

MASTERING THE ENGLISH BIBLE

Pastoral Epistles



DAVID W. CLOUD

Mastering the English Bible: Pastoral Epistles

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Sample

Introduction to *Mastering the English Bible*

Mastering the English Bible is a comprehensive survey of the Old and New Testaments, covering the entire Bible history and every book of the Bible.

It consists of the following segments:

- Old Testament History Genesis to the Silent Years
- Old Testament Job to Psalms
- Old Testament Proverbs
- Old Testament Prophetic Books
- The Gospels
- Acts
- Romans to Corinthians
- Galatians to Thessalonians
- Pastoral Epistles
- General Epistles
- Revelation

Mastering the English Bible is for beginning Bible students as well as for advanced ones. It is for youngsters (teens and above) and oldsters. In fact, the Bible pictures can be used for children. It is for individuals, homes, and churches. It is for preachers, both for those formally educated and informally.

Mastering the English Bible is nearly a complete Bible college curriculum in one course. The aim is to educate the student in **Bible history**, **Bible times** (e.g., Egypt, ancient Babylon, the Hittites, Assyria, neo-Babylon, Persia, Greece, Rome), **Bible interpretation** (e.g., context, comparing Scripture with Scripture, defining words, paying attention to details, understanding repetition, interpreting metaphoric language), **Bible doctrine**, **theological terms**, **Bible geography**, **Bible typology** (e.g., the Passover, the Tabernacle, the Levitical Priesthood, the Levitical offerings), **Bible culture**, **Bible biography**, **Bible archaeology**, and **Bible prophecy**, and to teach the fundamentals of the law of Moses, the Gospel, Israel, and the Church. The course aims to give the student a broad comprehension of the Bible as a whole and how each part fits into the whole.

Mastering the English Bible is very practical. There are extensive lessons on prayer, Christian growth, spiritual warfare, the husband-wife relationship, child training, evangelism, church planting, pastors, deacons, church discipline, the woman's ministry, youth discipleship, the church as a body, spiritual gifts, congregational singing, and much more.

Mastering the English Bible is accompanied by the *Way of Life Pictorial Bible*, which is an extensive series of multimedia PowerPoints packed with detailed maps, historical backgrounds, treasures from archaeology, Bible pictures, reconstructive drawings of ancient places, charts, video clips, and other visual aids. Many of these were captured by the author in the best archaeological museums in America and abroad, plus research trips to Israel, Greece, Turkey, Jordan, Egypt, Europe, and England.

Mastering the English Bible is the textbook, and *The Pictorial Bible* is the multi-media supplement. Both are an essential part of the course.

Mastering the English Bible is more than a Bible course. It is a philosophy that a true New Testament church is a church in which every member is a serious, lifelong Bible student. If this is not the case, the church cannot possibly be what God wants it to be. It cannot even have the congregational singing that God requires. Consider Colossians 3:16, “**Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” This is a description of a true New Testament church. It is a church in which the Word of God is dwelling in the members richly, not slightly, in all wisdom, meaning that the Word of God is getting down into the daily lives and producing practical wisdom for godly Christian living.

To be a serious, lifelong Bible student is necessary to know God (the greatest benefit), to know God’s will, to be prepared for God’s will (priest, ambassador, teacher, soldier, builder of the church, minister of spiritual gifts, builder of the home); to make wise decisions; to be victorious in spiritual warfare; and to grow in Christ. Philip Henry, father of the Bible commentator Matthew Henry, observed, “All grace grows as love to the word of God grows.”

The goal is that this course will be the foundation for a whole lifetime of Bible study. The student must learn how to carve out time from his schedule so that he makes daily Bible study a habit; he must learn how to *read* the Bible and how to *study* the Bible; he must learn how to apply rules of interpretation and how to use Bible study tools and how to pursue Bible study projects. These things are taught in the Way of Life course *The Effectual Bible Student*.

https://www.wayoflife.org/publications/books/effectual_bible_student.php. This is a basic course. The advanced course is *Understanding the Bible for Yourself*, also available from Way of Life Literature.

Mastering the English Bible is a product of 49 years of serious Bible study and teaching. The author has a passion to help God’s people become effectual Bible students, beginning at the youngest age possible. The church and the home are to work in harmony toward this objective.

Mastering the English Bible also features a syllabus, review questions, tests, test scores, and other teaching tools. These are available to those who purchase the textbooks and register online.

The course syllabus is very important. It explains the course objectives, the requirements, and the student projects, and it gives a weekly timeline of what the student should accomplish and when to take the tests. It is a class schedule that can be used by teachers or by private students. For the larger courses, there are two ‘paces,’ one shorter and one longer.

In 2022, we are in the process of making our multi-media materials (e.g., videos, PowerPoints) available for free viewing and downloading at the Way of Life web site, www.wayoflife.org.

The textbooks are available for purchase.

Passionate about serious Bible study

- I am passionate about helping people master the English Bible, because of what it has meant to me. I absolutely love the Bible, and I absolutely love the old English Bible. I fell in love with it as soon as I was saved in 1973. I have loved it more and more as I have studied it for five decades. It is the Book of my life. Since I was saved, no one has ever had to force me, or even to encourage me, to study the Bible. It is truly my delight. I can’t put into words what it has meant to me, but King David has already expressed it.

Paul and His Epistles

Paul is prominent in the early history of the churches. Eighteen of the 28 chapters of the book of Acts are devoted to his ministry. He wrote 14 of the 27 New Testament epistles (if we include Hebrews).

Paul began his life as Saul, a Jew of the tribe of Benjamin (Php. 3:5), doubtless named after Israel's first king who was of the same tribe (1 Sa. 9:1-2).

Saul was called Saul of Tarsus, because he was born in Tarsus, the chief city of the Roman province of Cilicia (Ac. 9:11; 22:3). It was "one of the great learning centers of the Eastern World." He was brought up a Pharisee (Php. 3:5), the son of a Pharisee (Ac. 23:6). He was educated in Jerusalem by Gamaliel, a prominent rabbi, and his expertise was "the law of the fathers," referring to Jewish tradition (Ac. 22:3). He was "exceedingly zealous of the traditions" (Ga. 1:14). This is the rabbinical tradition that was later incorporated into the Talmud.

