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THE PASTORAL EPISTLES:

“The Good Servant
and Instructions
for the Church”

(1 Tim. 4:6–6:2)

2018–19 LCMS Circuit Bible Studies

PARTICIPANT GUIDE

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THE PASTORAL EPISTLES

A STUDY FOR DISCOVERY, MEDITATION AND CASUISTRY OF THE BROTHERS.

Every pastor strives to do as Paul exhorts Timothy, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim. 2:15).

This series of studies has been designed to walk through the Pastoral Epistles in support of your striving toward these ends. Each study will work through these familiar texts with a search and discover mission through self-examination. To facilitate your searching and discovery in self-examination, each text will follow with a template of questions drawn and structured according to Luther’s “A Simple Way to Pray.”¹ “I divide each commandment into four parts, thereby fashioning a garland of four strands.”² These four strands are:

1. **Instruction** – What is God teaching me in these verses about the Pastoral Office and me as one called to this office? (e.g., “What have I learned ... ?”)
2. **Thanksgiving** - What is there in these words of God for which I get to give thanks to the Lord of the Church as I serve in the Office of the Ministry?
3. **Confession** - In light of what I have learned in these words of God, how have I fallen short in fulfilling my responsibilities in the Pastoral Office?
4. **Prayer** - Are there things I need to change/improve in fulfilling my responsibilities in the Pastoral Office?

Following the template of questions, there is an opportunity to turn what is discovered into prayer.

While this is a time of searching the Scriptures and reaffirming the Lord’s will for the Pastoral Office and those called to this Office, it is hoped that the questions will facilitate a time of casuistry among the brothers. Listening and learning according to Luther’s four strands will also hopefully foster a sharing of struggles and the mutual support and consolation of the brothers in light of God’s Word, of which we are servants and servers.

Sequence of this Series: This series begins with 2 Timothy. While this is the last of Paul’s letters, it is foundational in that it addresses the Pastoral Office more holistically, as well as the means God provides for it and the holder of that office. Second in the series will be Titus, which addresses many aspects of exercising the Pastoral Office in the context of the congregation. Lastly, the series will then look at 1 Timothy as it addresses exercising the Pastoral Office in the midst of a hostile culture and its influences on the congregation.

¹ Martin Luther, *Luther’s Works*, vol. 43, *Devotional Writings II*, eds. Gustav K. Wiencke and Helmut T. Lehmann, (Philadelphia: Fortress Press, 1968), 193–211.

² LW 43:200.

INTRODUCTION: 1 Timothy from *Concordia Self-Study Commentary*

1 Timothy Introduction

Paul, on his way to Macedonia, has left Timothy at Ephesus with instructions to “charge certain persons not to teach any different doctrine” (1 Ti 1:3). Paul does not describe this “different doctrine” systematically; but from his attacks on it in 1:3–7; 4:1–3, 7; 6:3–5, 20–21 and from the tenor of his instructions for the regulation of the life of the church, it is clear that Timothy must do battle with a form of “Gnosticism,” an early stage of that heresy which was to become in its fully developed form the most serious threat to the church in succeeding generations. Gnosticism is not so much a system as a trend or current of thought which produced a great variety of systems, often by combining with some already existing religion. It was therefore present and active as a corrupting force long before the great Christian-Gnostic systems of the second century appeared; we have already seen one example of it in the heresy which threatened the church at Colossae.

Basic to all forms of Gnosticism is a dualistic conception of reality, that is, the view that what is spiritual, nonmaterial, is of itself good and what is material or physical is of itself bad. This view affects man’s whole attitude toward the world of created things. The dreary details of Gnostic speculation on the *origin* of the material universe need not concern us here. It may suffice to note:

- a. that the world is no longer viewed as God’s good creation, as the Scriptures view it (that is, a world which God created, fallen with fallen man but redeemed with man and destined to be transfigured with him, Ro 8:19–22); rather, the created world is viewed as in itself alien and hostile to God because it is matter and not spirit;
- b. that man’s desperate predicament, his alienation from God, is no longer seen as being due to his sinful rebellion against God, but to the fact that he is entangled in the world of matter;
- c. that redemption consists in being freed from the material world in which man dwells and is entangled. This liberation can come about only by knowledge (Greek, *gnosis*, hence the name of the heresy); this knowledge must be imparted to man by revelation from a higher world;
- d. the mission of the Savior-God is to impart this knowledge not to all men, but to a select few who will pass it on to those who are “worthy”;
- e. that those who have knowledge, the “gnostics,” must free themselves from the influence of matter by abstaining from certain foods and from marriage. (Sometimes the negative attitude toward things physical and material had the opposite effect and led to a supreme indifference to things physical and material, so that, for instance, the sexual life of man was considered to be morally indifferent.)

