



A Study of 1st & 2nd Timothy

1st & 2nd Timothy...An Introduction Entrusted with the Gospel...

I want to read you a few verses from 1st and 2nd Timothy. If you have a Bible, I'd like very much for you to follow along with as I read. The first passage is 1st Timothy 1:18. If you are using one of our pew Bibles it's located on page 991.

Now before I read the four of five short passages I have in mind, I want tell you what to watch for...what to look for as the common thread running the various passages. I want you to pay special attention to and to perhaps even mark in your Bibles every time the word "entrust" or "guard" or "charge" comes up in the text.

Alright then, do you have it? We're going to be reading four or five passages paying special attention to the words "entrust," "guard," and "charge."

Alright then, 1st Timothy 1:18.

ESV 1 Timothy 1:18...*This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare,*¹⁹ holding faith and a good conscience. By rejecting this, some have

made shipwreck of their faith, ²⁰ among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

Our second passage is 1st Timothy 6:17. 1st Timothy 6:17.

ESV 1 Timothy 6:17...As for the rich in this present age, *charge* them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. ¹⁸ They are to do good, to be rich in good works, to be generous and ready to share, ¹⁹ thus *storing up treasure for themselves* as a good foundation for the future, so that they may take hold of that which is truly life. ²⁰ O Timothy, *guard* the deposit *entrusted* to you. Avoid the irreverent babble and contradictions of what is falsely called "**knowledge**,"

Our third passage is 2nd Timothy 1:12. 2nd Timothy 1:12.

ESV 2 Timothy 1:12...which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that *he is able to guard until that Day what has been entrusted to me*.

Our fourth passage is 2nd Timothy 1:14. 2nd Timothy 1:14.

ESV 2 Timothy 1:14...By the Holy Spirit who dwells within us, *guard the good deposit entrusted to you*.

Our fifth and final passage is 2nd Timothy 2:1. 2nd Timothy 2:1.

ESV 2 Timothy 2:1...You then, my child, be strengthened by the grace that is in Christ Jesus, ² and what you have heard from me in the presence of many witnesses *entrust to faithful men who will be able to teach others also*.

Let's pray.

Father, we come to you this morning confessing to you our great need. Father we need and we desire that the Holy Spirit come now and take the things of Christ and make them real to our hearts...to come and take the written word and as its true author and therefore its infallible teacher to instruct us in the truth of your Son. Open the book we pray to see what you have accomplished on our behalf, in Christ, in whose name, we pray, Amen.

Five days ago was my dad's birthday...his ninety-sixth birthday.

Had he still been alive we would have made him a peach cobbler and served it to him with vanilla ice cream and we would sat around and talked about the sorry state of the Texas Rangers. But, he is not alive. In fact, he died 22 years ago...twenty-two years and fifteen days ago...August 10, 1992...somewhere around three in the morning.

My dad was an uneducated man. Notice, I did not say he was ignorant...he was anything but ignorant...he was uneducated but he was plenty bright. Looking back, I've come to believe he was brilliant. But he was uneducated. He had no skins on the wall...no college diplomas. For that matter, he didn't even have a high school diploma. He gained his education the hard way...growing up a dirt farmer in the depression. He gained it welding in the shipyards on the Houston ship channel. He gained it storming the beaches at Leyte in the Philippines in World War 2. He gained it languishing for 6 months in a hospital bed in New Guinea suffering the ravages of Dengue fever. He gained it sitting at our kitchen table at night teaching himself to master trigonometry so he could eventually become a master machinist at LTV. And he did all in order to provide us a better life.

But he was an uneducated man, and because he was...we grew up poor. I don't mean Africa poor...I mean a lot of beans and cornbread kind of poor. I mean no air-conditioning kind of poor. I mean a lot of hand-me-downs kind of poor. I mean we were the kind of people that had none of the things the world thought were important...and we were so poor we didn't even what those things were.

When my dad died, he didn't really possess all that much to leave us: me, my two brothers, and my sister. He didn't have much but what he did leave us I consider to be a treasure.

He left us each four acres of land near Garden Valley, Texas. My four acres is so sandy that when plow a field it looks the sand on the beaches in Florida. It's not good for much, but it'll grow peas, watermelons, cantaloupes, and tomatoes, and it'll grow them like there's no tomorrow.

My four acres also has 34 foot deep well on it that my dad dug by hand when he was only eighteen years old. It also has a stock pond that he dug using a mule and plow.