Paul was also a freeborn Roman citizen (Ac. 22:25-29). He was familiar with pagan literature (Ac. 17:28; Tit. 1:12) and was taught the trade of tent making (Ac. 18:1-3).

Saul persecuted Christians unto death, beginning with his consent to the martyrdom of Stephen (Ac. 7:58; 22:4; Ga. 1:13; 1 Ti. 1:13).

Paul apparently was not impressive in appearance (2 Co. 10:1, 10; 11:6), and he had some sort of eye problem (Ga. 4:13-15).

Paul was converted in about AD 48 in the midst of his persecuting activity. A large portion of Scripture is devoted to the account of his conversion (Ac 9:1-31; 22:1-21; 26:1-23). On a journey to Damascus, the resurrected Christ appeared to him in a bright light and spoke to him. He fell to the ground, was stricken with blindness, and was led to Damascus, where he was healed at the hands of Ananias, put his faith in Jesus as the Christ, and was baptized. Ananias was instructed by the Lord that "he [Paul] is a chosen vessel unto me, to bear my name before the Gentiles" (Ac. 9:15). Paul immediately began to preach Jesus as Christ and the Jews tried to kill him. He escaped by being let down the city wall in a basket (Ac. 9:20-25). He went to Arabia (Ga. 1:17), then to Jerusalem after three years (Ga. 1:18), where he was befriended by Barnabas (Ac. 9:26-28). There, the Greek Jews plotted again to kill him, and he went to Tarsus (Ac. 9:29-30; Ga. 1:21).

Saul began to be called Paul (Greek *Paulos*) after his conversion (Ac. 13:9) and is called by this name 163 times in the New Testament. Peter called him "our beloved brother Paul" (2 Pe. 3:15). The Greek *Paul* means "small," whereas Hebrew *Saul* means "asked for."

When Antioch began to receive the gospel, Barnabas traveled to Tarsus and fetched Saul from thence to be his co-laborer in the establishment of that church (Ac. 11:19-26). This is an example of the great benefit of two or more ministry-gifted men working together in founding churches. We see the same pattern in chapter 13.

Barnabas and Saul traveled to Jerusalem with aid for the brethren who were suffering from a famine (Ac. 11:27-30).

just before Paul was put to death (2 Ti. 4:6-8), and here Paul mentions things that were not true of his first imprisonment. For example, he says he left Trophimus at Miletum (Miletus) sick (2 Ti. 4:20), but Paul did not go by Miletus on his first voyage to Rome.

Sometime later, Paul was again imprisoned at Rome. He wrote his final epistle to Timothy (2 Ti. 4:6) and was beheaded in AD 68 in the last year of the reign of Nero.

The Division of Paul's Epistles

Paul's Epistles can be divided into three groups. The dates are approximate, largely following Irving Jensen:

The Journey Epistles

These epistles were written during Paul's missionary travels.

Galatians AD 48 (written from Antioch of Syria)

1 and 2 Thessalonians AD 51 or 52 (written from Corinth on 2nd journey)

1 and 2 Corinthians AD 56 (written from Ephesus and Philippi on 3rd journey)

Romans AD 56 (written from Corinth on 3rd journey)

The Prison Epistles

These epistles were written during Paul's first imprisonment in Rome.

Ephesians AD 61

Philippians AD 61

Colossians AD 61

Philemon AD 61

The Pastoral Epistles

These epistles were written to Timothy and Titus to instruct them in the business of church planting and the ministry of God's Word. 1 Timothy was probably written after Paul left Ephesus in Acts 20:1. Titus was written after Paul's release from his first imprisonment in Rome (after the end of Acts), and 2 Timothy was written during Paul's final imprisonment.

1 Timothy AD 59

Titus AD 62-65

2 Timothy AD 67 or 68

See *Maps & Charts - New Testament Pictorial Timeline*.

Paul emphasized that he is the apostle to the Gentiles. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office" (Ro. 11:13). See also 1 Ti. 2:7; 2 Ti. 1:11.

- Paul says that God gave him a special dispensation of revelation called a "**mystery**" (Eph. 3:1-11). This term appears 17 times in Paul's epistles. It refers to revelation kept secret in the Old Testament times and revealed in the New. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:5). There are several mysteries revealed in the New Testament, but there are **two primary mysteries**. First, there is **the mystery of the church** (Eph. 3:4-6). The church is a spiritual body composed both of Jews and Gentiles. The Old Testament reveals that Gentiles will be saved by Christ (Isa. 49:6), but it does not reveal a spiritual body in which Gentiles are one with, and fellow heirs with, Jews. The church is

Introduction to the Pastoral Epistles

1. First and Second Timothy and Titus are called “Pastoral Epistles” because they are written to preachers and the overall themes include the preacher’s life and ministry and the church. See 1 Ti. 3:15; Tit. 1:5.

- They are divinely-inspired manuals for training preachers to plant and build New Testament churches. I have been asked from time to time if I have a course on church planting. My answer is that I do, and it is called the Pastoral Epistles. Used in combination with Acts and the Epistles, we find everything that we need. The Scripture is able to make “the man of God ... perfect, thoroughly furnished unto all good works” (2 Ti. 3:16-17). Nothing is lacking for the man of God or for the church of God. A solid New Testament church can be built in any place and century by obedience to the teaching of the Pastoral Epistles.

- Observe that there are three New Testament epistles written specifically for preachers. Not one, but three. This shows the necessity of right leaders for the churches and the necessity of thorough training for the ministry. The Spirit of God led Paul to spend a lot of time and energy on this. It was a major focus. There is a massive amount of instruction in these three epistles. A three-year Bible school could easily consist of a verse-by-verse study of these epistles alone with the practical application thereof.

- This is the example for every pastor and every church. A major focus must be the raising up and the training of preachers. God calls preachers, but the church can create an atmosphere in which God works toward this end through prayer (Lu. 10:1-2) and serious discipling of God’s people (“Teaching them to observe all things whatsoever I have commanded you,” Mt. 28:20). When the homes are built up properly by a New Testament church, God will use the homes to prepare workers for His harvest. One of God’s major purposes for the home is “that he might seek a godly seed” (Mal. 2:15).

