Miletus. ²¹ Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.

²² The Lord be with your spirit. Grace be with you.

INTRODUCTION

This is a sacred chapter, sacred ground in many ways, precious territory. These are the last words ever penned by Paul. The chapter has to be filled with emotion. We can only imagine what was racing through the heart of Paul as with compelling words he beseeches Timothy to be faithful to his ministry.

The Bible is not nebulous about what God expects from the one who pastors His people. The Bible is very very explicit. This morning we will cover three sections:

- The Marks Of A Faithful Preacher
- The Triumphal Epitaph Of Paul
- Final Notes On Friends & Foes

In Pilgrim's Progress, after Christian becomes converted, the first thing that happens to Pilgrim after he goes through the gate is a trip to Interpreter's house to learn the things that are necessary to have a successful spiritual journey.

When Pilgrim goes into Interpreter's house, the first thing that he is shown is a painting and it is a painting of the preacher. He is to see the portrait of the preacher at the very outset so that he understands the importance of that office, so that he understands how that man of God is set apart to assist him in his spiritual growth, his spiritual development. That new convert must be impressed with the importance of the man who proclaims the Word of the living God.

A. Marks Of A Faithful Preacher – 1 Timothy 4: 1 – 5

There are in this particular five verses a number of commands. The text is exhortative in style. It lays demands on Timothy. They are not suggestions. They are not ideas. They are not points of discussion, they are commands. This is the pattern for the faithful preacher, this is his responsibility to fulfill, Timothy and all who stand in a like place.

1. **The Seriousness Of His Commission** - There are many elements to this particular charge, the first one is that Timothy must understand the seriousness of his commission. **"I solemnly charge you, Paul says, in the presence of God, even Christ Jesus, who is about to judge the living and the dead and by His appearing and His Kingdom."**

He is commanded to render his service in the presence of the one who will be his judge. In the world men are judges of other men, but usually the judge himself has no personal knowledge of the man he is to judge. Paul reminds Timothy that the judge he will stand before has perfect knowledge of the one He will judge.

2. **The Content Of His Commission** - "Preach The Word."

The verb kerusso means to herald, or to literally proclaim publicly, to publicly announce. In the culture of its time apart from Scripture it had to do with one of the imperial messengers sent from the emperor to publicly give a message to the people.

Timothy was a timid soul, somewhat by nature, not like the strong and courageous Apostle Paul in his personal constitution. He was young and some people felt him suspect because of that. Timothy felt a bit inadequate in public proclamation because he might therefore enter into debate with some very sophisticated Ephesian errorists who would be able to lay on him arguments for which he had not yet developed a successful polemic or apologetic.

He would come into great debate and hostility from both Jews who were antagonistic to the gospel and the ever-boiling Roman hostility that was bringing about persecution and which had even put Paul in prison at this time.

He was to do what **Noah** did, for Scripture tells us in [2 Peter 2:5](#) that Noah was a preacher of righteousness.

He was to do as was **Jonah** to do, who went...it says in Jonah chapter 3...through Nineveh, one day's journey and was preaching and crying out against the sin of that city. He did what John the Baptist was to do. It said that **John the Baptist** came preaching. So bold was he, it says, that he preached really boldly and forthrightly repentance, even attacking the Herod himself for his sin,. He was to what **Jesus** was to do, the prince of all preachers who came preaching repentance

and preaching the Kingdom. He was a proclaimer. He was a public voice crying out of the truth of God.

By expository preaching I mean that method of pulpit discourse which consists in the consecutive interpretation and practical enforcement of a book of the sacred canon. Exposition is the presentation to the people in an intelligible and forcible manner of the meaning of the sacred writer. It is the honest answer which the preacher gives after faithful study to these questions: what is the mind of the Holy Spirit in this passage? And what is its bearing on related Christian truths and on the life and conversation of the Christian himself?"

The Ministry of the Word - William Taylor 1876

Let me tell you why preaching the Word is the only way to preach.

- a. **Preaching The Word Lets God Speak Rather Than Man**
 - b. **Preaching The Word Brings Preacher And Congregation Into Direct Contact With The Mind Of The Holy Spirit**
 - c. **Preaching The Word Forces The Preacher To Proclaim All The Revelation Of God** - You can't avoid certain issues. You can't run away from things.
 - d. **Preaching The Word Expositorally Promotes Biblical Literacy** - There are some compelling things that the preacher could say, there are some fascinating things the preacher could say, there are some very very motivating things that the preacher could say but there's nothing he could say that's as important as the Word of God.
 - e. **Preaching The Word Carries The Ultimate Authority** - There might be a certain amount of authority in the preacher's reasoning, there might be a certain amount of authority in the preacher's logic, there might be a certain amount of authority in his wisdom, there might be a certain amount of authority in his voice, in his intensity, in his commanding demeanor.
 - f. **Preaching The Word Transforms The Preacher And The People** - Not sermonettes for Christianettes or book reviews or who knows what all. You wouldn't be having a transformed preacher and transformed preachers lead to transformed congregations.
3. **The Scope Of Timothy's Commission** - Let's begin with just the phrase that follows "preach the Word," "be ready." That's the first thing I want to draw to your attention regarding the scope of the commission. The faithful preacher must be ready, be ready. It is translated in some versions "be urgent, or watchful." It has the idea of eagerness. The word literally means to stand beside. And it can be used of a military guard who is always at his post. It sort of says beyond duty all the time. The idea is of a mindset that seizes every opportunity, that there's a constant readiness, there's an eagerness to preach.