Those things are precious to me, and though I don't think I'll ever live there on those four acres I won't sell them; I'll leave them to my kids or to their kids to do that.

You see there is a sense in which all those things were entrusted to me, and I have been put in charge of them. So as best I can, as long as I can, I intend to guard them.

There some other stuff as well. I have a shotgun which I purposely did not bring this morning for fear of sending folks running, and I have my dad's pocket knives and bunch of cufflinks, and a syringe to give cows shots, and I have his last pair of glasses, and then I have this.

For those of you that are not particularly mechanical, this is called a Crescent wrench...some people called them adjustable wrenches, but it's because they're uneducated. If you call this an adjustable wrench in East Texas people will laugh at you behind your back and feel sorry for your kids. Anyway, my dad dug this up one day when he was plowing his garden. It wasn't his. It was either his dad's, my grandfather, or perhaps even his dad's dad, my great grandfather. He guessed that it fell off one of their plows when they were plowing with mule.

My dad loved this stupid Crescent wrench, and here's the thing. I love it too.

My dad used to tighten all sorts of nuts and bolts with it. He sometimes used it even when he had a perfectly good ratchet or wrench that would have been much easier to and quicker to use. I mean after all he was a machinist by trade and had lots of tools. He used it whenever he could, I think, because he liked the idea of holding in his hand the exact same tool his dad or his dad's dad before him had used.

I suspect he thought of it as a bit of a treasure. No, I don't suspect it, I know it. I know that because he put this Crescent wrench in my hand after he found out he had cancer and told me not to lose it. He entrusted it to me.

As you can see, I still have it. Twenty two years and fifteen days after his death...I am still guarding that which has been entrusted to me. And I don't aim to stop.

Now I have forced you to sit through a bit of sentimental rambling this morning as a part of my introduction to our upcoming study of 1st and 2nd Timothy because I wanted to burn into your souls the emotional power of what is going on here in these two wonderful letters written by the aged Apostle Paul to his young protégé Timothy. I am doing that because 1st and 2nd Timothy are often read as something of a blueprint or pattern for successful ministry. That is, they are sometimes treated one of those yellow-covered books you always see on the shelves at *Half-Priced Books* that always end in the phrase "*for Dummies.*" You know *Learning Ancient Latin for Dummies* or *Learning English Composition for Dummies* or *Learning to Give Yourself a Full Frontal Lobotomy for Dummies*. You know the sort of books I am talking about. My point is that 1st and 2nd Timothy are not that sort of thing at all. They are not simply handbooks on how to run a church or how to train church leaders. Both letters include some of that but they are so much more than that. Paul wasn't just interested in giving Timothy a checklist to measure his performance. He wasn't simply asking Timothy to check some things off a list somewhere in hopes that Timothy will wind up at the helm of a well-oiled machine. No, there's nothing like that here. Here in 1st and 2nd Timothy Paul is pleading; he's cajoling; he's pressuring; he's charging his one true son in the faith to intellectually, and emotionally come to grips with the true value of the extraordinary treasure with which he has been entrusted, and doing so he is saying something like this, **"Timothy...my one true son in the gospel... here you go...don't lose this."**

I want you to see that as we work our way through the text. No, that's not quite right. I want you to see that, but even more than see it...I want you to feel it deep down in your bones.

You see Paul uses all the great standard tools of rhetoric to get his message across to Timothy...he concerns himself with *logos* in that he explains the content and reason for why he wants Timothy to guard the wonderful deposit he is leaving to him. He also implements a measure of *ethos*...he does that when he explains to Timothy the moral obligation he has to fulfill the charge he was given at his ordination. But Paul shoots most of his bullets in the rhetorical category described by the Latin word *pathos*. He does that when he appeals to Timothy's emotions. He does by focusing a full assault on Timothy's heart. He wants Timothy to guard what has been entrusted to him primarily because he loves the gospel but also because he loves Paul who helped move him along in his sanctification.

You can see that right from the very start of 1st Timothy where Paul says:

^{ESV} **1 Timothy 1:1**...Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope, ² To Timothy, my true child in the faith:

You only start a letter like that when you intend to hold nothing back. That is true of 1st Timothy and it is especially true of 2nd Timothy.

