



A Study of 1st & 2nd Timothy

1st Timothy 1:1-11 False Teachers and the Law

I am reading from 1st Timothy chapter one, verses one through eleven. If you're using one of the pew Bibles, the passage is located on page 991...1st Timothy 1:1-11.

This is what God's Word 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: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

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.

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

⁸ Now we know that the law is good, if one uses it lawfully, ⁹ understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, ¹⁰ the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, ¹¹ in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

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.

There are few scenes in recent American cinematography that compare with that extraordinary scene near the end of the Coen brother's film *True Grit*. I am talking about the scene where Rooster Cogburn (Jeff Bridges) is trying to get Mattie Ross (Hailee Steinfeld) to a trading post where she can get medical attention for a number of snakebites she received after falling into pit of rattlesnakes. Cogburn sweeps the young girl up in his arms and mounts her horse and takes off into the night...he beats her horse on to make it run as hard and as fast as it will go. Whenever the horse slows down, he spurs and whips it without mercy...on and on...riding into the night and the blackness and the falling snow until the magnificent horse simply cannot go any farther and falls out beneath its load. Cogburn shoots the horse, to put it out of its misery, and then once again sweeps

up the young girl in his arms and begins run as hard as he can into the night and the falling snow.

The scene is made even more powerful by its simplicity...there are no special effects...no dramatic music...there is only darkness, and falling snow, and the huffing and puffing of an overweight, cantankerous, old drunk who has somehow miraculously gained enough insight along the way to see the young girl, Mattie Ross, for what she truly is...a treasure with which he has been entrusted.

The scene ends with Cogburn falling out under the strain of having carried her farther than anyone would have ever thought possible. He falls out in utter dejection thinking he has failed to get her to safety and that she is going to die as a result of his failure and then he fires his revolver into the blackness of the night and a coal oil lamp at the trading post light up in one of the windows in the distance and then the scene goes black. The audience never sees Rooster Cogburn again for the rest of the film.

And there is a reason the audience never sees him again. They don't need to. The reason for that is that once the treasure is preserved, Cogburn is extraneous to the story. Well...maybe not extraneous...but second fiddle. He's not the treasure. Mattie Ross is the treasure.

I bring that up not to show my engagement with the culture...I don't watch many movies and I don't like most movies I watch...although I do like more movies than my wife...she hasn't liked a single movie since *To Kill a Mockingbird* and that came out in March 1963.

But, I digress...

I was saying I didn't bring up *True Grit* to show my engagement with the culture but rather to illustrate and remind you of the theme of *1 & 2 Timothy*...that of being entrusted with the guarding of a treasure.

Now I want you to think for a moment about just how odd that it is.

It seems odd to me that two letters written on two separate occasions in order to address two different issues and circumstances would both just happen to use the exact same rhetorical imagery and would wind up with almost the exact same purpose.

In both letters, the aged Apostle Paul is charging his young protégé Timothy to guard the gospel entrusted to him.

The term "entrust" is used repeatedly in both letters to frame Paul's argument.

In 1st Timothy, it is used in chapter 1:11 and 18, and then again at the end of the letter in chapter 6:20.

^{ESV} **1 Timothy 1:11**...in accordance with the gospel of the glory of the blessed God with which *I have been entrusted*.

^{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,*

^{ESV} **1 Timothy 6:20**...*O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called "knowledge,"*

In 2nd Timothy, it is used in 1:12, 1:14, 2:1 and then the idea is alluded to, not used, in 4:1.

^{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*.

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

^{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*.

^{ESV} **2 Timothy 4:1**...*I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ² preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.*

You can see what I mean.

The idea of Timothy guarding a trust committed to him comes up over and over again. The thing he is to guard is implicitly compared to a treasure...a treasure of immense value, a treasure of surpassing value. As Paul's argument unfolds in both letters, it becomes clear that that treasure is the gospel itself.

Paul is entrusting to Timothy the safety and purity even the very existence of the gospel. He is entrusting to Timothy's care the gospel itself.

Perhaps, it ought not to surprise us so much that Paul beats this idea like a drum.

That having been said, I do have to add one bit of qualification.

Paul does ask Timothy to guard the good deposit of the gospel entrusted to him, but he charges Timothy to actually carry that out in two very different ways. That is, Paul changes the where and how of just how Timothy is guard the gospel entrusted to him. That is, he changes the where and how of guarding the gospel between the two letters.