Acts 21: 10 - As we were staying there for some days, a prophet named Agabus came down from Judea. ¹¹ And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'" ¹² When we had heard this, we as well as the local residents *began* begging him not to go up to Jerusalem. ¹³ Then Paul

answered, "**What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus.**"¹⁴ And since he would not be persuaded, we fell silent, remarking, "The will of the Lord be done!"

1 Peter 3:15 - always be ready to give an account for the hope that is in us.

My Dad used to say, one of his favorite little expressions to me when I was growing up was, "If you're going to be a preacher, son, you've got to be ready to preach, pray or die in a minute."

Sermon on 2 Timothy 4 - John MacArthur

"He who at the end of twenty years ministry among the same people is more alive than ever is a great debtor to the quickening Spirit."

Charles Haddon Spurgeon

In the flesh the novelty will die and I submit to you that unless the preacher is in the Spirit and unless he is eager in the Spirit, his ministry will die, too. You see it all the time. The lasting readiness, the man who still has the hear to preach boldly and fearlessly and with zeal must credit that to prayer and continuing diligent study of the Word of God in which he continually interacts in communion with the mind of the Spirit of God.

"Study yourself to death and then pray yourself alive again."

Adam Clark

- a. **The Scope Of Preaching Includes In Season And Out Of Season** - That means when it's convenient and when it's not convenient...when it's suitable and when it's not suitable...when it seems to fit and when it doesn't fit at all...when it's what is expected and when it's what is not wanted. He'll do it when there's a readiness for it and he'll do it when there isn't a readiness for it. At all times he'll do it. Nothing constrains him. Nothing compels him. Nothing silences him.
- b. **The Scope Of Preaching Includes The Tone** - First he deals with the negative tone then transitions in to the positive tone. The negative tone is indicated by two words "reprove, rebuke." That's part of the scope of preaching as to its tone. We've seen the scope of preaching as to its time, all the time, anywhere, any time. Now it is tone, it is first of all negative. The preacher's message is negative. He has to reprove and rebuke.

Reproof has to do with the mind, **rebuke** has to do with the heart. Or to put it another way, **reproof** has to do with the understanding that this is wrong, **rebuke** has to do with the conviction that you're guilty. To **reprove** someone is to refute their error with reasonable biblical argument. It is to reveal the wrong because it's unbiblical. It is to show what God says and therefore reveal the sin. **Rebuke** is then to convict the sinner of the sin. So first you disclose the sinfulness of sin and then you disclose the sinfulness of the sinner. That's the two-fold negative element of preaching.

May I say something to you that maybe you never thought of? **There is no occasion in all the New Testament where Jesus ever preached a sermon on the love of God, none.** He never did that, it's not recorded. He preached on sin. He preached on repentance. He didn't

preach the love of God when He preached to the unbelieving. He had to expose their sin before the loving grace of God meant anything. And so the preacher's negative ministry is to reprove, that is to give reason for them to understand that something is wrong and then to rebuke, that is to be convicted that they have done that thing.

- c. **The Scope Of Preaching Includes Exhortation** - It's really the word to encourage, parakaleo. It's the word that indicates *calling them to restoration*, and now we're transitioning out of the negative to the positive which is patience and teaching. The preacher confronts their sin and then encourages them out of that. He comes alongside after having confronted them to encourage them to take steps to change.

1 Thessalonians 2:11 - you know how we were exhorting and encouraging and imploring each one of you as a father would his own children so that you may walk in a manner worthy of the God who calls you into His Kingdom and glory

- d. **The Scope Of Preaching Includes Great Patience** - You must have that great patience and teaching. You must have that great patience, makrothumeis is a Greek word that means patience with people, not patience with events or circumstances...patience with people, don't ever lose it. The preacher has to have it. Why? Because people don't change that quick. They don't change over night.

It's the spirit that never gets annoyed, it's the spirit that never gets irritated, it's the spirit that never becomes exasperated, it's the spirit that never gets mean or bitter. It's the spirit that never comes to despair. And that's a spiritual grace, beloved. That's right out of the nature of God because we don't have that. We don't have that. The patience of God, [Romans 2:4](#) talks about it. God is patient with us, oh how patient is He with us, how patient must we be with each other.

- e. **The Scope Of Preaching Includes Instruction** - We preach the Word. As we preach the Word we're exhorting people out of sin into righteousness, but we have to teach them what that means. It's not enough to brow-beat people about their sin. Take an unbelieving person, you can't just reprove their sin and rebuke the sinner and encourage them to recovery and be patient while he gets there until you've taught him what recovery is...faith in Christ, submission to His Lordship. And you can't come to a Christian and reprove the sin he's doing and rebuke his conscience for doing it and encourage him to recovery and be patient in the process until you've instructed him on what that recovery demands. Rebuke without teaching leaves people with no understanding. They don't know where to go, they know they shouldn't be where they are, they're not sure where they're supposed to be. Rebuke without teaching leaves the root cause of the sin untouched. You've got to rebuild the doctrine. You've got to rebuild the truth.

4. **The Urgency Of Timothy's Commission** - And this is a dramatic part of the text. As Paul has been calling Timothy to excellence in preaching and teaching in the first two verses, he now speaks to him about the opposition.

2 Timothy 4: 3 - For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, ⁴ and will turn away their ears from the truth and will turn aside to myths.

