

Wisdom for Particularity

1 Timothy 1:18-2:15

Fight the good fight

vs. 18, The prophecies made about you.
This is not the only time this event is mentioned.

4:14 Don't neglect the gift that is in you; it was given to you through prophecy, with the laying on of hands by the council of elders.

2 Timothy 1:6-7 Therefore, I remind you to rekindle the gift of God that is in you through the laying on of my hands. **7** For God has not given us a spirit of fear, but one of power, love, and sound judgment.

vs. 19, a reminder of what Paul has already said in vs. 5.
Love is the goal and Timothy will need to hold fast to his faith and good conscience.

Paul names names!
Hymenaeus & Alexander

2 Timothy 2:16-18 Avoid irreverent and empty speech, since those who engage in it will produce even more godlessness, **17** and their teaching will spread like gangrene. Hymenaeus and Philetus are among them. **18** They have departed from the truth, saying that the resurrection has already taken place, and are ruining the faith of some.

I have delivered them to Satan -> I have put them back outside the church and the fellowship of God's people.

2 Timothy 2:24-25 The Lord's servant must not quarrel, but must be gentle to everyone, able to teach, and patient, **25** instructing his opponents with gentleness. Perhaps God will grant them repentance leading them to the knowledge of the truth.

Side Note: Remember Paul referred to his former self as a blasphemer.

Chapter 2

First century strategy as a follower of Jesus in a hostile environment.

- Be a good community member (citizen).
- Stay out of trouble.
- Be wise in your understanding of culture, society, and relationships.

Why?

So that we may lead a peace filled and quiet life in all godliness and dignity.

Luke 6:31 Just as you want others to do for you, do the same for them.

-> Actively engage in society as to be noticed in the second mile.

"The Apostle teaches the church of Ephesus to camouflage itself from the hostile gaze of Rome through gestures of piety, specifically through public and communal prayers for political leaders. This was a tactic learned from Jewish communities throughout the Empire." ~ Scot McKnight

We can participate in the mission of salvation with God through the power of Holy Spirit.

vs. 4, God's desire is for everyone to experience salvation and come to a knowledge of the truth.

- Experiencing a transformed state of reality through the good news of Jesus' work that is now embodied in both personal commitment and in the life of the community of faith.

Question: How do you engage in prayer for everyone? What is it like for you to walk in the second mile? Are people noticing that your life is uniquely different? Are you closer to a conversation as to why?

vs. 8, Therefore (while we are on the subject of prayer)...

Summary: Filled with anger and argument.

Who is Paul calling out? Who are the ones displaying this type of behavior?

The men -> prayer is an opportunity to gather together as the church (the body of Christ), with holy hands (purity, good conscience, sincere faith).

Philippians 2:14 Do everything without grumbling and arguing, **15** so that you may be blameless and pure, children of God who are faultless in a crooked and perverted generation, among whom you shine like stars in the world,

Direct Application:

- When we pray we should ready ourselves before a holy God.
- When we pray we should be in right relationship with one another.

Question: What is your posture when praying? How do you ready yourself to engage with the Triune God? Do you think about your relationships with others? Is it possible some small changes could make a big impact on the quality of your prayer life?

The next seven verses are some of the most contested verses in both the Old and New Testament.

- This is the passage that is used to prevent woman from certain activities and functions within the church.
- This is the passage that is quoted to substantiate hierarchical gender roles.
- This is the passage where one can justify the role of a woman as simply submission and obedience.

To be clear...

Second Mile rejects the following interpretation of this passage.

When a woman teaches men in a church or is in authority over a man, she defies both a permanent, universal apostolic directive and "the creation order."

Remember: False teaching is the root issue.

The men were being distracted from the things of God.
The cause of their distraction was their anger and arguing.

vs. 9-10, The women are being distracted from the things of God.
The cause of their distractions was their dress/appearance.

Matthew 20:25-28 Jesus called them over and said, "You know that the rulers of the Gentiles lord it over them, and those in high positions act as tyrants over them. **26** It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, **27** and whoever wants to be first among you must be your slave; **28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Paul envisioned a church not separated by rank. He practiced and taught the upside down values of the kingdom.

- Would these Jesus centered communities be marked by the values of the kingdom or would they be yet another place to flaunt one's social status and accomplishments?
- The goal of a Christ honoring fellowship is love demonstrated through the serving of one another.

Question: How do we at Second Mile lovingly serve one another? What are some things (attitudes or cultural influences) that may be getting in the way of our Jesus centered fellowship?

vs. 11, A woman is to learn (to be discipled).
Think of the presence and posture of Mary learning from Jesus (Luke 10:38-42).

Koine Greek only has one word for woman or wife (γυνή / gynē). The same is true for man or husband (άνήρ / anér).

Romans and Greeks had certain norms for the interactions of husbands and wives. How would the church model Jesus centered behavior between husbands and wives?

- Compare 1 Peter 3:3-6 with 1 Timothy 2:9-13. Notice the similarities? What is the subject matter?

Paul's intent is the same quiet that he just used in vs. 2.

vs. 12, I am not permitting (Douglas Moo - Greek scholar)

This wording indicates that it is a decision made for a specific situation. The intention of Paul is not a universally applicable commandment.

Context Matters -> What was taking place locally, in Ephesus among certain women concerning false teaching that Paul needed to address?

Teach and have authority (*Authentein*)

English translations of this phrase

Exercise authority (ESV)

To have dominion (ASV)

To domineer (NEB)

Assume authority (NIV)

To control (CEB)

To lord it over (TLB)

Is this type of authority a positive action or a negative action?

- In the 100 years before Paul and the 100 years after Paul there are only five samples of it in the surviving ancient literature.

How can the context help?

- Contextually it seems Paul is speaking of teaching in a negative light not in a positive one. (The whole point of the letter is to correct false teaching).

Titus 1:10-11 For there are many rebellious people, full of empty talk and deception, especially those from the circumcision party. **11** It is necessary to silence them; they are ruining entire households by teaching what they shouldn't in order to get money dishonestly.

- In one of the examples mentioned above *authentein* is a negative action.
- The Greek language is full of such words.
 - Twelve different common words could have been used for "exercise authority"
 - 47 different word choices for "to rule", or "govern".
 - Paul frequently used the Greek word *exousia* for authority (28X in his letters, ex. 1 Corinthians 7), but doesn't use it here. Later in his letter (5:17) Paul uses the word for leadership, why not use it here.
 - All of this gives ample evidence Paul selected a very rare word for a very specific reason, for a very specific situation, concerning specific women.

Linda L. Belleville, Philip B. Payne, and Sandra Glahn would construct **vs. 12** as follows:

"I am not permitting a wife to teach with a view to domineering a husband, but to be in quietness."

Men/husbands are angry during prayer.

Women/wives are acting in a way that communicates a sense of superiority..

The objective: peace filled, "quiet" assemblies

1 Thessalonians 4:11 to seek to lead a quiet life,

In what ways are these believers in Ephesus going to please God and provide the greatest credibility for the good news of Jesus?

Question: In what ways are we as Jesus people going to please God and provide the greatest credibility for the good news of Jesus?