- These epistles should be studied diligently and frequently by every preacher, teacher, and church leader. They are packed with teaching that is essential for the ministry. Paul is showing Timothy how to be a “good minister” before God (1 Ti. 4:6). A *thorough* study of the Pastoral Epistles is essential for every preacher and church leader and should be a major part of every Bible training institution. Further, the study of the Pastoral Epistles should be a lifelong pursuit.

2. These epistles cut against the grain of much of the practice and tradition that is commonly found even in non-denominational Baptist and fundamentalist Bible churches of various stripes today.

- Consider the instruction about doctrine and the emphasis on the importance of doctrine (1 Ti. 1:3). The word “doctrine” is found 17 times; “teach and “teaching,” 11 times; and “truth,” 13 times. This goes against the grain of the ecumenical philosophy that promotes a broad fellowship and ministry and downplays doctrine for the sake of unity. It goes against the grain of the “big tent” thinking among independent Baptists that seeks an independent Baptist unity and despises warnings that would “cause division.”

- Consider the instruction pertaining to the woman’s modesty (1 Ti. 2:9-10). This standard is *widely* ignored in churches. It is becoming *extremely* rare to find a church that takes this biblical instruction seriously.

- Consider the instruction pertaining to the woman’s ministry (1 Ti. 2:11-15). The ordination of women preachers and church leaders is widespread today, and even in churches that do not ordain women to leadership, it is not uncommon for women to assume teaching ministries over men.

1 Timothy

Introduction

1. The theme of the book: 1 Timothy was written to teach church truth and church order. The key verse is 1 Timothy 3:15, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

This epistle contains God’s standards for every church of every age. This is the divine blueprint and measuring stick for the church.

Church order is very important. God has given us clear instructions about the church which are not to be ignored or slighted. See 1 Ti. 6:13-14. Where the Bible does not speak, there is liberty, but where the Bible speaks, even to the smallest matter, there is no liberty.

At the heart of the epistle are the divine standards for church leaders (1 Ti. 3). It has been said that “everything rises and falls on leadership,” and this is largely true. A church cannot be right if its leaders are not right. A church will not rise above its leaders. From a practical standpoint, nothing is more important than maintaining God’s standards for church leaders. Godly, qualified men do not lead the churches into paths of heresy and worldliness, nor do they rule the churches after their own will in the fashion of a Diotrephes (3 Jo. 9-10).

2. The epistle was written **by Paul** (1 Ti. 1:1), who was possibly in Laodicea. See the traditional addition to the epistle after 1 Ti. 6:21, “The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.”

3. The epistle was written **to Timothy** who was in Ephesus (1 Ti. 1:2-3).

Timothy is a prominent figure in the New Testament. His name is mentioned 28 times. He is called “Timothy” 9 times (2 Co. 1:1; 1 Ti. 1:2, 18; 6:20, 21; 2 Ti. 1:2; Phm. 1:1; Heb. 13:23, 25) and “Timotheus” 19 times (Ac. 16:1; 17:14, 15; 18:5; 19:22; 20:4; Ro. 16:21; 1 Co. 4:17; 16:10, 24; 2 Co. 1:19; Php. 1:1; 2:19; Col. 1:1; 1 Th. 1:1; 3:2, 6; 2 Th. 1:1; 2 Ti. 4:22).

Timotheus is Greek, meaning “dear to God.”

He was from Lystra. On Paul’s second visit to that area, he chose Timothy as a traveling companion (Ac. 16:1-3). It is clear from Acts 16 that Timothy was saved before Paul arrived on this trip and already had a good testimony by the brethren in that region. In his epistles, Paul calls Timothy “my beloved son” (1 Co. 4:17), “my own son in the faith” (1 Ti. 1:2), “son Timothy” (1 Ti. 1:18), and “my dearly beloved son” (2 Ti. 1:2). It could be that Paul had personally led Timothy to Christ on his first missionary journey when he preached in Iconium, Derbe, and Lystra (Ac. 14:1, 6, 20, 21). It appears that Timothy’s mother and grandmother were saved at that time. Perhaps Timothy had been saved then, too, or perhaps Timothy was saved through the influence of his mother and grandmother and Paul calls him his own son in the sense that he was a grandson in the faith. Or it could be that Paul calls Timothy his own son simply as a term of endearment. Paul was especially close to, and fond of, this young man, and Timothy was a special blessing to Paul to the very end. He was God’s gift to the unmarried Paul in his great trials. When all men forsook him and Alexander the coppersmith did him much

evil, Paul had comfort in the thought that Timothy was still his faithful friend (2 Ti. 4:9-16). At times, Timothy was Paul's only likeminded co-worker that he could depend on (Php. 2:19-21).

Timothy's father was a Gentile, but his mother and grandmother were Jews who trusted Jesus as the Christ and as their Saviour (Ac. 16:1; 2 Ti. 1:5). They instructed Timothy in the Scriptures (2 Ti. 3:15).

When Paul wrote the epistle of 1 Timothy, Timothy was young (1 Ti. 4:12).

Timothy was a faithful minister (1 Co. 4:17; Php. 2:20-22). He remained faithful to Jesus Christ and to the sound teaching of God's Word and to Paul until the end. In Paul's final epistle (2 Timothy), written just before his death at the hands of Nero, we see Timothy abiding faithful to the end. During Paul's ministry, many turned aside and many abandoned him, but not Timothy.

Timothy is mentioned in the New Testament in relation to five churches: Ephesus (1 Ti. 1:3), Berea (Ac. 17:14), Corinth (1 Co. 4:17; 2 Co. 1:19), Philippi (Php. 2:19-23), and Thessalonica (1 Th. 3:2, 6).

Timothy had weaknesses that needed to be dealt with by exhortation, reproof, and solemn charge. In Paul's epistles to Timothy, we see a young preacher with all of the temptations and potential for compromise and going astray that every preacher faces. Though ordained by the apostle Paul and though he had received gifts directly from the hands of an apostle, Timothy was "a man subject to like passions as we are" (Jas. 5:17).