Now that having been said, I should tell you 1st and 2nd Timothy do have different emphases. That is, they have different purposes...not terribly different...but nevertheless different. I think I might like to explain the difference this way. In 1st Timothy, Paul charges Timothy to guard the good deposit entrusted to him in

order that he may have the strength of heart to stay in Ephesus and take on the false teachers there that were attempting to subvert the gospel there. Paul pretty much gives that as his explicit purpose for writing his letter to Timothy. Look at 1st Timothy 1:3.

^{ESV} **1 Timothy 1:3**...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,⁴ nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.⁵ The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

He does much the same sort of thing in 1st Timothy 4:11.

^{ESV} **1 Timothy 4:11**...Command and teach these things.¹² Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.¹³ Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.¹⁴ Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.¹⁵ Practice these things, immerse yourself in them, so that all may see your progress.¹⁶ Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

You see something was dreadfully wrong in Ephesus. Apparently, there were those there that were trying to subvert the gospel into some sort of Gnostic works-righteousness and Paul wanted Timothy to stand against that.

But that is not Paul's only purpose. He also wants Timothy to teach those that have remained faithful to the gospel as to how they ought to get along in Christ's church.

Look at 1st Timothy 6:17.

^{ESV} **1 Timothy 6:17**...As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. ¹⁸ They are to do good, to be rich in good works, to be generous and ready to share, ¹⁹ thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life. ²⁰ O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called "knowledge," ²¹ for by professing it some have swerved from the faith. Grace be with you.

You see what I mean. There was something wrong in Ephesus. The gospel was being subverted somehow and Paul wanted his beloved Timothy to go there and to guard the gift that had been entrusted to him. I take that gift to mean not just Timothy's gift as a minister of the gospel but the gospel itself.

Maybe I should put it like this. Paul wants Timothy to go to Ephesus and guard the gift of the gospel entrusted to him there is Ephesus. Paul wants Timothy to guard the gospel as Paul's representative in a particular place. There is no indication in the text that Paul is turning over his own ministry to Timothy...Paul even says, **"Do this until I come."**¹

2nd Timothy, on the other hand is quite different. Paul still wants Timothy to guard the gift entrusted to him but he is not nearly as concerned that Timothy do that in a particular place as he is that Timothy do that in his stead. I think Paul's emphasis in 2nd Timothy is not, **"Do this until I come,"** but rather **"Do this after I'm gone."** You see in 2nd Timothy Paul knows he won't be joining Timothy. He hopes that Timothy will join him in Rome for some time together before he is executed, but Paul knows in 2nd Timothy he won't be living prison in Rome alive.

You don't have to be a Greek scholar to see that in the text.

Look at 2nd Timothy 4:6.

^{ESV} **2 Timothy 4:6**...For I am already being poured out as a drink offering, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing. ⁹ Do your best to come to me soon.

There's a continuation of the same idea further down in verse 16.

^{ESV} **2 Timothy 4:16**...At my first defense no one came to stand by me, but all deserted me. May it not be charged against them! ¹⁷ But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. ¹⁸ The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen. ¹⁹ Greet Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus. ²¹ Do your best to come before winter.

You can tell Paul knows he is going to die. That's the whole point of his admonition **"to come before winter."** He knows he is going to die and he knows it is going to happen pretty quickly. So as a result he wants something in particular from Timothy. He wants Timothy to come to him and to take up his role in the proclamation of the gospel. He doesn't intend to make Timothy an apostle. That is not Paul's gift to give. Rather he wants Timothy to take his place as a faithful repository of the gospel. He wants Timothy the man to take the place of Paul the man...one soldier stepping up to fill the gap left by another.

That's something you can sense all the way through 2nd Timothy. In fact, at the end of chapter one and the beginning of chapter two Paul pounds that idea in three separate phrases. He does so in three separate verses and he does that in order to make his point especially clear.

Look at verse eight.

^{ESV} **2 Timothy 1:8**...Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, ⁹ who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, ¹⁰ and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, ¹¹ for which I was appointed a preacher and apostle and teacher, ¹² which is why I suffer as I do. *But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me.*

Here Paul tells Timothy that God through the Spirit is willing and able to guard the wonderful deposit of the gospel entrusted to him all the way through to the day when he sees Jesus face to face. And then after Paul states his confidence in God to do that, he admonishes Timothy to think the same way.

Look at verse 13.

^{ESV} **2 Timothy 1:13**...Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. ¹⁴ *By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.*

And then a few verses later Paul leaps ahead to the day when Timothy will be in his shoes and someone else will be in Timothy's shoes.

