



## The Why of the Church

[I Timothy 1:1-7]

1] The Why of The Pastoral Epistles [1 Tim. 3:14-15a]

2] Purpose of the Church:

Pillar/Foundation of the Truth [1 Tim. 3:15b]

3] Paul's Confession [1 Tim. 3:16]:

[a] Jesus was manifested in the flesh [Incarnation]

[b] Vindicated by the Spirit [Resurrection]

[c] Seen by angels [Observation]

[d] Proclaimed among the Nations [Evangelization]

[e] Believed on in the World [Affirmation]

[f] Taken Into Glory [Ascension]

4] Paul's first 3 assignments for Timothy [1 Timothy 1:3-7]

[a] Live: Embrace your role [Be all-In]

[b] Love: Pure Heart/Good Conscience/Sincere Faith

[c] Lead: Doctrine/Discussions [Focus/Foolishness]

**I Timothy 3:14-16** I hope to come to you soon, but I am writing these things to you so that, <sup>15</sup> if I delay (sense of uncertainty if he would ever come), you may know how one ought to behave in the household of God [points patriarchal culture], which is the church of the living God [civic assembly - ekklēsia], a pillar and buttress [foundation] of the truth [support structure of divine truth]. <sup>16</sup> Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated [shown to be righteous] by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

ἐκκλησία ekklēsia, n. church, congregation, assembly; a group of people gathered together. It can refer to the OT assembly of believers (Acts 7:38), or a riotous mob (Acts 19:32), but usually to a Christian assembly, a church: as a totality (Ephesians 3:10), or in a specific locale (Colossians. 4:15). In the NT a church is never a building or meeting place:— church (74), churches (34), assembly (5), congregations (1) [NIV Note]

**Matthew 16:18** . . . I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

**I Timothy 1:1-7** Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,

<sup>2</sup> To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup> As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, <sup>4</sup> nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. <sup>5</sup> The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

<sup>6</sup> Certain persons, by swerving from these, have wandered away into vain discussion, <sup>7</sup> desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

### Discussion Questions

1. Read I Timothy 3:14-16. What is the “Why” of Paul’s letters to Timothy [and Titus] according to Paul’s comments in I Timothy 3:14. What does the Hymn [Confession] in verse 16 teach us about the early church’s Christology? [Christology is the part of theology that is concerned with the nature and work of Jesus]
2. Read I Timothy 1:1-7. These words written to challenge Timothy describe the three callings of every believer in the church. What are they? Read I Timothy 1:4. Has there been a time when you were so focused on a debate or assumption that it led to you missing what God was up to in a season of your life?
3. Read I Timothy 1:5. A pure heart, good conscience, and sincere faith all point to motives. What is the motive behind the application of your faith? Why is motive important to the mission?
4. Read I Timothy 1:6-7 again. What is the danger to the mission of speaking with a confident assertion about things we don’t understand? (see I Timothy 1:6).
5. Pray for God to use our church for His glory as we live, love, and lead together.

**I Timothy 3:14-16** I hope to come to you soon, but I am writing these things to you so that, <sup>15</sup> if I delay [sense of uncertainty if he would ever come], you may know how one ought [It is not just expedient but imperative in God's sight that his people live in harmony with his revealed will] to behave in the household of God [points to patriarchal culture], which is the church of the living God [civic assembly - ekklesia], a pillar and buttress [foundation] of the truth [support structure of divine truth].

<sup>16</sup> Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

**Timothy 1:1-7.** Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,

<sup>2</sup> To Timothy (name = he who honors God), my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (Use of Father and Lord - - significant - buffering Timothy's timidness)

<sup>3</sup> [LIVE] As I urged you when I was going to Macedonia, remain [prosmenō [4357], a more intense form of the word meaning "wait" or "continue remaining."] at Ephesus so that you may . . .

[LEAD] . . . charge certain persons not to teach any different doctrine, <sup>4</sup> nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.

<sup>5</sup> [LOVE] The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. <sup>6</sup> Certain persons, by swerving from these [missing the target], have wandered away into vain discussion, (they were once good, sound teachers) <sup>7</sup> desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident (stubborn) assertions.

[3:15] 1. God's household. The church is not just another human organization. As family members make up a domestic household, the church consists of households among which Christ dwells (Matt 18:20). 2. Paul uses "household" (Greek oikos) or related words to describe the church and its ministry (1 Cor 3:1; Gal 6:10; Eph 2:19; see 1 Pet 4:17; cf. vv. 4–5, 12; 5:4, 8, 14). 2. pillar. The church upholds the truth entrusted to it. 3. foundation [ESV - buttress]. The church is the functional basis for the reception and spread of the saving gospel message and all the other wisdom and riches of insight God has revealed. As the temple in OT times signified God's saving presence emanating into all the world, the church (singly and corporately) embodies God's active will in all the world (cf. Eph 3:10–11). [BTSB]

[3:16] The "mystery of godliness" is revealed in a Person, . . . Jesus Christ. The creedal hymn speaks particularly about the incarnate Christ. (1) The eternal Son of God, existing as pure spirit, was made visible in his incarnation, when he became a human being. (2) Christ's profound claims were vindicated by his miracles, climaxing in His resurrection; these were sure evidences that He was the sinless Son of God. (3) During His earthly ministry angels watched over Him (Mt 4:11; Lk 22:43). (4) After Jesus' death and resurrection, the message of Christ (cf. 1Co 1:23) and of salvation in His name was proclaimed among the Gentile nations of the world. (5) People all over the world believed in Christ as they heard the preached message. (6) Finally, He "was taken up in glory"—a reference to his ascension in Acts 1:1-11. This was the climax of his earthly ministry. Preaching Christ means preaching his life, death, resurrection, and ascension as the glorified Lord. [EBC - Earle]

[1:3a] Paul penned these words to remind Timothy that his role in Ephesus [as frustrating as it was] was "for such a time as this." He was there to communicate the truth/correct the false teachers.

[1:3b-4] One of the ways, false teachers are identified is by their unhealthy interest in controversies over words and terminologies. It is one thing to study God's Word to understand it, but it is another to study it for controversy and speculations. This only represents a lack of faith. [bible.org]

[1:4] It appears the Ephesians sought to link Christian teaching to myths and genealogies to give themselves an air of authority, rather than to stand confidently on God's Word alone. [Swindoll]

[1:4-11] The reason for this false doctrine was a misuse of the Old Testament law. These false teachers did not understand the content or the purpose of God's law. They were leading believers out of the liberty of grace (Gal. 5:1ff.) into the bondage of legalism, a tragedy that still occurs today. The flesh (our old nature) loves religious legalism because rules and regulations enable a person to appear holy without really experiencing changes within his or her heart. {Tony Evans}

[1:5] The goal of biblical instruction is love—love for God (to love God is to passionately pursue his glory and submit to his will) and love for neighbor (to love people is the decision to compassionately, righteously, and responsibly seek the well-being of others). The absence of love means that teaching (no matter how accurate) has not fully accomplished its goal. [Tony Evans]