- He tended to be too aware of his youth (1 Ti. 4:12; 1 Co. 16:11). He was not naturally bold, not a naturally assertive leader.
- He had the potential to get sidetracked from the most important things in the ministry (1 Ti. 4:13-15).
- He had the potential to act partially and perhaps to draw back from exercising discipline and needed to be strongly charged in this matter (1 Ti. 5:19-22).
- He might have made some hasty decisions in the choice of church leaders (1 Ti. 5:22).
- He was sickly (1 Ti. 5:23).
- He had the potential to be covetous (1 Ti. 6:10-11).
- He had the potential not to keep all of Paul's instructions (1 Ti. 6:13-14). "Paul gives the order to Timothy with military snap and curtness. It was a sharp order. Timothy, a good young man, was rather diffident. He was not cast in the heroic mold of a Paul. He needed just such a sharp prodding once in a while" (Wuest).
- He was tempted to get sidetracked with trying to answer foolish questions and profane and vain babblings, rather than separating from those who engaged in such things (1 Ti. 6:20; 2 Ti. 2:23).
- He had a tendency to be fearful (2 Ti. 1:7; 1 Co. 16:10-11).
- He was tempted by youthful lusts (2 Ti. 2:22).

Timothy was spiritually called and equipped to be Paul's helper and co-laborer. He was not a baggage carrier like the young John Mark. (In Ac. 13:5, the word *hyperetes* for "minister" refers to an attendant; it is literally "an under-oarsman.") Timothy was a lieutenant to the captain Paul. His spiritual genius and humility was that he accepted his calling and position and remained Paul's co-laborer to the end. He didn't try to launch out on his own and abandon Paul. Had he

done so, he would have gone out of God's will, would have hindered Paul's ministry, and would have failed. When we think of Timothy, we think of him as "Paul's Timothy," and that was a noble calling. Barnabas, too, was most fruitful when he was associated with Paul. After he broke with Paul over a minor issue and launched out on his own, we do not hear of him again (Ac. 15:36-39). May every preacher have the wisdom to know his calling. The army is the Lord's and He is the great General. In the Lord's army, there are captains, lieutenants, sergeants, privates, cavalry men, foot soldiers, artillery men, cooks, etc. As with any army, the soldier doesn't choose his position; it is assigned by a higher authority, and the soldier's part is to accept it and serve in his assigned position with zeal and to the very best of his ability. See Ro. 12:3.

In 2 Timothy, we see that Timothy remained faithful to the end. He was called to be Paul's helper when he was a young man, and he never turned aside from that. Many others turned aside. Some followed false teaching, like Hymenaeus and Philetus (2 Ti. 2:17-18). Some turned aside for love of the world, like Demas (2 Ti. 4:10). Some turned aside to seek their own things (Php. 2:21). But Timothy stayed the course. He remained a faithful servant of God and of Paul. He was not naturally a strong man, but he was victorious through God's power and under Paul's oversight. He was persistent. Through every trial, he just kept going.

4. Was Timothy "the first bishop of the church of the Ephesians"?

He is called this in the subscription to 2 Timothy. "The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time" (2 Ti. 4:22).

This is a tradition that was added by an unknown person.

This view was derived from the Roman Catholic error of exalting a bishop over pastors and elders.

In the New Testament, *bishop*, *elder*, and *pastor* are the same office in the assembly. See Titus 1:5 and 7 where "elder" and "bishop" are used interchangeably. The church at Ephesus had its own elders (Ac. 20:17). In Acts 20, Paul uses all three terms--*pastor*, *elder*, and *bishop*--to describe the leaders at Ephesus.

Timothy was not the bishop of Ephesus; he was temporarily working with the church in a missionary capacity under Paul's direction to help protect and mature it. There was a special danger from the many false teachers who were operating in that region (1 Ti. 1:3-4).

5. As to when the epistle of 1 Timothy was written, there are two competing views:

One view is that it was written soon after Paul left Ephesus in Acts 20:1. If it was written then, the date would have been about AD 58 or 59.

A second view is that it was written after the close of the book of Acts, between Paul's first and second imprisonment, after a later visit to Ephesus not recorded in Scripture. The date would have been about AD 64 or 65.

We believe the first view is correct and have given the reasons in the *Way of Life Commentary Series, The Pastoral Epistles*.

Outline of 1 Timothy (this highlights edition)

Paul's salutation to Timothy (1 Ti. 1:1-2)|
 False teachers (1 Ti. 1:3-20)
 Prayer (1 Ti. 2:1-2, 8)
 Salvation (1 Ti. 2:3-7)
 The woman's ministry (1 Ti. 2:11-15)
 Pastoral qualifications (1 Ti. 3:1-7)
 Deacons (1 Ti. 3:8-13)
 The church (1 Ti. 3:14-15)
 The mystery of godliness (1 Ti. 3:16)
 Doctrines of devils (1 Ti. 4:1-5)
 The good minister (1 Ti. 4:6-16)
 Various classes of saints (1 Ti. 5:1-2)
 Widows (1 Ti. 5:3-16)
 Elders (1 Ti. 5:17-25)
 Servants (1 Ti. 6:1-2)
 False teachers (1 Ti. 6:3-5)
 True gain vs. worldly gain (1 Ti. 6:6-10)
 The path of spiritual victory (1 Ti. 6:11-12)
 Paul's final charge to Timothy (1 Ti. 6:13-16)
 The rich (1 Ti. 6:17-19)
 Final instruction (1 Ti. 6:20-21)

Paul's Salutation (1 Ti. 1:1-2)

1. Paul describes his calling as an apostle (1 Ti. 1:1).

This is a statement of Paul's authority. It shows that Paul was not writing his own message; he was writing by divine authority. Compare Ga. 1:11-12. Peter said that Paul's writings are "scripture" (2 Pe. 3:15-16).

This shows that the epistle was not private. It was written to instruct all preachers and all churches.