In *1st Timothy*, Paul charges Timothy to stay on in Ephesus and to guard the good deposit of the gospel entrusted to him by standing up against the false teachers that have crept into the church and have attempted to subvert the gospel. He then goes on to charge Timothy to guard the good deposit of the gospel entrusted to him by making sure he reminds the faithful Christians in Ephesus as to how they are to conduct themselves in the church...so that, in the end, the gospel will not be subverted or lost because of their failure to treat each other properly.

In *2nd Timothy*, Paul charges Timothy to guard the good deposit of the gospel entrusted to him not by the way he ministers in a particular geographical place like Ephesus but rather by ministering in Paul's place.

Let me see if I can make that simpler.

In *1st Timothy*, Timothy is to guard the gospel entrusted to him in Ephesus.

In *2nd Timothy*, Timothy is to guard the gospel entrusted to him in Paul's place.

Now I am sorry about the length of the review but that catches us up at least to where we left off last week.

This week we will be turning our attention to *1st Timothy* alone where Timothy has been asked to guard the gospel entrusted to him in Ephesus. That, of course, raises the question, **“Why would Timothy have to guard the gospel entrusted to him in Ephesus?”** The reason for Timothy needing to guard the gospel in Ephesus is foreshadowed brilliantly in Acts 20:18.

You will remember the story, I hope, where Paul is sailing across the Mediterranean heading toward Jerusalem and his certain arrest and imprisonment then when he decides at the port city of Miletus to call the Ephesian elders down to meet with him one last time. He does so knowing or at least believing that he will never see their faces again. Listen as I read what Paul says to them in Acts 20. I am putting in at verse 18. This is Apostle Paul privately addressing the Ephesian elders.

^{ESV} **Acts 20:18...** "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, ¹⁹ serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; ²⁰ how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, ²¹ testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. ²² And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, ²³ except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. ²⁴ *But I do not account my life of any value nor as precious to myself*, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. ²⁵ And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. ²⁶ Therefore I testify to you this day that I am innocent of the blood of all, ²⁷ for I did not shrink from declaring to you the whole counsel of God. ²⁸ *Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.* ²⁹ *I know that after my departure fierce wolves will come in among you, not sparing the flock;* ³⁰ *and from among your own selves will arise men speaking twisted things, to*

draw away the disciples after them. ³¹ *Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears.*

These words spoken here in Acts 20 were spoken maybe four or five years before Paul took up his pen here in *1st Timothy* to charge Timothy, his son in the gospel, to stay on in Ephesus and to stand up against those who were endangering the gospel by subverting it. We'll be looking at the text of *1st Timothy* in just a moment, and I think you'll see pretty clearly the nature of their subversion.

Still, I would like for you to notice, before we leave *Acts 20*, two very important details.

First, Paul knew these fearsome wolves were coming to Ephesus. There is no getting around that fact. Paul says that just about as plain as day, *"I know that after my departure fierce wolves will come in among you, not sparing the flock;"*

Secondly, Paul seems to have had a pretty good idea as to where these fearsome wolves were going to come from. You see, Paul identifies in Acts 20, at least partially, who these fearsome wolves were going to be.

The phrase in which I am particularly interested is in verse 30.

^{ESV} **Acts 20:30**...*"and from among your own selves will arise men speaking twisted things, to draw away the disciples after them."*

You can see what I mean. Paul is telling the Ephesian elders that some of those fierce, terrifying wolves that will endanger the flock in Ephesus are already

skulking about. He is telling them that some of their own number will later become the very wolves that will scatter the sheep.

Now, I think that ought to collectively make our hearts shudder and our knees to knock.

I think that is especially true if you are an elder or a deacon or a pastor here at Grace. In fact, I think I am obligated to speak a word of warning, admonition, to those who are responsible for shepherding the God's flock here in this place. You ought never to be so naïve as to think it beyond the realm of possibility that you yourself might turn into one of these fearsome wolves.

It can happen.

Not many years ago, I served on a session in a church that enjoyed the unbridled blessing of God. We were growing. We had a new building. People were being converted and baptized and the flock was being properly tended.