Such a trend of thought would lead inevitably to an utter distortion of all that “the glorious gospel of the blessed God” (1 Ti 1:11) proclaimed. God the Creator disappears—all the good gifts of food and drink which He gives are suspected and feared; all the salutary orders which He has established in this world (marriage, family, government) are despised and ignored. The Old Testament, which rings with glad adoration of the God who made the heavens and the earth and blesses man within the orders of this world, must either be ignored or have its obvious sense interpreted away by allegorizing “myths and endless genealogies.” The Law becomes the arena of speculation and vain discussions, not the voice of God which calls the sinner to account and condemns him. In terms of this kind of thought, there can be no real incarnation of the Son of God; for how can the divine, which is spiritual, enter into union with matter, which is of itself evil? And when sin is not recognized as man’s guilt, there can be no real redemption either.

Where knowledge is made central in the religious life of man and self-redemption by way of ascetic exercise is made the way of salvation, there is no possibility of that pure Christian love that “issues from a pure heart and a good conscience and sincere faith” (1 Ti 1:5). A narrow and sectarian pride takes its place (1 Ti 6:4, 20; cf. 1:3–7). Where the teaching office becomes a wordy, speculative, disputatious purveying of “knowledge” to a select coterie of initiates, it is bound to become corrupted; it appeals to the pride, selfishness, and mercenary instincts of men, and the teacher becomes that ghastly, demon-ridden caricature of the true teacher which Paul has described in 1 Ti 4:1–2.

Timothy’s task will be to let the fresh and wholesome winds of “sound doctrine” into the house of God, whose air has been infected by the morbid and infectious mists of this *gnosis*. To the demonic denial of God the Creator and the rejection of His good gifts he must oppose the glorious Gospel of the blessed God “who gives life to all things” (1 Ti 6:13), the God whose every creation still has on it the mark of His primeval “Very good!”

(Gn. 1:31) and is even in its fallen state “consecrated by the word of God and prayer” (1 Ti 4:5). To “godless and silly myths” he is to oppose the grateful adoration of the Creator. To the Gnostic misuse of the Law he must oppose the right and lawful use and let the sinner hear the fearful verdict of God in order that he may give ear to God’s acquittal in His Gospel (1:8–11).

To the rarefied and unreal Christ of Gnostic speculation he must oppose “the *man* Christ Jesus” (1 Ti 2:5), the Christ Jesus who really entered into history under Pontius Pilate (1 Ti 6:13) and died a real death on the cross for the sins of all men (1 Ti 2:6). He must present this Christ as the whole content of the truth which the church upholds and guards, the mystery of God “manifested *in the flesh*” (1 Ti 3:16). To Gnostic self-redemption by means of knowledge and ascetic self-manipulation he must oppose redemption as the sole act of the Christ who came into the world, not to impart higher knowledge but “to save sinners” (1 Ti 1:15), the Christ “who gave Himself as a ransom for all” (1 Ti 2:6). To Gnostic exclusiveness he must oppose the all-embracing grace of God, and to their narrow sectarian pride he must oppose the Gospel of universal grace (1 Ti 2:4) and thus make of the church a church which can pray wholeheartedly for *all* men (1 Ti 2:1), a church which lives in the “love that issues from a pure heart and a good conscience and sincere faith” (1 Ti 1).

To the imposing picture of the Gnostic teachers, these brilliant, speculative, disputatious, and mercenary men, he must oppose the picture of the true teacher. He must, first of all, himself *be* that picture; he dare not let himself be drawn down to the level of his opponents and fight demonic fire with fire; he must do battle, “holding faith and a good conscience” (1 Ti 1:19); he must, as a good minister of Jesus Christ, not allow himself to be infected by what he opposes but must continue to be “nourished on the words of faith” (not knowledge) “and of the good doctrine” which he has followed hitherto. He must train himself, athlete-like, in godliness (1 Ti 4:6–7). Thus he will be able to fight the good fight of faith as a “man of God,” standing in the succession of Moses and the prophets, singly devoted to God’s cause (1 Ti 6:11–12; cf. 6:3–10), taking hold even now of that eternal life which shall be his in fullness at the appearing of the Lord Jesus Christ (1 Ti 6:11–15). He must himself be all that the Gnostic teachers are not; and he is to see to it that the men who oversee the church’s life and administer the church’s charity, the bishops and deacons, are men of like character. They need not be brilliant men; they must be good men. It is enough if a bishop be “an apt