That's a prophecy, that introduces a prophecy...the time will come.

You go back to Matthew chapter 10 and verse 16 as our Lord was warning His disciples, He said, "I

Matthew 10: 16 - "Behold, I send you out as sheep in the midst of wolves; so ^[r]be shrewd as serpents and innocent as doves. ¹⁷ But beware of men, for they will hand you over to *the* courts and scourge you in their synagogues; ¹⁸ and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. ¹⁹ But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. ²⁰ For it is not you who speak, but *it is* the Spirit of your Father who speaks in you. ²¹ "Brother will betray brother to death, and a father *his* child; and children will rise up against parents and ^[s]cause them to be put to death. ²² **You will be hated by all because of My name**, but it is the one who has endured to the end who will be saved

The word "endure," anecho means to hear, to support, to hold to. The best way to say it in English is to tolerate, **they will not tolerate sound teaching**. They don't want any part of sound teaching. They're not interested in sound teaching. That word "sound" there is an interesting word in the Greek, hugiainoses(?) is the form here. It's the word from which we get the English word hygienic. They don't want to hear clean teaching. They don't want to hear healthy teaching.

Notice the word "they," please, in verse 3 - There would come a time when professing Christians would be included in the "they" like the church right there at Ephesus where Timothy was laboring. And they too would not be interested in hearing healthy teaching, that is the truth from God's Word. There will always be in the church a narrow gate, a narrow way, few there be that find it. There are many kinds of soil and many kinds of false conversions but not much good soil. There are many hard hearts.

Now what is they want to hear? Look at verse 3, **they will accumulate for themselves**," that's a very interesting little thing, you can underline that..."for themselves." You see, they're in this for themselves. "They will accumulate or mass or pile up teachers in accordance to their own epithumia, lusts. Give us people who say what we want to hear." See, that's the issue.

Jeremiah 5: 30 - "An appalling and horrible thing has happened in the land: ³¹ The prophets prophesy falsely, and the priests rule ^[m]on their own authority; and My people love it so!

Ezekiel 33: 30 - "But as for you, son of man, ^[r]your fellow citizens who talk about you by the walls and in the doorways of the houses, speak to one another, each to his brother, saying, 'Come now and hear what the ^[s]message is which comes forth from the LORD.' ³¹ They come to you as people come, and sit before you as My people and hear your words, but they do not do them, for they do the lustful desires *expressed* by their mouth, *and* their heart goes after their gain. ³² Behold, you are to them like a sensual song by one who has a beautiful voice and plays well on an instrument; for they hear your words but they do not practice them. ³³ So when it comes to pass—^[i]as surely it will—then they will know that a prophet has been in their midst."

TWO ILLUSTRATIONS – AMERICAN BAPTIST EAST & CFC

"And will turn away their ears from the truth and will be turned aside to myths." First there's a deliberate refusal and then they become a victim of that refusal. The first verb is an active, the second is a passive. They themselves actively turn away their ears from the truth and then they are turned as victims toward myths. You can't live in a vacuum, that's the point. If you turn away from the truth, you become the victim of Satan who will turn you into errors. It's so

common today, those who resent the truth. As soon as you turn away from the truth, you become the pawn of Satan, he moves you.

Look at verse 5, just the first...**"But you, but you in contrast to those flaky people who won't listen to truth and turn away, you be sober in all things."** What do you mean by that? Well what does he mean be sober, not drunk? Well, that certainly is part of it, but that's not what he means. Sober means self- contained, steady. Let me give you my favorite synonym, stable, unmoved, unwavering, steadfast. Says...Hort(?), the Greek scholar, "It describes a mental state in which every faculty is at full command, in which an individual is able to look at all facts and all consideration right in the face with deliberation."

This is a solid person, a stable person, who is like an athlete who has brought all his passions and all his appetites and all his nerves under complete control to perform at a maximum.

We've all had enough of flaky preachers, trendy preachers, whimsical preachers who flip-flop depending on the tide of the mob. What we need are those who live totally steadfast in an unstable world, who know their priorities. We need men of God whose heads are clear of deceit, whose heads are clear of false teaching, whose heads are clear of whimsy, who are unaffected by the people's desire to have their ears tickled. O how I pray that God would raise up powerful preachers. O how wearing it is to hear insipid innocuous pabulum dribbled out of pulpits instead of the profound Word of God. I think this also implies an unruffled alertness, a watchfulness. There's something very balanced. There's something very consistent. There's something very solid. There's something very clear-minded about the noble preacher, he never picks up the ear tickling stuff that entertains the lusts of the wanton masses. He's just unmoved by it.

Sermon on 2 Timothy 4 – John MacArthur

5. **The Attitude Of His Commission – Sober** - Sober means balanced, consistent, solid, clear-minded stability. You be a rock, never picking up the ear- tickling stuff that entertains the lusts of the untruth masses. You be solid.
6. **The Cost Of Timothy's Commission - Endure Hardship** - What it really means is go through suffering, accept suffering, go through suffering, expect it. It's amazing to me, dear friends, how many young men approaching ministry are wanting to find a place where there's no pain and that will only happen to people whose ministry is so innocuous there's never any resistance. But if your ministry has any power and any effect, get ready because there will always be pain.

Of course, Paul is the living illustration. Look at verse 6, "I'm ready already poured out as a drink offering, the time of my departure has come. My life is on the line. I'm going to be taken from this world. I fought the good fight, I finished the course, I've kept the faith, I'm your example. You endure it." Paul suffered from the start to the end of his ministry. Why? Because it was a powerful ministry. So he says to Timothy endure suffering.