The basic meaning of the Greek word *apostolos* is "he that is sent" (Joh. 13:16). The term is used three ways in the New Testament: *First, apostle refers to the Lord Jesus Christ* (Heb 3:1). Jesus was sent from God the Father into the world to provide redemption for mankind (1 Jo. 4:14). *Second, apostle refers to the twelve who were chosen by Christ* (Lu. 6:13-16). After Judas betrayed the Lord and hung himself, the eleven remaining apostles selected Matthias to replace him (Ac 1:15-26). The apostles had sign gifts (2 Co. 12:12). Paul was chosen as an apostle to the Gentiles (Ro. 11:13). *Third, apostle refers to preachers and missionaries.* *Apostolos* is also translated "messenger" (Php. 2:25), referring to the preacher Epaphroditus. See also 2 Co. 8:23. There are apostles today in this sense.

Paul was an apostle "*of Jesus Christ.*" What a high calling to be an apostle of Jesus Christ! And it is a high calling to be anything related to Jesus Christ. His name is the name above every name and all things are under His feet (Php. 2:9; Eph. 1:22), and to be His redeemed child, His bride, His ambassador, is to be exalted with Him.

Paul was an apostle “**by the commandment of God.**” In Paul’s calling, we see God’s sovereignty over the believer’s life. He chooses the gifts and callings. There is no room for self-seeking, pride, or jealousy. Every believer is to give full attention to finding and fulfilling his or her calling. Compare Ro. 12:1-8.

2. Paul describes the believer’s hope (“**Lord Jesus Christ, which is our hope,**” 1 Ti. 1:1).

The believer’s hope of salvation is Jesus Christ. He made the atonement whereby our sins are washed away before God, and He is our perfect righteousness. He is the Saviour. He is “able also to save them to the uttermost that come unto God by him” (Heb. 7:25).

Our hope is therefore sure. If the believer’s hope depended in any way on himself, it could not be sure, because he could never know if he had “done enough”; but since it depends entirely on Christ, the born again believer can have confidence. A proper understanding of salvation by grace *alone* through faith *alone* by Jesus Christ *alone* produces a right understanding of eternal security. Compare Heb. 6:19, which says the believer’s hope is “an anchor of the soul, both sure and steadfast.”

“**Our Saviour**” reminds us that the Christian life is a family life, not a selfish life only about me. It is life in a family, life in a body, life in a nation. Compare Ro. 12:5; 1 Co. 12:14-27; Ga. 6:2; Eph. 4:25; 1 Pe. 2:9.

3. Paul encourages Timothy with **grace, mercy, and peace** from God (1 Ti. 1:2).

When grace, mercy, and peace are used in their most fundamental realm, which is that pertaining to God and salvation, these are some of the most wonderful words in the human language. The world uses these terms, but the unsaved don’t know their true meaning and reality.

Grace, mercy, and peace encompass the entirety of the believer’s salvation. God has provided everything we need for the present and for eternity.

Grace, mercy, and peace are from “**God our Saviour.**” God is a Saviour. That is His fundamental character. That is His desire and joy. The salvation of wretched sinners is God’s plan and God’s work. It is the product of His great love. Among the religions of the world, only the Bible reveals a Saviour God who loves sinners and provided salvation for them at His own great expense. Only the Bible reveals a plan of salvation by God’s grace alone without man’s works.

Grace, mercy, and peace are from “**Jesus Christ our Lord.**” Salvation is the plan and work of the Trinity. This is encapsulated in two of the most precious verses in Scripture: John 3:16 and 1 John 4:14. The Spirit’s part in salvation is stated in Hebrews 9:14. The Son offered Himself to the Father by the Spirit. The offering was made by the Son who was holy and perfectly acceptable to the Father. It was the Son’s free will offering. He delighted to do God’s will (Heb. 10:5-7). The offering was made to the Father, because it is Jehovah God’s law that man has broken and His holy Person that man has offended. The offering was made by the eternal Spirit. Christ was anointed by and empowered by the Spirit so that His entire life was under the Spirit’s influence and control.

Grace, mercy, and peace are the possession and property of every believer. The same promise was made to “the elect lady and her children” in 2 Jo. 1:3.

2 Timothy

Introduction

The occasion of the epistle (2 Ti. 4:6-8)

Paul was sentenced to die under the emperor Nero and was in prison awaiting his execution. He was chained in a dungeon cell (2 Ti. 1:16; 2:9). This was the second time he had been brought before Nero. The first time he was released, but this time he knew that he would die.

The date was about AD 67.

The recipient of the epistle

For an overview of Timothy's life, see the introduction to the studies on 1 Timothy.

In 2 Timothy, we see that Timothy remained faithful to the end. He was called to be Paul's helper when he was a young man, and he never turned aside from that. Many others had turned aside. Some had followed false teaching, like Hymenaeus and Philetus (2 Ti. 2:17-18). Some had turned aside for love of the world, like Demas (2 Ti. 4:10). Some turned aside to seek their own things (Php. 2:21). But Timothy stayed the course. He remained a faithful servant of God and of Paul. He was not naturally a strong man, but he was victorious through God's power. He was persistent. Through every trial, he just kept going. He wisely stayed under Paul's oversight. Some men are called and capable of having an "independent ministry," but most are not. Many men who do well working under the oversight of another man have launched out to have an "independent" ministry and struggled, even failed.

The theme of the epistle and some of its unique aspects (2 Ti. 1:6)

Paul wanted to put Timothy in remembrance of the things he had been taught and to stir him up for the work of the Lord. Paul knew that this was his final letter to Timothy. He was preparing Timothy to carry on without him. In a larger sense, Paul was preparing every preacher to carry on until Jesus comes.

Timothy is instructed about his personal life, especially about conquering fear (2 Ti. 1:7), enduring afflictions (2 Ti. 1:8), and enduring hardness as a good soldier (2 Ti. 2:3).