teacher” (1 Ti 3:2); he need not be a brilliant speaker or a captivating personality. The qualifications which Paul sets up for bishops and deacons are singularly sober and down to earth; but the moral standards which he sets up for them are awesomely high (1 Ti 3:1–13). Paul wants men whom the grace of God has “trained,” as he puts it in his Letter to Titus (2:11–12), seasoned, selfless, wise, and gracious men whose faith has borne fruit in their homes, in their marital fidelity, and in the training of their children (1 Ti 3:2, 4, 12).

Timothy had a great piece of work assigned to him. And he was a good man for the task. He was both Jew and Greek (Acts 16:1). He had lived with the Old Testament from childhood (2 Ti 3:15). Prophetic voices had assigned him to this “good warfare” (1 Ti 1:18). God had given him the requisite gifts for it (1 Ti 4:14), and his whole history had been one that fostered those gifts. He had been Paul’s almost constant companion for a dozen years (Acts 16:1 ff.). The apostolic “pattern of sound words” (2 Ti 1:13) had become a part of his makeup, and the apostolic example had been constantly before him (2 Ti 3:10, 11, 14). Paul had employed him as his emissary before this, though never for so extended and difficult a mission as this one. When Paul was prevented from returning to Thessalonica, he sent Timothy to the young and troubled church to establish the believers in their faith and to exhort them (1 Th 3:1–2). He had sent Timothy to Corinth during that troubled period when the Corinthians were becoming drunk on the heady wine of the new teaching, to remind them of the apostle’s “ways in Christ” (1 Co 4:17; 16:10).

He had sent him to Philippi from Rome during the time of his imprisonment and had commended him to the Philippians with the finest tribute that can be paid to a servant of God in the Gospel: “I have no one like him, who will be genuinely anxious for your welfare. They all look after their own interests, not those of Jesus Christ. But Timothy’s worth you know, how as a son with a father he has served with me in the gospel” (Ph 2:20–22).

If Paul was a fond father to Timothy, he was not a blind one. He knew his beloved child’s weaknesses: Timothy was still young and apparently conscious of it as a handicap (1 Ti 4:12). He was inclined to be timid (cf. 1 Co 16:10–11; 2 Ti 1:7). Besides, his health was not of the best; his stomach troubled him, an ailment not uncommon among sensitive and conscientious young men of God (1 Ti 5:23).

Therefore Paul writes Timothy a letter which sums up once more the oral instructions already given him (1 Ti 1:3). This letter will give his work the sanction

and authority of Paul, “an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope” (1 Ti 1:1). Paul is in effect telling the church of Ephesus what he had once told the Corinthians: “He is doing the work of the Lord, as I am. So let no one despise him” (1 Co 16:10–11).³

God’s Grace in 1 Timothy

Paul had left Timothy at Ephesus to proclaim God’s grace. In his first letter to Timothy, Paul reminds him of the essential elements of this message. “For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men” (2:5–6). “He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory” (3:16). “Christ Jesus came into the world to save sinners” (1:15) and is “the Savior of all men, and especially of those who believe” (4:10).

Paul himself found the gospel of God’s grace to be the source of spiritual strength, faith and love (1:12–14). He

encourages Timothy to put his trust and hope in the same message.⁴

Luther on 1 Timothy

“This epistle St. Paul writes in order to provide a model to all bishops of what they are to teach and how they are to rule Christendom in the various stations of life, so that it may not be necessary for them to rule Christians according to their own human opinions.

“... he charges that a bishop keep true faith and love and resist the false preachers of the law who, beside Christ and the gospel, would also insist on the works of the law. In a brief summary, he comprehends the entire Christian doctrine concerning the purpose of the law and the nature of the gospel.