^{ESV} **2 Timothy 2:1**...You then, my child, *be strengthened by the grace that is in Christ Jesus,* ² *and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.* ³ Share in suffering as a good soldier of Christ Jesus.

You see what I mean. It was entrusted to me. I am entrusting it to you, and I am doing so that you might entrust it to others.

In 2nd Timothy Paul is not worried about Timothy guarding the gift that has been entrusted as it related to a particular place. No, his view is much more cosmic. He wants Timothy to guard what has been entrusted to him not in a particular place but in his place...in his stead.

I think it might be right to say, **"1st Timothy was written in sweat...with lots of work yet left to be done. 2nd Timothy on the other hand was written in tears...tears because there was not much time left to hand things off."**

Both letters pose the importance of Timothy guarding the gospel that has been entrusted to him. 1st Timothy has him guarding the gospel in Ephesus in Paul's place. 2nd Timothy has him guarding the gospel in Paul's place not just in Ephesus but into the future until the day he can entrust it to other faithful men who will take his place.

Now there is one other issue I ought to address before we finish. This it is in a nutshell. A good deal of what I have just argued is based on the premise that the Apostle Paul was released from his imprisonment in Acts 28. If you know the *Book of Acts* at all you know that it ends with Paul preaching the gospel in Rome while under house arrest. Most of what I have just argued for is based on Paul being

released from that imprisonment and making one more tour. I don't necessarily think Paul had to actually make his intended trip to Spain for the narrative I've outlined for you to work...but I do think it is necessary that Paul had to actually have been released from his Roman imprisonment in Acts 28 for it to work. And that's a problem. There is no biblical record at all to indicate that Paul was ever released from his Roman imprisonment in Acts 28.

There's no biblical record to indicate that Paul was ever released from his imprisonment in Rome in Acts 28, but there is plenty of extra-biblical evidence to indicate that he was.

For example Clement of Rome writes this around 95 AD:

After preaching both in the east and west, he (Paul) gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west (think Spain), and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.²

The Muratorian Fragment dated around 170 AD contains this:

Moreover, the acts of all the apostles were written in one book. For 'most excellent Theophilus' Luke compiled the individual events that took place in his presence—as he plainly shows by omitting the martyrdom of Peter as well as the departure of Paul from the city [of Rome] when he journeyed to Spain.³

Lastly, Eusebius, the church historian, writes this around 330 AD:

1. And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two whole years at Rome as a prisoner at large, and preached the word of God without restraint.

2. Thus after he had made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death.

You see what I mean. There are a number of ancient historical references to the fact that Paul survived his first Roman imprisonment.

One of my favorite New Testament commentators, a man named Gordon Fee sums things up by arguing that Paul wrote both Titus and 1st and 2nd timothy after his release from prison in Rome. Here's the outline Fee follows.

Paul and Titus evangelized Crete and Paul charged Titus⁴ to remain there while he and Timothy went on to Ephesus where Timothy stayed to combat false teaching.⁵ Paul on the other hand pressed on to Macedonia⁶ where he wrote both Titus and 1st Timothy. Somewhere along the way he also visited Corinth and Miletus.⁷ Paul then intended to travel on to Nicopolis ⁸ for the winter and was probably on his way back to either Ephesus or Troas ⁹ when he was arrested. Paul was back in Rome probably in the infamous Mamertine prison when he wrote 2nd Timothy. He would have then been martyred under Nero sometime in 67 or 68 AD.¹⁰

I am spending a good deal of time on this point because a number of modern commentators cannot get the chronology of 1st and 2nd Timothy straight in their minds simply because so many of the places mentioned in the two letters are not described anywhere in the Book of Acts. As a result, a number of scholars deny Pauline authorship and contend that Paul did not write 1st and 2nd Timothy but

that some lesser disciple of Paul used Paul's name in order to address some individual church's need.¹¹

I have more confidence in the Spirit's ability to guard the text than that. I fully accept Paul's authorship and rejoice in the kindness of God to give us a really personal look in the heart and mind of the Apostle Paul and in his expectation and affection for Timothy.