Timothy was instructed about the Word of God. This theme is continued from 1 Timothy. He was to hold fast to the Word of God (2 Ti. 1:13), keep it (2 Ti. 1:14), commit it to faithful men (2 Ti. 2:2), study it (2 Ti. 2:15), defend it against error (2 Ti. 2:16-18), continue in it (2 Ti. 3:14), and preach it (2 Ti. 4:2). Scripture is called "sound words" (2 Ti. 1:13), "that good thing" (2 Ti. 1:14), "the word of truth" (2 Ti. 2:15), and "the word" (2 Ti. 4:2).

Timothy was instructed about separation from false teachers (2 Ti. 2:16-26). This is one of the major New Testament passages on separation.

The epistle contains the doctrine of the divine inspiration of Scripture in a nutshell (2 Ti. 3:15-17). This short, yet rich, statement describes every major aspect of inspiration.

The epistle contains the Bible's greatest prophecy of the apostasy that would envelop the churches during the course of the age (2 Ti. 3:1 - 4:4). By the Spirit of God, Paul looked down through the centuries of the church age and described precisely what would happen.

The outline of the epistle:

Paul's greeting (2 Ti. 1:1-5)
 Paul's exhortation to Timothy (2 Ti. 1:6 - 2:13)
 Biblical separation (2 Ti. 2:14-21)
 Separation from sin (2 Ti. 2:22)
 Helping the deceived (2 Ti. 2:23-26)
 The Great Apostasy (2 Ti. 3:1-13)
 Holy Scripture (2 Ti. 3:14-17)
 Preach the Word (2 Ti. 4:1-2)
 Apostasy in a nutshell (2 Ti. 4:3-4)
 Final exhortation to Timothy (2 Ti. 4:5)
 Paul's final testimony (2 Ti. 4:6-8)

Paul's Greeting (2 Ti. 1:1-5)

1. We see Paul's apostleship (2 Ti. 1:1).

Paul is "**an apostle.**"

Paul begins by stating his authority, which shows that the epistle was not private. It was written to instruct all preachers and all churches.

The basic meaning of the Greek word *apostolos* is "he that is sent" (Joh. 13:16). The term is used in three ways in the New Testament: (1) Apostle refers to the Lord Jesus Christ (Heb 3:1). Jesus was sent from God the Father into the world to purchase redemption for mankind (1 Jo. 4:14). (2) Apostle refers to the twelve who were chosen by Christ (Lu. 6:13-16). After Judas betrayed the Lord and hung himself, the eleven remaining apostles selected Matthias to replace him (Ac 1:15-26). The apostles were eye witnesses of Christ's resurrection (Ac. 1:22; 1 Co. 9:1; 15:7-8). They had sign gifts (2 Co. 12:12). Paul was the apostle of the Gentiles (Ro. 11:13). (3) Apostle refers to preachers and missionaries in general. *Apostolos* is also translated "messenger" (Php. 2:25), referring to the preacher Epaphroditus. See also 2 Co. 8:23. There are apostles today in this sense.

Paul is an apostle "**of Jesus Christ.**"

Jesus Christ and Christ Jesus is repeated three times in the first two verses and 32 times in the Pastoral Epistles. Jesus Christ is the central figure of Scripture. He is the One chosen of the Father to be the Head of the new creation. He is *Jesus*, meaning Saviour (Mt. 1:21). This is His birth name. It is the Greek equivalent of the Hebrew name *Joshua*, meaning "God is salvation." He is *Christ*, meaning the anointed, the chosen. *Christ* is the Greek equivalent of the Hebrew *Messiah* (Joh. 1:41). He is the central figure of Old Testament prophecy. He is the Seed of David, the inheritor of David's eternal throne. He is the center of God's eternal plan (Eph. 1:10). "Jesus Christ" is used 18 times in the Pastoral Epistles, and "Christ Jesus" is used 14 times. Jesus is Christ, and Christ is Jesus. Everything prophesied about the Messiah is fulfilled in the person of

Jesus. He was Christ at His birth, and He is Christ forever. He did not become Christ at His baptism and cease to be Christ at His death as some early heretics taught.

What a high calling to be an apostle of Jesus Christ! And it is a high calling to be anything related to Jesus Christ. His name is the name above every name (Php. 2:9), and to be His redeemed child, His servant, His soldier, His ambassador, is to be exalted with Him.

Paul is an apostle **“by the will of God.”**

In Paul’s calling, we see God’s sovereignty over the believer’s life. He chooses the gifts and callings. There is no room for self-seeking, pride, or jealousy. Every believer is to give full attention to fulfilling his or her calling. Compare Ro. 12:3-8.

Paul’s life was centered around the will of God. He lived to do God’s will. He was surrendered to be a bondservant of Christ. He wanted no life apart from that.

He is an apostle **“according to the promise of life in Christ Jesus.”**

Life in Christ Jesus is salvation. It is the gospel. It is the eternal life that was purchased by Christ and is obtained by receiving Him. It is true life, abundant life, eternal life. Christ is the life (Joh. 14:6), and the life is Christ. “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 Jo. 5:12).

This life is promised by God to all who receive Christ as Lord and Saviour. It is the promise of a God who cannot lie. The believer’s hope is sure.

Paul was an apostle according to this promise of life in Christ. His apostleship is all about Christ and the gospel. His apostleship is for the purpose of revealing the mysteries of Christ and salvation in the Pauline Epistles. His apostleship is for the purpose of proclaiming Christ to the Gentile nations through Paul’s great missionary journeys.

2. We see Timothy (1 Ti. 1:2).

He was Paul’s **“dearly beloved son.”**

This possibly means that Paul had personally led Timothy to faith in Christ. Paul had preached the gospel in the region of Iconium, Derbe, and Lystra on his first missionary journey about six or seven years before he met Timothy in Acts 16:1. See Ac. 14:1, 6, 20, 21. Timothy’s mother and grandmother had apparently been saved at that time. Perhaps Timothy had been saved then, too, or perhaps Timothy was saved through the influence of his mother and grandmother and Paul calls him his own son in the sense that he was a grandson in the faith. Or it could be that Paul calls Timothy his own son simply as a term of endearment. Paul was especially close to and fond of this young man, and Timothy was a special blessing in Paul’s life to the very end.