Timothy was faithful to that, by the way.

Hebrews 13:23 – Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

Released from what? The Greek verb apoluois used most frequently in the New Testament in relation to releasing from custody prisoners who were under arrest or in prison. Timothy was in prison. What that says to me was when the suffering came Timothy endured it. He didn't compromise. He didn't try to find a short-cut, the cheap way out. We don't know anything about his imprisonment, we don't have any details, but apparently he was jailed for preaching Christ

But I'm so glad for that little note at the end of Hebrews because it tells me that Timothy was faithful, doesn't it? That he endured.

7. **The Extent Of His Commission** - I wish we could spend a lot of time on this but we'll spend only a moment. Verse 5, "**Do the work of an evangelist.**" Timothy, you're in the role of a teaching pastor, you're a sort of second level Apostle, you've done a lot of things in a lot of places, but, Timothy, in your work with the church at Ephesus, in your pastoring work, do also the work of an evangelist." He doesn't say Timothy is an evangelist. The word evangelist is only mentioned three times in the New Testament. There were certain men called evangelists, they're so designated in [Ephesians 4:11](#). But even though the term evangelist is only mentioned three times, the verb form to proclaim the good news is mentioned 54 times and the noun for good news is mentioned 76 times. So it's a great part of the New Testament, preaching the gospel, that's what it means.

In other words, recognize that while you're feeding the flock and building the church, you have to be evangelizing the lost. That's why in our little motto we say, "exalting the King, extending the Kingdom." Part of our pastoral duty is not to forget the unsaved and not to forget that some of them are in the church. It's too easy to just settle for sort of entertaining the saints, we must preach boldly and faithfully to the lost.

- a. **Be Simple And Clear** - Reminders to those who preach the gospel...a couple of things are important to me, one is that when you preach the gospel be sure you're simple and clear.

Scintillate, scintillate, globule vivific,
Fain would I fathom thy nature specific,
Loftily poised in the ether capacious,
Strongly resembling a gem carbonaceous!

In case it's not obvious, here's the translation:

Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!

- b. **Present The Truth That Calls For A Response, But Don't Manipulate**

Don't manipulate. Martyn Lloyd-Jones says, "Keep the music in its place, it shouldn't be allowed to control in any sense." How often we have heard someone give a gospel message and then all of a sudden comes the music and the lilting music and then comes turning down the lights. Martyn Lloyd-Jones called that "cheap psychological conditioning." And he said people justify it in terms of making it easier for people to believe and accept the truth which to him was unthinkable, and is to me as well. How in the world can music and dimmed lights make it easier for anyone to believe when believing is a divine work of God? What are we doing with that kind of stuff? Lloyd-Jones refused to follow such tactics for a number of

reasons, he said, "It's wrong to put direct pressure on the will. The only place to apply anything is the mind where you give the truth. It is wrong to put direct pressure on the emotions, he said, the truth must compel the emotions. It is wrong to assume that sinners have the inherent power of decision and self-conversion when Scripture says and you hath He quickened,

8. **The Goal Of Timothy's Commission** - Fulfill means accomplish, fill it up, it's a beautiful word, fill it up, fill it up, do it all is what he means, don't do it half-heartedly, do it with all your might. Labor, as Paul said in [Colossians 1:29](#), labor with the Spirit working in you mightily, no half-hearted effort will allow you to fill up your ministry.

And that's true for all of us. We all need to be committed. Now we're not all under the compelling of these instructions to Timothy as if we had a specific call to the public teaching and preaching of the Word, but we are all compelled under the general call to serve the Lord and extend His Kingdom proclaiming Christ. And we have to fill our ministry up. We have to complete it, do it all. It would be the most wonderful thing of all in my life leaving this world to be at the end of my life and say I'm ready to go, Lord, I'm done, to have that Holy Spirit confirmation that I had finished the work. Wow, what a thought...what a thought. But the only way that will ever happen at the end is if you're given the maximum effort all the way along in the process.

B. The Triumphant Epitaph of Paul – 1 Timothy 4: 6 – 8

As people take a last glimpse of life before they enter death, their hearts are usually open and revealed. And if we could hear what is said in the last moments, we can often understand how they view the whole meaning of their life.

"I die before my time and my body will be given back to earth to become the food of worms. Such is the fate which so soon awaits the great Napoleon."

Deathbed Sayings – Napoleon Bonaparte

"Behold, 83 years passed away, what cares? What agitation? What anxieties? What ill will? What sad complications? And all without other results except great fatigue of mind and body and a profound sentiment of discouragement with regard to the future and disgust with regard to the past."

Deathbed Sayings – Charles Maurice de Talleyrand-Périgord

2 Timothy 4: 6 - For I am already being poured out as a drink offering, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the course, I have kept the faith; ⁸ in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

What triumph, what hope, what joy, what exhilaration, what victory. Here are the words of God's greatest servant giving personal testimony to his life, given in behalf of Jesus Christ. He faces impending death. He knows his present imprisonment will lead inexorably to martyrdom. It's a hard time for Paul to leave and we need to understand that.