“... he gives orders as to how widows and young women should be looked after, and which widows are to be supported from the common funds; also how godly bishops or priests are to be held in honor, and blameworthy ones punished” (*LW* 35:388).⁵

READ: 1 Timothy 4:6–6:2

Commentary Excerpts: 1 Timothy 4:6–6:2 from *Reformation Heritage Bible Commentary: Timothy / Titus / Philemon*⁶

4:6 words of the faith. The biblical texts that speak to both God’s Law and the Gospel of salvation of sinners through faith in Jesus Christ alone. It is through these words of faith that faith is given (Rm 10:17). The “words of faith” do not stand in contrast to “good doctrine” but are the sum and substance of it.

4:6 good doctrine. The full and faithful application of the “words of faith” through teaching and preaching to both believer and nonbeliever for the salvation of both.

4:7 myths. See exposition of 1:4.

4:7 train yourself for godliness. As the evil spirits, like Satan, are always on the prowl, seeking whom they may devour by any means of deception or myth, both the overseer/pastor and the parishioner need to be constantly exercising themselves in the gifts of God (i.e., His Word and Sacraments). Only in this way shall

they be preserved by the Spirit through these constant assaults of the evil one. To take to oneself a means of godliness that God has not given (myths and the like) is to weaken one’s faith in the means of true godliness.

4:8 bodily training is of some value. Physical exercise and discipline are beneficial, but discipline, self-denial, and fasting do nothing to stop the desires and indulging of our sinful flesh.

4:8 value in every way. Through true and faithful devotion to being trained in the “words of faith” and the faithful teaching of doctrine (godliness), there were promised blessings for this life and the life to come in eternity. The value of this godliness is held out in the promises given in it. This godliness offered these blessings to the believer, and to the whole Church, as together they exercised themselves in it, toward one another and the world.

4:10 especially of those who believe. While Christ came and accomplished the work of salvation for all people by

³ Walter R. Roehrs and Martin H. Franzmann, *Concordia Self-Study Commentary* (St. Louis: Concordia Publishing House, 1979), 2:216–18.

⁴ *Concordia Self-Study Bible: New International Version*, Robert G. Hoerber, ed., (St. Louis: Concordia Publishing House, 1986), 1847.

⁵ *Concordia Self-Study Bible*, 1847.

⁶ Mark W. Love, *Reformation Heritage Bible Commentary: 1 & 2 Timothy, Titus, Philemon* (St. Louis, Concordia Publishing House, 2015), 58–79.

dying and rising for all (objective justification), the work of the Savior benefits only those who receive it through faith (subjective justification/salvation). While many people strive and toil after God, it is the believer alone who has received these promises and strives after the godliness that has blessings for now and eternity.

4:13 This is a shorthand version of what Paul describes to the Colossians as the ministry of overseers (Col 1:24–28). Here, Paul sets down three primary responsibilities of the Office of the Public Ministry. The call to be devoted to these things was not merely a personal exhortation. Timothy, serving in Paul's stead to the congregations of Ephesus, was to devote himself to making sure that, above all else, the ministry of the pastors and congregations was devoted to the public reading of Scripture, to exhortation, and to teaching God's Word. Cranmer wrote: "Resist with the Scriptures, when any man disputes. ... [E]stablish a godly and a perfect unity and concord out of the Scripture" (2:17).

4:13 public reading. This refers to reading of the Scriptures, the Old Testament, and those books which became the New Testament, as they came available. While this follows the fact that the Church rises and rests on the Word of God, the public reading and exposition of Scripture is the best way to refute those preaching themselves, genealogies, myths, and the like (cf. 1:4). This was not a new concept. The public reading of Scripture and exposition in the worship was the central part of Jewish synagogue worship (cf. Lk 4:16–21).

4:13 exhortation. This is best understood as the teaching or sermon that would follow and be based upon the Scriptures that were read. Because it was an exhortation, it would include both the articulation and application of the Law (admonishment) and the Gospel (grace and encouragement) to their hearers. While this took place in the public worship service, this same pattern is followed in both public teaching and in the individual/personal application of the Word.

4:14 gift. In the Greek, the term is *charisma*. The gift itself is understood as prophecy, the ability to understand the true Gospel against the various and false teachers, and the ability to faithfully apply it to the lives of his hearers. This gift, or capacity to do this, was first and foremost the result of the Holy Spirit who had enlightened Timothy with His gifts. Whether Timothy was given something beyond his natural ability or used his natural ability is not the issue; either possibility

would be sanctified and put to use by the Holy Spirit (v. 13) for the sake of the Church.