I don't think I will ever forget one brother admonishing us in a session meeting to guard the treasure with which we had been entrusted. He wept and pleaded with us to guard the gospel and our relationships with one another and to do so because he believed our standing was a tenuous thing. I remember how we poo-pooed him; I remember how we dismissed him as being a worry wart: **"That's not going to happen here. We're not going to let anything come in and tear apart what we have. No one from the outside is going to cause us any trouble."**

We were right about that. We didn't let anything or anyone come in and tear things up. We didn't have to. We tore it up ourselves. Pride and self-exaltation and the

green-eyed monster, jealousy, tore it up. We didn't fail to guard the flock against outsiders. No, we failed to guard it against us. I think keeping this last verse in mind will help you to understand the same pattern in *1st Timothy*.

Now with all that as an introduction, let's turn at last to the text itself...*1st Timothy 1:1*.

^{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: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

The first thing you ought to notice is that Paul's introduction follows pretty much the usual pattern of naming himself and then the recipient and then a greeting containing the words "**grace, mercy, and peace.**" It does not include the customary prayer of thanksgiving that occurs in so many of his other letters. I suspect he omits it because he wants to get right down to the serious problems faced by the church at Ephesus.

Paul presents himself as an apostle...a sent one...that is, he presents himself as one sent by Christ Jesus himself. The Apostle Paul in no way considered his calling to be inferior to Peter, James, or John. He believed himself every bit just as "**sent**" as they were. And he buttresses that point by explaining he wasn't just sent by anyone. He was certainly not self-appointed. Instead, he was sent by the command of God the Father¹ and by that of Christ Jesus who is ultimately the hope of all believers.

Paul then turns to Timothy, but notice that he doesn't say simply "**to Timothy.**" His address to Timothy is much more endearing than that. Paul addresses him as,

“my true child in the faith.” He then adds a phrase often repeated throughout his letters, **“Grace, mercy, and peace from God the Father and Christ Jesus our Lord.”**

It is possible that Paul’s affectionate greeting here at the beginning of 1st Timothy may have simply been a sign of love for Timothy...and older Christian man addressing a younger Christian man or disciple. Or it may have been that Paul was referring to the fact that he himself led Timothy to a saving knowledge of Jesus Christ. A number of commentators argue that that is Paul’s principal point. But I think it is much more likely, especially in view of the apparent conflict going on in Ephesus, that Paul is trying instead to strengthen Timothy’s position over against those that are troubling the church at Ephesus. I think that because the letter would have been read aloud to the congregation.

I think Paul’s point should be read something like this, **“To Timothy...my one true faithful representative at Ephesus. That is, to Timothy the one person there in Ephesus that gets the importance of the gospel and all its implications as opposed to those who are wasting the church’s time trying to build their own little kingdoms.”**²

Beyond that, I think Paul is making the point that he and Timothy have a special bond in the truth and beauty of the gospel, and that that special bond has been recognized and blessed by God. I think that is the implication of that wonderful greeting, **“Grace, mercy and peace from God the Father and from Christ Jesus our Lord.”**

“Grace” of course relates to God’s kindness...God’s kindness in giving us what we do not deserve. Anytime God showers a kindness on us that is contrary to what we deserve...it is an act of grace.

“Mercy” on the other hand is God’s kindness in withholding what we do deserve. Anytime God withholds his just judgment for our sin or disobedience, it is an act of mercy.

The two terms are almost always used together.

Anytime a Christian comes to an understanding that God is pouring out his underserved kindness on them and withholding his just judgment of their sin they are brought to a new-found sense of **“peace.”**

The same idea is repeated in Romans 5:1.

^{ESV} **Romans 5:1**...Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

You see Paul’s statement that he is the elect representative of God the Father and the Lord Jesus Christ and that Timothy is his special, one true son in the faith is crafted to add authority and gravitas not only to what Paul has to say through Timothy to the Ephesians but also to whatever Timothy says in Ephesus later on as Paul’s personal representative.

There is a sense in which Paul is the Apostle of God and Timothy is the apostle of Paul.

You can see that especially when you look down to verse three where Paul connects his order to Timothy to the fact that Timothy has been commissioned by him to stay in Ephesus in the same way Paul himself has been commissioned by God the Father and the Lord Jesus Christ as the Apostle to the Gentiles.

^{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.