1. The Drink Offering - "For I am already being poured out as a drink offering and the time of my departure has come."

Numbers 15: 8 - When you prepare a bull as a burnt offering or a sacrifice, to ^[d]fulfill a special vow, or for peace offerings to the LORD, ⁹ then you shall offer with the bull a grain offering of three-tenths of an *ephah* of fine flour mixed with one-half a hin of oil; ¹⁰ and you shall offer as the drink offering one-half a hin of wine as an offering by fire, as a soothing aroma to the LORD.

This is it. I can't give anymore, this is the final pouring out of my life, the final act of my complete dedication to the Lord. I've already put my life on the altar as a living sacrifice, a kind of burnt offering. I've already poured out the meal offering, as it were, and now the completion of it all, I pour on this final sacrificial act.

Philippians 2: 17 - But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

2. **The Departure** - There's an African tribe that has an interesting custom many think is beautiful. When they do a funeral for a Christian, they never say "he's gone," they always say, "he's arrived...he's arrived." Paul looked at death as a **departure**. What does he mean by that? The word is so rich, *analsis*, it's a vivid word used for many things in the Greek language. Let me suggest at least four to you.
 - a. **Releasing An Animal From Yoke Of Labor** - It was the word used for unyoking an animal from the shafts of a cart or a plow from a yoke. As Paul looks at death he sees it as an unyoking. He sees it as a release from toil, as a rest from labor. A beautiful picture. He will be glad to lay his burden down. The toil has been burdensome, difficult, wearing, debilitating. And he looks to death as the release of the yoke, as taking the plow off his back, unhooking the shafts of the cart and laying down the burden and being free.
 - b. **Releasing The Bonds Of A Prisoner** - it's a word used for loosening chains or bonds on a prisoner. And death for Paul was a liberation. Not only would he lose the physical chains which he bore so frequently in Roman prisons and even now, but he would lose the chains and bondage of his own flesh, his own fallenness, sin that dwelt in him. He would exchange the confines of a Roman prison for the glorious liberty of the courts of heaven. He would exchange the bondage of his own sinfulness for the glorious liberty of righteousness. And so, death for him was a departure, the yoke would come off, the chains would be severed.
 - c. **Looseing The Ropes Of A Tent To Take It Down** - it is the word used for loosening a tent to take it down. Paul was a tent maker. He made tents and he also used them. He was a nomad of sorts, traveling almost endlessly through the 30 year duration of his ministry. He knew what it was to strike camp again, to take his tent down. And what he is saying here is I'm taking my tent down only this time it will never go up again. I'm taking my tent down for the last time to embark on the greatest journey and I'll never need a place to sleep again, I'll never need a place to rest from weariness again, for this road will take me to the house of God. So he strikes the tent to head for the house of God.
 - d. **Slipping The Mooring Ropes Of A Ship From The Dock** - *analsis* also used for slipping the ropes to let the ship leave the harbor. A ship tied in the harbor to the strong poles that hold it there safely is set free when the ropes are released to sail from the harbor to the deep to another harbor. So Paul who many many times had sailed the Mediterranean at many times felt the ship set free from the dock to sail the deeps now says I'm read to launch out into the depth and find myself in the harbor called heaven. And death for him is a departure in every sense...just a departure. The yoke comes off and he's free, the chains are broken, he's free. The tent is taken down for the last time and he will live forever in the Father's

house and the ship is released from the dock to take him to the shores of the harbor of heaven. What a view of death, victorious glorious perspective.

For the Christian death is laying down the burden in order to rest. Death is laying aside the shackles in order to be free. Death is striking camp to take up residence in a heavenly palace. Death is setting sail, casting off the ropes of this world to end up in the presence of God. Who then would fear such a death?

3. **Finishing The Fight - "I have fought the good fight, I have finished the course. I have kept the faith."** That's a flashback, folks. That's a flashback over his ministry. And in the Greek the object is placed before the verb emphasizing this, the good fight I have fought, the course I have finished, the faith I have kept. Perfect tense verbs in each case describing completed action with present continuing results. As the Apostle looks back, catch this, will you, no regret, no sadness, no sense of unfulfillment, no feeling of incompleteness. He doesn't see the smallest thing left undone. I fought, I finished, I kept. What a way to go. What God called him to do he did. What God equipped him to do he did. What God enabled him to do he did. What God providentially allowed him to do and gave him opportunity to do he did. And he faces death with wholly satisfaction, triumphant in the memory of a life work completed. This is no unfinished symphony. And I personally can't think of any more glorious way to leave this world than to leave like that knowing you have done all you were called to do, to yield up your life with a total sense of accomplishment. What a way to go.

It is not the critic who counts, not the man who points out how the strong man stumbled or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena whose face is marred by dust and sweat and blood, whose strives valiantly, who errs and comes short again and again because there is no effort without error and shortcoming, who does actually try to do the deed, who knows the great enthusiasm, the great devotion and spends himself in a worthy cause, who at the worst if he fails at least fails while daring greatly. Far better is it to dare mighty things, to win glorious triumphs even though checked by failure than to rank with those poor spirits who neither enjoy nor suffer much because they live in a gray twilight that knows neither victory nor defeat.

Theodore Roosevelt

I don't want to be caught in that gray twilight. I want to know what it is to dare great things and to see glorious triumph become a reality.

How can we finish our life with the same note of triumph that Paul did?

Ways That Paul Was Able To Finish Well

- a. **He Recognized That He Was In A Spiritual Struggle**...he recognized that he was in a spiritual struggle. Please note that he says in verse 7, "I have fought the good fight."
- b. **He Recognized Also That The Cause Was Noble** - That's principle number two. The cause for which he was engaged was a noble cause.