4:14 given you by prophecy. Timothy's gift of understanding the Gospel and speaking it faithfully and contextually came from Paul's expounding of the Old Testament prophecies about the Christ.

4:14 council of elders. These were fellow pastors in the region of Lystra who had examined Timothy, and finding him qualified for the Office of the Public Ministry, first placed him into the pastoral office.

4:14 laid their hands on you. This is the visible sign to the congregation, by the elders or an overseer, which identified the man whom the Lord, through the Church, had chosen to serve as their pastor. This is a symbolical acknowledgement of God's will to the congregation, so as to establish the authority of the pastor in all things pertaining to the Word of God and doctrine. This apostolic practice continues today as pastors are trained, examined, ordained, and installed into their office by fellow pastors.

4:16 close watch. This refers to the process of self-examination by Timothy, and every pastor, first in light of God's two words of Law and Gospel, then in terms of his divine call in accordance with the full testimony of God's Word. Paul gave this same charge to the Ephesian elders when he called them to him while he was at Miletus (Ac 20:28). The purpose of this close watch was to resist and overcome the various temptations common to all believers and to those particular to the Office of the Public Ministry (cf. Gal 6:1).

4:16 save both yourself and your hearers. While it is God alone who saves, He is a God who saves through means (2:4). The personal faith, through which a person receives God's saving grace in Jesus Christ, comes from hearing the Word of Christ (Rm 10:17). The pastor is equal in his absolute need of God's saving Word, to those to whom he preaches and teaches that same Word. Thus, by faithfully applying God's Law and Gospel to himself according to the Word, his faith will be strengthened, and he will be better able to preach and teach that same saving Word to his hearers. Cf. 1Co 9:22; Jas 5:20; Jude 23.

Introduction to 5:1–6:2 Having given Timothy instruction and rules in regard to his personal conduct as an overseer/pastor, Paul now lays out how Timothy as a pastor, and as Paul's representative, is to handle certain cases and kinds of members in the Church. Thus, Timothy was to make sure that these rules were

observed in all the congregations of Ephesus. Regarding Paul's method of instruction, Ambrose notes, "The first exercise in training the soul is to turn away sin, the second to implant virtue" (NPNF2 10:393).

5:8 denied the faith and is worse than an unbeliever.

This does not mean that the individual has no personal faith, but such a person has denied "the faith." Through the Gospel, Christ has saved us and set us free as new creations to love as He has loved us. Such a person may yet have some personal faith, but, by his or her actions, have spurned this freedom and the expression of faith's working through love (Gal 5:6). What makes this person worse than an unbeliever is that even unbelievers, as a rule, take care of their families. Cf. Lk 6:32; Rm 2:14. To persist in not providing for one's family is a rejection of the will of God, and therefore a hardening of the heart. When this takes place, personal faith is in grave danger.

5:15 strayed after Satan. Literally "turned away after Satan." As a positive statement, this means that these have unrepentantly adopted ungodly lifestyles that follow the rebellious ways of Satan against Christ. No one can reject Christ, His ways, and His Word and not be following Satan. There is nothing in what Paul says here to indicate that such a person following Satan is ever aware of it. Such individuals, beguiled by the lies of Satan, in all likelihood believe to still be followers of Christ. Paul speaks of such a person in v. 6 as "dead even while living." While Paul is referring to some widows who had strayed after Satan, he began this letter identifying two men who were doing the same thing (1:20). Here, Paul explains the reason for the rules laid out. As much as these are for the sake of the Church, they are also for the sake of these women and their eternal salvation.

5:17 elders. This refers to the overseers/pastors (3:1–7) in the various congregations in Ephesus.

5:17 rule well. This is describing the pastoral responsibility of presiding over all matters regarding the Word of God and doctrine. The authority to do so is unique to the Office of the Public Ministry according to Christ, who instituted it. Cf. 4:13–14; 1Th 5:12; 1Co 12:28; Jn 20:23.