You can see here that Paul is reminding Timothy and the Ephesians through Timothy's letter just why he ordered Timothy to remain at Ephesus in the first place. He ordered him to stay on there that, **"he might order certain persons not to teach different doctrines."**

Paul doesn't identify who these persons were that were teaching contrary doctrines...at least not yet. Instead, he uses a rather generic term and ambiguously describes them instead simply as, **"certain persons."** But make no mistake about it; everyone in Ephesus knew exactly who Paul was talking about. Timothy would have known exactly who Paul was talking about. Still, Paul doesn't say who these false teachers were, but he does go into some detail as to what they were doing. They were devoting themselves, giving themselves over to...myths and endless genealogies...neither of which accomplished anything positive in terms of actual growth or holiness. What teaching these myths and genealogies actually promoted was endless speculation...one question leading to another...never settling anything...but only increasing speculation.

These false teachers weren't like the Judaizers in Galatia that used the law to promote works righteousness. Rather they were using the Old Testament to promote a sort of speculative novelty that moved them from the realm of the faithfully transmitting the gospel into the realm of transmitting the latest fad.³

I really like the way J.N.D. Kelly states the problem:

The false teaching is first described in general terms as a novelty: the verb coined by the Apostle literally means 'to teach a different doctrine'. What he means, of course, is that their doctrine is different from his own doctrine, which suggests that everyone knew what was acceptable as the norm of apostolic teaching. Their false teaching is then defined as being made up of endless fables and genealogies. These two words help us to understand the content of their heresy.

The implication is that this false teaching was Jewish and had something to do with an allegorical or legendary interpretation of the O.T. centering on the lives and genealogies of the patriarchs. Much of ancient rabbinical literature was made up of this kind of fanciful rewriting of Scripture. The Book of Jubilees and Pseudo Philo both have a mania for family-trees and genealogies and serve as good examples. Viewed in this light those in error were probably concentrating on the far-fetched speculative minutiae of rabbinical exegesis and not the gospel.⁴

Now that raises the question, **“Why is Paul so concerned to see these false teachers stopped? Is he jealous that they have taken over the teaching ministry of the church?”**

Well, hardly. His concern is much kinder than that. Look at verse five.

^{ESV} **1 Timothy 1:5**...The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

You see Paul's point is that the body will be irreparably harmed by this preoccupation with speculative poppycock, and he doesn't want that. Such

pointless speculation won't grow anyone in the faith. It won't increase love between the brethren and it won't increase righteous behavior or provide the resultant peaceable consciences that come from right behavior. Instead, Paul hurries on to say, it will increase selfishness, and self-promotion and wickedness. You see Paul's point is that right teaching and right doctrine will in the end lead to right living in a way that false teaching never can.

That's why he wants them stopped.

Look at verse six.

^{ESV} **1 Timothy 1:6**...Certain persons, by swerving from these, have wandered away into vain discussion, ⁷ desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

You can see what was going on in Ephesus...certain people were departing from proper teaching with its goal of love that builds up its listeners and causes them grow in purity and faith. Instead they had wandered into the realm of the frivolous speculation and had transformed the Old Testament and its stories and teaching into something that no longer built up the household of faith but rather into something that fueled one bizarre speculation after another.

Paul adds that they have done that without fully understanding the weight of what they were asserting or even the implications of what they were teaching. Paul implies, I think, that these false teachers didn't understand what they were doing and even if they did understand it didn't care. They were more concerned with being in the spotlight than they were with shining the spotlight of biblical truth on people's hearts.

Now having focused on the fact that these false teachers were misusing the law of God, (by law he is not simply focusing on the Ten Commandments but rather on the whole Old Testament) Paul wants to make sure Timothy and the other saints at Ephesus understand that the false teachers misuse the law of God doesn't mean that there is anything inherently wrong with the law of God.

No, Paul argues...the law is good...a person simply has to use it the way it is intended to be used. Look at verse 8.

^{ESV} **1 Timothy 1:8**... Now we know that the law is good, if one uses it lawfully, ⁹ understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, ¹⁰ the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, ¹¹ in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

You will notice that the list is a standard vice-list, and that it starts off generically by describing the different groups for whom the law was designed...the lawless and disobedient, the ungodly and sinful, and the unholy and profane. It then turns to follows the Ten Commandments. Paul mentions those who strike their fathers and mothers (a violation of the fifth commandment). He then mentions murderers (a violation of the sixth commandment), and the sexually immoral and those practicing homosexuality (a violation of the seventh commandment.) And then he ends with enslavers (a form of stealing or kidnapping that violates the eighth commandment) followed by liars and perjurers (a violation of the ninth commandment). And just in case he has left anything off his list Paul adds "and whatever else is contrary to sound doctrine."

So what is Paul up to here?