Now please take that word **"good,"** it's the word kalos in the Greek, it could be translated beautiful. It could be translated profitable. It would be right to translate it excellent, or delightful or honorable or distinguished. But my favorite word to use as a synonym is noble...noble. That sums it up. You see, Paul saw the fight as a noble fight. He didn't say, "I fought that dumb fight...I fought that ridiculous unending tiring boring fight...I fought that debilitating defeating fight.....I fought that noble fight." He had a tremendously elevated sense of the cause in which he was engaged in his life. It is a stately word, the word noble, and it is a noble cause for which we fight.

- c. **He Stayed On Course** - He recognized the need to avoid wandering and have the self-discipline to stay on course. This is so instructive, beloved. There's two things that can get somebody off course. If you're going to finish your course, you've got to stay on course. You can't finish in the time God gives you to finish if you're running all over somewhere else. It's almost as if, you could look at it this way, God gave you a moment to be born in His Kingdom, and that's when the race began. And God has ordained a moment when you enter His presence and that's how much time you have to run the race. And if you intend to finish the race that He has defined for you to run, you've got to stay on the course because all the time that you spend off the course is lost to the race. And what may happen is the end may come before the finish comes. And so the point being that if you're going to finish the course, you must recognize the need to avoid the wandering and have the self-discipline to stay on track. That's just basic.
- d. **Paul Treasured Time** - If you're going to finish the job just as the years of life run out, then you have to run against the clock. We all have to run against the clock, just like in a race the clock is the thing...time is the thing.

The battle of marathion was one of the decisive battles in the history of the world. In it the Greeks met the Persians and if the Persians had conquered, the glory that was Greece would never have flowered upon the world. Against fearful odds the Greeks defeated the Persians and won the battle of marathion. After the battle a Greek soldier ran all the way day and night from the battle to Athens with the news. Straight to the magistrates of Athens, he ran. Rejoice, he gasped, we have conquered. And even as he delivered his message, he fell dead. He had completed his course and done his work and there is no finer way for any man to die

The Battle Of Marathion – William Barclay

- e. **Paul Lived To Fulfill A Sacred Trust** - He recognized that he was fulfilling a sacred trust regarding the Word of God.

Do you live life for the Word of God? Is it that precious? Is it that treasured? If you're going to finish strong, you have got to be a person who is committed to the treasure of the Word of God.

In France, there once lived a poor, blind girl who obtained the Gospel of Mark in raised letters and learned to read it with the tips of her fingers. By constant reading, her fingers became calloused, and consequently her sense of touch decreased until she could no longer distinguish the letters & words. She became so desperate for the Word of God that she literally cut the calloused skin from the ends of her fingers in an attempt to restore

sense of touch, but in so doing actually resulted in completely destroying her sense of touch. Faced with the inevitable reality that she must now give up her beloved Book, with weeping & tears she pressed the Braille copy of Mark to her lips, saying "*Farewell, farewell, sweet word of my Heavenly Father!*" To her surprise, she discovered that her lips were even more sensitive to touch than her fingers had been & she was able to distinguish the individual letters. All night she "perused" the Word of God with her lips and overflowed with joy at this amazing provision from her LORD.

What kind of an appetite do you have for the Word of God? Would you cut the skin off your fingers? Would you read it with your lips? Is it that precious to you?

So what are the necessary factors if you're going to end like Paul ended?

In 1904 a young man graduated from high school in Chicago, Illinois. He was a member of Moody Church and his pastor was R.A. Torrey. His name was William Borden, and if that sounds like a familiar name, it is because he was the heir to the Borden dairy fortune. He was worth millions even in 1904. For a high school graduation gift, his parents gave him a cruise around the world. He went to Hong Kong, went through all of Asia, even found himself in Egypt, toured through the Middle East, went across Europe visiting the capitals of Europe. As he wrote home in the process the tone of his letters began to change. He began to accumulate an incredible burden and passion and compassion for lost people. He had seen millions of them without Christ. One letter said, "Mom, I believe God is calling me to be a missionary." Another letter said, "I'm sure God is calling me, I'm going to give my life and prepare for the mission field." That was not the family plan. He was the most gifted of all the children. He was the one that they desired to run the family business.

But after the cruise he returned home and he spent four years at Yale University preparing for the mission field. After that he went three years to seminary, further preparing for the mission field, seven years of training. During his time in college and seminary, he gave away his fortune. And as he was preparing to go to the mission field, he took his Bible, opened the back cover and wrote two words, "No reserves." In other words, I have nothing but trust, I've given away all my reserves, I'm going in complete faith that God will supply my needs, no reserves.

He wanted to live by faith. He began to pray about where God would want him to go and his heart was moved toward China. So he decided that God had called him to China and particularly to a group of Muslims that were living in China. He announced to his family that he was going and that he would be leaving very soon. Just prior to leaving his father became very ill. In fact, his father was near death. The family came to him and said, "You can't go, we beg you to stay, you have to stay, you're the only one who can run the family business." By now, of course, these seven years had passed and he was a mature young man. They said, "We will give you your father's office, we will give you all the money you want, whatever it takes." They promised him cars and everything a young man could ever

dream of. His brothers and sisters came to him and pleaded because they were all somewhat dependent on the continued success of the business. And in his biography it says that he said, "I can't do it, my life is committed now." And again he opened the flack of his Bible and wrote two more words, "No retreat." No reserves, no retreat.