He had **“grace, mercy, and peace, from God the Father and Christ Jesus our Lord.”**

Grace, mercy, and peace encompass the entirety of the believer’s salvation. God has provided everything we need for the present and for eternity.

Grace, mercy, and peace are some of the most beautiful and wonderful words in the human language. They are words created by God. They are words expressing God’s character. They are words of love and redemption. The redeemed will meditate upon, learn of, and delight in the reality of these words forever. God’s character is infinite.

Titus

Introduction

The Theme of the Epistle

The main theme is church planting and organization (Tit. 1:5). Titus had been left in Crete to organize the new believers into New Testament churches. It is thought that Paul visited Crete between his first and second imprisonment in Rome. The goal of New Testament evangelism is always the establishment of biblically organized churches. This is the pattern set for us by the apostles.

The Context of the Epistle

Crete is an island southeast of Greece in the Mediterranean Sea. It is 156 miles (251 kilometers) long and between 7 to 35 miles (11.2 to 56 kilometers) wide.

The island is mountainous in the center but has many fertile valleys. At one time in history, it was a prosperous island with about 100 cities.

In Greek mythology, Crete's highest mountain, Mt. Ida (8,193 feet or 2,497 meters), is the birthplace of Zeus.

The Cretan people had a reputation of being "liars, evil beasts, and slow bellies" (the 6th century BC philosopher Epimenides as quoted by Paul in Titus 1:12). The Greeks used the expression "to Cretanize" for telling lies. The Roman poet Ovid called Crete *mendax Creta* ("lying Crete").

Jews from Crete were present on the day of Pentecost (Ac. 2:11) and possibly carried the gospel back to the island.

Paul's ship anchored near Crete briefly on his journey to Rome (Ac. 27:7-8). Fair Havens was a harbor on the south coast of the island. From there they tried to sail to Phenice, which is a harbor on the western side of the island, but they were overtaken by a strong wind and blown across the Mediterranean and shipwrecked on the island of Melita.

The modern name of Crete is Candia. Since 1669, Crete has been under the rule of Turkey.

The Recipient of the Epistle

In addition to the book that bears his name, Titus is mentioned 12 times in the New Testament (2 Co. 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18; Ga. 2:1, 3; 2 Ti. 4:10; Tit. 1:4).

Titus was a brother in Christ (2 Co. 2:13). He was born again into God's family through repentance toward God and faith in Jesus Christ. This is the foundational requirement for Christian service.

Titus was a Greek (Ga. 2:3). Before salvation, he worshipped Greek gods like Zeus and was influenced by vain Greek philosophy ("the Greeks seek after wisdom," 1 Co. 1:22). The Greeks considered the gospel of Christ "foolishness" (1 Co. 1:23). But Titus had submitted to the true and living God and received the gospel of Christ. Greeks typically considered themselves to be superior to other men, but Titus loved his brethren of the Jews and other nationalities. Unlike

Timothy, who had a Greek father and a Jewish mother, Titus's parents were both Greek. This is why he was not circumcised like Timothy (Ac. 16:1-3). Paul didn't have Timothy circumcised out of necessity (1 Co. 7:18). It was a matter of not offending the Jews to whom he was preaching. Since Timothy's mother was a Jew and Timothy was therefore half Jewish, the Jews would have been offended if he wasn't circumcised. Paul didn't want anything to hinder the gospel (1 Co. 9:19-23). But in Titus's case, this wasn't necessary because Titus had no Jewish ancestry, and the Jews would not expect him to be circumcised.

Titus was one of Paul's coworkers (2 Co. 8:23). Paul worked with a large team of men. He trained them and he used them to increase and strengthen the churches. In Ac. 20:4, we see Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, Trophimus, and there were many others. Titus accompanied Paul and Barnabas on the trip from Antioch to Jerusalem to contend for the grace of God (Ga. 2:1; Ac. 15). Titus had ministered to the church at Corinth under Paul's direction and had been encouraged by the church's repentance through the instrumentality of Paul's first epistle to Corinth (2 Co. 7:6-7, 13-15).

Titus walked in the same spirit as Paul; he was honest and dependable (2 Co. 12:18). Only such men are qualified to preach the gospel and plant churches. This is "true Christian unity" as contrasted with the ecumenical "unity in diversity" philosophy.

Titus had affection and care toward the Lord's churches (2 Co. 7:14-15; 8:16). This is necessary for an effectual ministry of God's Word.

Titus was sound and strong in doctrine. This is evident from the fact that he was a teacher of doctrine (Tit. 1:9). Like Timothy, he had been well instructed in the faith, and he was one of Paul's "faithful men" who comprehended what he had been taught and held firmly to it (2 Ti. 2:2).

Titus was wise and spiritually mature, which we see in the fact that Paul assigned him to such important and difficult ministries as establishing the new churches in Crete, a place notorious for poor character and a place plagued with false teachers.

The last we see of Titus is in 2 Ti. 4:10, where Paul tells us that Titus went to Dalmatia on the eastern shore of the Adriatic Sea (modern Croatia). Paul had preached the gospel and started churches there (Ro. 15:19).

Titus was left in Crete as a missionary to strengthen and organize the churches. The traditional postscript to the epistle says Titus was "ordained the first bishop of the church of the Cretians." This was added later in history and is doctrinally wrong. Titus was not a bishop over the Cretian churches; there is no such office in the New Testament. Titus was instructed to ordain bishops there. The concept of a bishop over a group of churches in a region was a heresy that arose in the centuries after Paul.

The Contents of the Epistle

Paul's greeting (Tit. 1:1-5)

Paul's instruction about organizing churches (Tit. 1:5 - 3:3)

- Ordain the right church leaders (Tit. 1:5-9)

- Protect the churches from error (Tit. 1:9-16)

- Train the believers (Tit. 2:1 - 3:2): The aged men (Tit. 2:2); the aged women (Tit. 2:3); the

young women (Tit. 2:4-5); the young men (Tit. 2:6); the preachers (Tit. 2:7-8); the servants (Tit. 2:9-10); Christians in general (Tit. 3:1-2)

- Grace for Christian living (Tit. 2:11-14)

- Grace for salvation (Tit. 3:3-8)

- Dealing with heretics (Tit. 3:9-11)

Paul's conclusion (Tit. 3:12-15)

Paul's Greeting (Titus 1:1-5)

1. Paul identifies himself as a servant of God (Tit. 1:1).

He identifies himself first as a humble servant. This speaks of 100% discipleship, total yielding. It is the Greek *doúlos*, which is defined in Mt. 8:9 as one to whom the master says "Do this, and he doeth it." Paul loved to call himself the servant of God and the servant of Christ. Compare Ro. 1:1; Ga. 1:10.