5:17 double honor. As before, to "honor" is to give preference. To give double honor means to give a greater measure of preference. While the reasons for this greater honor are many, there are two that are foundational. First, the fact that these men were chosen by God through the Church, to fill the office Christ created for

their sake as the Church, is essential to why they are worthy of double honor. They serve in an honorable office for the sake of the Church. Second, the fact that they are not merely teaching and preaching, but teaching and preaching the Word of God according to the needs of the saints for the sake of their salvation, makes them worthy of greater honor. The pastor has to be ever learning the Word of God and learning about the people he serves so that he is able to speak God's Word faithfully to them. This may be a call to repent, a word of forgiveness, comfort, exhortation, and the like. Such service is worthy of honor and support, as Paul goes on to state in the next verse (v. 18).

5:17 preaching and teaching. This is the faithful application of God's two words of Law and Gospel to the lives of their hearers in worship, Bible study, or individual study. Pastors apply God's Word to both believers within the Church, to strengthen them in the faith, and to unbelievers, not yet a part of the Church, so that hearing the Good News of salvation in Christ, they might be saved. See v. 4:13 "exhortation."

5:18 Having said that pastors are worthy of double honor, Paul eliminates speculation about one of the ways this greater honor is to be expressed to pastors—compensation. He does this by first quoting Dt 25:4, regarding not muzzling the ox, which he also quoted to the Corinthians (1Co 9:7–14), and then by quoting Christ concerning the laborer and the wages he deserves (Lk 10:7; Mt 10:10). While affording the pastor double honor does not mean double compensation, it does include proper compensation. The most faithful rule to follow in terms of compensation is to be found in the words of Christ, "Whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets" (Mt 7:12). As members would have their employers compensate them for their labor, so they, as believers in Christ, ought to compensate the pastor and other workers that the Lord has given them.

5:19 evidence of two or three witnesses. While this requirement for taking up any charge against a pastor may seem extreme, it was designed to protect pastors from spurious charges that may have been brought maliciously. The basis for requiring the evidence of multiple witnesses was the requirement the Lord set down for the Jews in handling criminal cases (Dt 19:15). This follows the very way the Savior said that we should handle the correction of one who is caught in sin (Mt. 18:16). Paul had the Corinthians follow this same rule in dealing with one another (2Co 13:1).

5:20 persist in sin. Aware of the fact that there were pastors who had done wrong, with credible charges of wrongdoing brought by multiple witnesses, Paul addresses how to deal with those who refuse to repent of their wrongdoing. Their lack of repentance was not due to ignorance but to willful persistence in the sin.

5:20 rebuke them in the presence of all. The fact that there are multiple witnesses of the sin means that this sin is public rather than private. Since the accused person refused to listen to those calling him privately to repent, Timothy is to follow the command of Christ, which would bring the matter publicly before the whole church. The pastor's sin and his persistence in it had to be publicly rebuked in the sharpest of terms in this setting for two reasons. The first reason is that he might finally repent and receive Christ's blessed forgiveness and bring about an amending of his life. The second reason is for the sake of the Office of the Public Ministry and the pastors filling it. They must be made aware of the gravity of such sin, and the danger that persistence in it brings, and develop a proper godly fear of committing the same sin.

5:20 all. As a rule, this refers to the members of the congregation. It can on occasion, depending on the situation, also refer to other elders.

5:20 fear. Other pastors hold the same office, bear the same weakness of the flesh, and face the same temptations as the one who is being publicly rebuked. The public rebuking serves to foster a godly fear of succumbing to the same temptation in sin. Such fear is insufficient in and of itself. Such fear must include a right faith in Christ as their Lord and Savior if there is going to be any real check against such sin.

5:21 presence. A more literal understanding of this would be "in the sight of." While Paul's words might sound like a stern warning to Timothy, due to the importance of the issue, these words carry great encouragement and consolation to Timothy and every pastor. Paul has set before Timothy some difficult situations and issues that must be dealt with faithfully and impartially. Each of these brings its own baggage of hostility and temptations. What an assuring thing to

know that in doing this work, no matter how difficult, it is done in the presence of God, who created Timothy and those he served; of Christ, who had redeemed them for Himself; and of the angels sent from God in service of Timothy and all the saints.

5:21 these rules. These are the requirements Paul puts forth in dealing with charges against an elder/pastor in vv. 19–20.

5:22 hasty in the laying on of hands. Timothy was to take the greatest care in both selecting men to fill the office and making sure they had proved themselves qualified for the pastoral office (v. 3:10). In this way, it would serve to help prevent immaturity of life and faith leading a pastor into situations that would later require the aforementioned rebuke (v. 20).