He said God has called me and I'm going. And he sailed for China. On the way going through the Mediterranean from the east coast to the United States he stopped in Egypt. He had been there before. And while he was in Egypt he contracted Cerebral Meningitis and was dead in one month. Never reached China, never reached a mission field, never became a missionary. All that preparation, all that effort and he died.

When they found his Bible after his death, they opened it again to that back flyleaf and this is what they found. "No reserves, no retreat," and just before he died he wrote, "no regret...no regret." He never got there but he lived his life to the maximum of dedication to the Christ he loved. And if that was to be the end, then that was God's choice, no regrets. That's the only way you want to end, isn't it? With no regrets.

Sermon on 2nd Timothy 4 – John MacArthur

1 Timothy 4: 8 - In the future there is laid up for me the crown of righteousness which the Lord, the righteous judge, will award to me on that day and not only to me but also to all who have loved His appearing.

- f. **Paul Looked Ahead To His Reward** - "In the future," he's looking ahead. That little phrase literally is what's remaining, or what remains. All that is left, he is saying. All that is left for me is to receive my reward, is to receive what God has for me.

We don't need to fear that we might be rewarded for selfish self-centered egotistical self-indulgent crass service. The wrong motive cancels the doing of the deed. But whatever has been done for Christ and in His name with a proper heart motive for His glory, that will be rewarded.

So, as Paul anticipates the reward, he anticipates that reward which comes for a true heart and a pure intent. And so, his heart is set on that. He is the athlete who has won the struggle. He is the wrestler who has won the match. He is the boxer who has won the fight. He is the runner who has won the race. His effort was worthy and the righteous judge will properly reward him without mistake.

"There is laid up for me," the verb is the same language as [1 Timothy 6:19](#) used in the same basic way to express the same idea. It means safely stored away or deposited. And the term, by the way, was used of athletic awards, so he stays within the framework of his athletic analogy. And he says there is stored up, safely deposited with God, a reward for my service. It's a present tense, it could say...all that remains is what is being laid up for me...because he was still in the process of in a sense accumulating that reward, wasn't he?

What does he call **his reward**? Verse 8, he says there is laid up for me, safely deposited in the presence of God, the crown...or perhaps the wreath for the word here is stephanos and that had to do with a wreath placed on someone's head usually woven like a garland out of some kind of plant. It is the very same word, by the way, used in [Matthew 27:29](#) to describe the crown of

thorns that was placed on the head of Christ. It was used, for example, of a magistrate who had completed his term in civil government and was stepping down and when he had a special event in his honor as a retiring magistrate, they would put on his head a laurel wreath as a symbol of the crown of his faithful service. Whenever there was a special celebration of joy, the special guest at such a celebration would wear a laurel wreath as an indication of the focus on their dignity and the honor they were to receive on this occasion. When people went into the temple to worship pagan gods, they often put a garland on their own heads to indicate the dignity and the honor which they considered they were undertaking by entering the presence of a deity. So it was used of celebration and special honors.

Most of all it was associated with athletics. Paul says I'm ready to step on to the judge's stand and have the righteous judge give me the proper reward.

He was anticipating the winner's wreath. And he was anticipating a winner's wreath unlike those that he had seen in his world that would never grow old. In [1 Corinthians 9:25](#) speaking of the effort and the winner's reward he wrote, "They do it to receive a perishable wreath, but we an imperishable one."

What is that crown? Look back at our verse. **What is it? It is the crown of what? Of righteousness.**

Beloved, does that sound wonderful to you? The absence of sin, the presence of God, never to know again a temptation, never to know again an evil thought, never to know an evil word, never to speak an evil word, never to do an evil deed, never to not do something you should have done, absolute perfect and eternal righteousness...that's what he longed for. The greatest battle Paul ever knew in his life was not against false teachers and it was not against demons and it was not against Satan. The greatest Paul ever fought was against...what?...sin.

1 Peter 5: 4 - And when the Chief Shepherd appears, you will receive the unfading crown of glory.

Revelation 2: 10 b - Be faithful until death, and I will give you the crown of life.

That's what Paul looked for. He wanted what God had promised him, the absence of sin, the absence of death, the absence of humiliation, righteousness, life and glory forever. What a hope...what a hope. That's what was waiting him deposited safely with God.

C. Friends & Foes – 1 Timothy 4: 9 – 22

Categories Of People Paul Mentions:

- **People He Loved Who Were Of Comfort & Assistance** - Some of the people he mentions here he wants to come and be with him in his last days for comfort and to assist him in the ministry he continues to do. They are namely Timothy, Luke and Mark.
- **Some Were Very Close Friends** - Some of them whom he mentions he just wants to greet and share his love and his concern because they're his friends, Prisca, Aquila, the family of Onesiphorus.
- **Some Were Serving Along Side** - Some of them he sent to serve in strategic places to keep the work strong, Crescens, Titus, Tychicus, Erastus and Trophimus.

- **Some Are Friends & Associates** - Some of them he mentions as sending greeting along to Timothy, believers in the Roman church, Eubulus, Pudens, Linus, Claudia and others.
- **Some Are Those Who Brought Him Grief** - Some of them he mentions because of the grief they brought him, Demas, Alexander and a whole group of anonymous deserters.

Be diligent to come to me quickly. Paul longed to see his beloved co-worker, but it was imperative that Timothy make haste because Paul knew his days were numbered (v. 6).