Let me answer that question by first reminding you that the Reformers believed the law of God could be used three different ways:⁵

First, the law could to be used a mirror. On the one hand, it reflects and mirrors the perfect righteousness of God. On the other hand, it mirrors or illumines human sinfulness. St. Augustine wrote, **“The law orders, that we, after attempting to do what is ordered, so feel our weakness under the law, that we might run to God’s grace in Christ.”** Here the law acts as a severe schoolmaster who drives us to Christ. Luther thought this was the principal use of the law.

Secondly, the law is a powerful restraint against evil. The law, in and of itself, cannot change human hearts. It can, however, serve to protect the righteous from the unjust. The law allows for a limited measure of justice on this earth, until the last judgment is realized. This is called the civil use of the law.

Third and finally the law reveals what is pleasing to God. As born-again children of God, the law enlightens us as to what is pleasing to our Father, whom we seek to serve. The Christian delights in the law as God Himself delights in it. Jesus said, **“If you love Me, keep My commandments”** (John 14:15). Calvin believed this to be the highest function of the law, and that it served as an instrument for the people of God to give God honor and glory.

Now if I were simply taking a superficial look at verses 8-11, I might conclude that Paul’s point is that the law ought to be used principally as Luther argued...to drive sinners to despair of themselves. But I know from other passages that Paul had a

very balanced view of the purpose of the law. That is, Paul sometimes argues that the law is used this way and then sometimes that it is used that way. I also think that it can be argued that the way he describes the law here can be put under any and all of the three categories.

I don't think what Paul is trying to do here to point out one use of the law over the other two. Rather, I think he is trying to be as general as he can be. I think he is trying to get Timothy and the Ephesians not to focus on a particular use of the law but on the correct use of the law. He wants Timothy to insist that these false teachers not use the law (by which he means the whole Old Testament) as a launching pad for idle speculation but rather as it was intended to build up God's household in faith, purity, and love.

He wants Timothy to do that in order to keep the gospel from being obscured. In other words, he wants Timothy to guard the good deposit of the gospel entrusted to him there in Ephesus. He wants him to draw the gospel to his breast and run with it as far as he can as long as he can...in order that the gospel might not be lost.

Now what kind of application ought we to draw from these first eleven verses? There are two things, I think, that stick out the most. First of all, we ought never to try to be novel. We ought to stick to the text. We ought to say what the biblical text says. We can explain it, interpret it, illustrate it, and apply it...but we can never, never, ever change it. We cannot and should not ever try to make the text say other than what it says.

Secondly, we must remember that the church of God is no place for personality cults. It didn't work in Corinth and it won't work anywhere else. What the church needs are voices that proclaim the Word of God not self-serving, pop icons. That is not the way of the Nazarene; that is the way of Narcissus.

Just this week my son sent me an article about the ministry woes of a young super star evangelical icon whose ministry has its wheels coming off at the speed of light. Scores and scores of elders and deacons and ministry partners are finally at last holding him accountable for being a heavy-handed prima donna. There are simply pages and pages of allegations of things he has done and said that are so over the top that just reading them made me hurt for his sheep.

Let me give you one example of what I mean. One of his elders encouraged him to let one of his younger assistants preach to gain some much-needed experience in preaching. This pastor, this prima donna, answered, **"Yes, well he's not the one people come to hear is he? He's not the brand. I am the brand."**

He may very well have been right about the first thing...he may have been the one people were coming to hear. But he was definitely wrong about the second thing. He is not the brand. We don't have a brand. We have a king...and a treasure that he has entrusted to us. Let us guard it and therewith be satisfied.

I think James Denney got it exactly right all those years ago when he said, **"No man can at the same time show himself to be clever and Jesus as mighty to save."**

Let's pray.

¹ Philip Graham Ryken, *1 Timothy (REC)* (Phillipsburg, New Jersey: P& R Publishing, 2001), 4.

² I.H. Marshall, *The Pastoral Epistles*. (ICC) (London: T&T Clark,1999), 357.

³ R. Kent Hughes and Bryan Chapell, *1-2 Timothy and Titus: To Guard the Deposit* (PTW) (Wheaton: Crossway, 2012), 29-30.

⁴ J.N.D. Kelly, *Pastoral Epistles* (San Francisco: Harper and Row, 1960), 44-5.

⁵ These definitions are based on a webpage article by R.C. Sproul.

http://www.monergism.com/thethreshold/articles/onsite/sproul/threefold_law.html