5:22 pure. This is understood in light of the words just prior, "nor take part in." To keep himself pure, Timothy would have to set himself apart from the sinful activities, lest he disqualify himself as pastor. Ultimately, purity is found in walking in the light, as Christ is in the light, so that His blood might purify Timothy, pastors, and all believers (1Jn 1:7).

5:24–25 Paul here returns to dealing with men who are considered for the pastoral office. Both the sins and the good works of some people could be readily seen. Paul also addresses the things that cannot be seen because the individual hides them. The evil one hides his sins to obtain that which his sins would deny him. At the same time, the faithful one hides his good works to the glory of God. What Paul assures Timothy is that nothing that is hidden will remain hidden because none of it is hidden to the Lord.

CITATIONS:

1 Timothy 4:6–6:2 in *Luther's Small Catechism with Explanation*⁷

1 Timothy 4:8:

How to Receive This Sacrament Worthily

370. What is "fasting and bodily preparation"?

Fasting is denying oneself food or other pleasures for a particular period of time. Bodily preparation may include proper rest, personal cleanliness, and modest and reverent clothing. These outward expressions of reverence can draw our attention to our Lord and His gifts. However, in themselves they do not make us worthy and well prepared to receive the Sacrament.

1123 **1 Timothy 4:8** For while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

1 Timothy 4:11–16:

The Third Commandment

50. How do we fear and love God in keeping the Third Commandment?

We fear God and love God by *not despising* or *neglecting* His Word. We despise and neglect God's Word by

B. rejecting or disregarding God's Word.

Read **1 Samuel 15:10–23**, noting that Saul rejected God's Word. In **John 8:42–47**, certain Jews rejected God's Word. In **1 Timothy 4:11–16**, Paul tells Timothy to hold fast to Scripture's teaching.

1 Timothy 5:8:

The Seventh Commandment

82. How shall we use our own earthly goods?

We are to be good stewards of God's created gifts so that

A. our family is provided with shelter, food, education, health care, and the like;

238 **1 Timothy 5:8** But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

THE LORD'S PRAYER: The Fourth Petition

274. Does God give me daily bread only for my own needs?

No. God wants us to share with others in need and to include them in our prayers.

914 **1 Timothy 5:8** If anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

1 Timothy 5:17–18:

The First Article (Part 1)

147. What are some of our stewardship responsibilities?

D. We are to care for the church, church workers, and church property.

460 **1 Timothy 5:17–18** Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages."

⁷ Martin Luther, *Luther's Small Catechism with Explanation* (St. Louis, Concordia Publishing House, 2017).

FOR REFLECTION & MEDITATION

What is God teaching?

1. What is God teaching me in these verses about the Pastoral Office and me as one called to this Office?
 - a. About Himself – Father/Son/Holy Spirit?
 - › About His work?
 - › About His promises/gifts?
 - b. About me/others?
 - › What have I been given?
 - › What I am supposed to do/not do?
 - › How am I to do what is given me to do?
 - c. About faith/belief/unbelief/doubt?
 - › What is it that I am given to trust in about myself?
 - › What is it that I am given to trust in as I serve in the Pastoral Office?
 - d. About the Pastoral Office?
 - e. About the congregation I serve?
 - f. About engaging the communities (civil/cultures) in which I serve?

Praying God's Word

Lord of the Church, grant that I may be mindful of ...

Thanksgiving

2. What has the Lord told me for which I can give thanks to the Lord of the Church as I serve in the Office of the Ministry?

Praying God's Word

Lord of the Church, I thank you for ...

Reflection and Repentance

3. In light of what I have learned, how have I fallen short in fulfilling my responsibilities in the Pastoral Office?
 - a. Is there something God would have me to do that I have failed to do?
 - b. Is there something God would not have me do that I have done anyway?

Praying God's Word

Lord of the Church, I confess to You that ...

Petitions in Prayer

4. In all that I have learned, what needs to change/improve in fulfilling my responsibilities in the Pastoral Office?
 - a. What have I been thinking, saying or doing that I need to change/improve?
 - b. What have I been thinking, saying or doing that I am able to rejoice in having done well?

Praying God's Word

Lord of the Church, grant the work of Your Holy Spirit that I may ...

“This the Spirit will grant us and continually instruct us in when, by God’s word, our hearts have been cleared and freed of outside thoughts and concerns.”⁸ May it ever be so Lord! Amen.

⁸ LW 43:209.