Demas. He had been one of Paul's closest associates along with Luke and Epaphras **forsaken**. This Gr. word means "to utterly abandon," with the idea of leaving someone in a dire situation. Demas was a fair-weather disciple who had never counted the cost of genuine commitment to Christ. **loved this present world.**

Crescens. In contrast to Demas, Crescens must have been faithful and dependable, since Paul sent him to Galatia, a Roman province in central Asia Minor, where Paul ministered on each of his 3 missionary journeys.

Titus. Paul's closest friend and co-worker next to Timothy

Luke. The author of the Gospel of Luke and Acts, and Paul's devoted friend and personal physician, who could not carry the burden of ministry in Rome by himself (see Introductions to Luke and Acts: Author and Date).

Get Mark and bring him with you. Evidently Mark lived somewhere along the route Timothy would take from Ephesus to Rome. The one who was the author of the Gospel of Mark (sometimes called John), cousin of Barnabas (Col. 4:10), and devoted fellow worker (Philem. 24), had once left Paul and Barnabas in shame (see *notes on Acts 13:13; 15:36–39*), but had become by this time a valued servant (see Introduction to Mark: Author and Date).

Tychicus. Paul had either sent him to Ephesus earlier, or he was sending him there to deliver this second letter to Timothy, just as Tychicus had previously delivered Paul's letters to the churches at Ephesus (Eph. 6:12), Colosse (Col. 4:7), and possibly to Titus

cloak. A large, heavy wool garment that doubled as a coat and blanket in cold weather, which Paul would soon face

Carpus. An otherwise unknown acquaintance of Paul whose name means "fruit."

the books, especially the parchments. "Books" refers to papyrus scrolls, possibly OT books. "Parchments" were vellum sheets made of treated animal hides, thus they were extremely expensive. They may have been copies of letters he had written or blank sheets for writing other letters. That Paul did not have these already in his possession leads to the possible conclusion that he was arrested in Troas and had no opportunity to retrieve them.

Alexander the coppersmith. Probably not the same man whom Paul delivered to Satan along with Hymenaeus (1 Tim. 1:20), since Paul singles him out as the one who was a "coppersmith." This Alexander, however, may have been an idol maker (cf. Acts 19:24). **did me much harm.** Alexander opposed Paul's teaching and likely spread his own false doctrine. He may have been instrumental in Paul's arrest and may even have borne false witness against him. Cf. Acts 19:23ff. **May the Lord repay him.** Paul left vengeance in God's hands (Deut. 32:35; Rom. 12:19).

first defense. The Gr. word for “defense” gives us the Eng. words “apology” and “apologetics.” It referred to a verbal defense used in a court of law. In the Roman legal system, an accused person received two hearings: the *prima actio*, much like a contemporary arraignment, established the charge and determined if there was a need for a trial. The *secunda actio* then established the accused’s guilt or innocence. The defense Paul referred to was the *prima actio*. **May it not be charged against them.** Like Stephen (Acts 7:60) and the Lord Himself (Luke 23:24).

But the Lord stood with me. The Lord fulfills His promise never to “leave or forsake” His children (Deut. 31:6,8; Josh. 1:5; Heb. 13:5). **the message might be preached fully through me.** As he had done in the past (Acts 26:2–29), Paul was able to proclaim the gospel before a Roman tribunal. **all the Gentiles might hear.** By proclaiming the gospel to such a cosmopolitan, pagan audience, Paul could say that he had reached all the Gentiles with the gospel. This was a fulfillment of his commission (Acts 9:15,16; 26:15–18).

the mouth of the lion. Cf. Dan. 6:26,27. A common figure for mortal danger (Pss. 22:21; 35:17) and a common occurrence for Paul (cf. Acts 14:19; 2 Cor. 4:8–12; 6:4–10; 11:23–27). Peter pictured Satan as a lion in 1 Pet. 5:8.

will deliver me from every evil work. On the basis of the Lord’s present work—strengthening Paul and standing with him (v. 17)—Paul had hope for the Lord’s future work. He knew God would deliver him from all temptations and plots against him (2 Cor. 1:8–10). **preserve me for His heavenly kingdom.** Paul knew the completion of his own salvation was nearer than when he first believed (cf. Rom. 13:11; 2 Cor. 5:8; Phil. 1:21).

Prisca and Aquila. Paul first met these two faithful friends in Corinth after they fled Italy (*see note on Acts 18:2*). They ministered for some time in Ephesus (Acts 18:18,19), later returned to Rome for a period of time (Rom. 16:3), and had returned to Ephesus.

the household of Onesiphorus .

Erastus. Probably the city treasurer of Corinth, who sent greetings through Paul to the church at Rome (*see note on Rom. 16:23*).

Trophimus. A native of Asia, specifically Ephesus, who had accompanied Paul from Greece to Troas (*see note on Acts 20:4*).

4:21 before winter. In view of the coming season and the cold Roman jail cell, Paul needed the cloak for warmth. He would also have less opportunity to use the books and parchments as the duration of light grew shorter in winter.

Eubulus ... Pudens, Linus, Claudia. The first 3 names are Latin, which could indicate they were from Italy and had been members in the church at Rome. “Claudia” was a believer and close friend of whom nothing else is known.

Grace be with you. This is the same benediction as in Paul’s previous letter to Timothy (*see note on 1 Tim. 6:21*). **The “you” is plural**, which means it extended to the entire Ephesian congregation.

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