Now we have come to our time and about all I have managed to do is to just give you a sort of general feel for what is going on in 1st and 2nd Timothy. I suppose in that regard I have failed miserably. Still, I trust that the Spirit of God is able to take even a weak introduction like mine and to begin to burn into your soul something of what Timothy and the church at Ephesus must have felt as they read Paul's words out loud for the first time. I can't help but think that Timothy and the Ephesians must have been reminded all over again of the tremendous responsibility and privilege granted to them to guard the treasure with which they had been entrusted. It is a treasure that has been passed down to us both as a body and as individuals. And it is a treasure that we will either pass on down the way or let fall out of grasp and long the wayside.

My prayer for us as we begin this study is that we will in the end come to recognize it for what it is and choose through the power of the Spirit to guard it and to see that our children and our younger brothers and sisters learn to guard it as well as we train them up and entrust it into their hands.

I don't know how many of you have ever been to St. Andrews, Scotland but I can tell you it is a beautiful place. I know the weather can be dreadful at times but

when the air is crisp and the sky is blue, it is one of the most beautiful places on earth.

It was not particularly beautiful the morning of February 29, 1528 when Archbishop Beaton ordered a twenty-four year old reformer named Patrick Hamilton to be tied to a stake and burned alive just outside the main gate at St. Salvator College at St. Andrews University. It was cold and wet and was drizzling hard.

The men in charge of burning Hamilton had a hard time getting the fire to burn. It kept going out in the rain. They would relight the fire and Hamilton would be partially burned and then it would go out. Hamilton endured it all without complaint...he continued to pray and to sing as they kept relighting the fire. It took them six hours to finally kill Hamilton.

Archbishop Beaton thought Hamilton's death was the end of the Reformation in St. Andrews. But he was wrong about that.

Ten years later, a young man named George Wishart took up the Hamilton's gospel. Wishart felt as though he had been entrusted with Hamilton's treasure and he too wanted to preach his gospel in Scotland. Archbishop Beaton's nephew, Cardinal David Beaton, decided he would do to Wishart what his uncle had done to Hamilton. He wanted to destroy Wishart and his gospel.

He had Wishart arrested and burned him alive just outside the gates of his own castle. That was March 1, 1546. Cardinal Beaton assumed that that was that. That

that was the end of the Reformation in Scotland. But he too was wrong about that too.

What Cardinal Beaton did not know is that Wishart had already entrusted his gospel to someone else...a five foot tall bundle of nerves named John Knox.

John Knox turned the Scotland upside down with the gospel that had been entrusted to him.

Within 100 years after the death of Wishart, the Beaton's magnificent cathedral had fallen into ruins, but the gospel of Hamilton, Wishart, and Knox was still pressing on. It had extended far beyond St. Andrews. It had extended to the south into England and even across the Atlantic to a primitive little English colony in New England.

And so it has come to us...to me and to you.

We have been entrusted with the gospel and the question remains as to whether we intend to be faithful to guard it and then to hand it off to others as we have been charged to do.

Let's pray.

¹ **ESV 1Timothy 4:13**...Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. ¹⁴ Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. ¹⁵ Practice these things, immerse yourself in them, so that all may see your progress. ¹⁶ Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

² Clement of Rome, 1st Clement Ch. 5. <http://www.ccel.org/ccel/schaff/anf01.ii.ii.v.html> (Circa AD 70) This text is located at CCEL and is taken from Schaff's ANF01. Edited by me for modern ears.

³ Bruce Metzger, *The Canon of the New Testament* (Oxford: Clarendon Press, 1987), pp. 191-201 Muratorian Canon.

⁴ ^{ESV} **Titus 1:4**...To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. ⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—

⁵ ^{ESV} **1 Timothy 1:3**...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,

⁶ Ibid

⁷ ^{ESV} **1 Timothy 4:20**... Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus.

⁸ ^{ESV} **Titus 3:12**...When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there.

⁹ ^{ESV} **1 Timothy 4:13**...When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. ¹⁴ Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds.

¹⁰ Paul Trebilco, "Itineraries, Travel Plans, Journeys, Apostolic Parousia" in *Dictionary of Paul and His Letters* ed. By Gerald Hawthorne and Ralph Martin (Downers Grove, Illinois: InterVarsity Press, 1993), 448-9.

¹¹ The technical term is "pseudonymity." It means that an anonymous person takes up another person's name to lend authority to what they have written. Cf. Andreas Kostenberger in "Hermeneutical and Exegetical Challenges in Interpreting the Pastoral Epistles" in *Entrusted with the Gospel* ed. by Andreas Kostenberger and Terry L. Wilder (Nashville: BH Academic, 2010), 2.