Paul calling himself the servant of God also speaks of humility. There is no pride of office or exaltation of man in Paul's ministry. Elders who exalt themselves and desire impressive titles and require unquestioning loyalty and blind obedience and who make more of their humble office than we see in Scripture are going in the way of Diotrephes (3 Jo. 9-10).

The servant mindset is the mindset that will protect you from the devil; it will keep you useful in God's service

The servant mindset is the mindset that will make you a fruitful servant of man. If you are a true servant of God, you can be a servant of man. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Php. 2:3). This is how the child serves the parent ("Children, obey your parents in the Lord," Eph. 6:1). It is how the wife serves the husband ("Wives, submit yourselves unto your own husbands, as unto the Lord," Eph. 5:22). It is how the youth serves the elders ("ye younger, submit yourselves unto the elder ... for God resisteth the proud, and giveth grace to the humble," 1 Pe. 5:5). It is how the church member serves the leaders ("Obey them that have the rule over you, and submit yourselves: for they watch for your souls," Heb. 13:17). It is how the leaders serve the people ("Submitting yourselves one to another in the fear of God," Eph. 5:21).

2. Paul identifies himself as an apostle of Jesus Christ (Tit. 1:1).

"**Apostle**" means a messenger (trans. "messenger" in 2 Co. 8:23; Php. 2:25). First there were 12 (Lu. 6:13), then Paul was called to be the apostle to the Gentiles (Ro. 11:13). All were eyewitnesses of Christ's resurrection ("have I not seen Jesus Christ our Lord?" 1 Co. 9:1; "he was seen of all the apostles, and last of all he was seen of me also" 1 Co. 15:7-8). Christ's resurrection was testified by eyewitnesses of sound mind and good character.

Paul mentions his apostleship as a statement of his authority. Compare Ga. 1:11-12.

This formal greeting shows that the epistle is an official apostolic epistle that is intended to be part of the canon of Scripture and not merely a private letter for Titus.

3. Paul describes the purpose and goal of his apostleship (Tit. 1:1-3).

“According to” can mean “in connection with,” “in order to,” or “with the purpose of.” In a nutshell, Paul says that his purpose is the salvation of souls and the sanctification unto holiness and the hope of eternal life. This is the work of the gospel in a nutshell. It is the chief work of every preacher and of every believer, as an ambassador of Christ (2 Co. 5:20).

The purpose and goal of Paul’s apostleship is **the faith of God’s elect**.

- The purpose was to preach the gospel so that sinners would come to saving faith in Christ. Faith is used as a noun in Tit. 1:13 to refer to the doctrine of the Christian faith, but in Tit. 1:1 it refers to the exercise of faith, to believing in Christ, to trusting in Him. It is so used in Tit. 2:2 (“that the aged men be ... sound in faith”). Paul’s ministry as a servant of God and an apostle had the goal of seeing sinners come to saving faith in Christ. Compare Ro. 1:14-17; 1 Co. 9:19, 22.

- Here we see who the elect are. They are those who have faith in Christ. The elect are those who believe the gospel (Joh. 3:16-18, 36; 6:40). Sinners are called by the gospel (2 Th. 2:13-14) and those who believe are the elect. Election is based on God’s foreknowledge. This is emphasized in two major passages on election (1 Pe. 1:2; Ro. 8:29-30). God declares the end from the beginning (Isa. 46:10). “Known unto God are all his works from the beginning of the world” (Ac. 15:18).

The purpose and goal of Paul’s apostleship is **“the acknowledging of the truth which is after godliness”** (Tit. 1:1).

- Salvation requires acknowledging the truth of the gospel. This involves understanding the gospel and then believing it (1 Co. 15:1-4). Who is Christ? What is sin? What does it mean that Christ died for our sins? What are the Scriptures? What does it mean that Christ rose from the dead? What does it mean to “believe”? Salvation is to obey from the heart “that form of doctrine which was delivered you” (Ro. 6:17). It is to “come unto the knowledge of the truth” (1 Ti. 2:4). Salvation is not blind mysticism; it is not a feeling; it is not a prayer; it is not a religious ritual; it is not “receiving Jesus into my heart.”

- The truth in Christ always produces godliness. The gospel is not a mere ticket to heaven. God doesn’t save sinners so that they can continue to live as they please. Paul mentioned this because the false teachers at Crete were not converted to godliness and were teaching that grace is liberty to live as you please (Tit. 1:16). Thus “the truth which is after godliness” is a major theme of the epistle (Tit. 2:1, 11-12; 3:8).

- Believers are not saved *by* good works but they are saved *unto* good works (Eph. 2:8-10). Anyone who teaches that the preaching of obedience and godliness and separation for believers is legalism or Phariseeism is deceived.

The purpose and goal of Paul’s apostleship is the **“hope of eternal life”** (Tit. 1:2-3).

- “*Hope*” is the certainty that is obtained through biblical salvation. The word “hope” in the New Testament epistles refers to a certainty rather than a possibility. Hope is called “an anchor of the soul, both sure and steadfast” (Heb. 6:19). Hope is a spiritual helmet (1 Th. 5:8), which is the most important part of the believer’s armor. If hope were not certain, it could not be a protecting helmet. Hope is an everlasting consolation (2 Th. 2:16).

- Hope is the product of salvation and sanctification. A right understanding of the gospel and the possession of the gospel in new birth salvation produces hope. Those who do not have a know-so salvation, who believe in “losing your salvation,” do not understand the gospel properly. They do not understand that salvation is a free gift, that it is eternal life, that it is a new standing before God and with God.

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