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So we're kind of in the home stretch. Now, we've considered The, the way that the lord created the world, Created us that we might know him that we might be. Those who display? The glory and goodness and greatness of the one who made us in his image and that he is created this world for us to enjoy his goodness.

And for us to employ the things that he has made to display. Has goodness as well. We've seen that. Um, That we fell. Then by our own sin. And that god immediately. Uh, made the promise of his Of his son, who would come as a seed of the woman and crushed the serpent's head.

And how in anticipation of his son, entering the world. He formed a nation that was supposed to be a display. Of the goodness of god, a people of grace. Who knew his gospel. They had his covenants, they had the word of god. They had the promises From them, according to the flesh with descend.

The christ, all of these advantages. That they had. And one of the great advantages that they had been, Uh, were these good loss and this community of those who had received grace And therefore, Were to be gracious and that the rest of the world would be able to see The great blessing of a nation that had a god.

So near it. And a god who had given them such just laws to follow and we considered briefly what? The implications of that would be for how we viewed material things and how we use material things. Knowing of course, that israel. Never came close to fulfilling. That and in the way.

That they ought to have god reserving, the great display of it. Uh, when he himself would invade and the person of his son, And we've seen two of those invasions. Go out the sun. It became a man came in the incarnation and Not only. Attained for our sin. But also lived righteously and gave us instruction that would both direct us to him and instruct us in what it looks like to belong to him.

And follow him and live out of his life in us and so union with Christ being The the heart not just with of how we are made righteous before god and justify. Uh, but also Union with christ being the key to And the explanation of the christian life. And, The lord jesus giving us again much instruction of what a life lived out of union with him would look like.

And that had lots of implications For what we, how we view material things how we serve in this world stewardship Towards god and generosity towards others. Now and then we saw the second invasion. Of god into this world for the sun. Uh, as the god, man. When he had taken his seat in, glory poured out, his spirit.

And the spirit. Now dwelling in all those who are united to Christ by faith, The spirit of course, first gives us life. Uh, regenerates us that we might believe and In this life-giving. And this effectual calling he gives us the faith by which we're united to christ. And because we are sons says the scripture.

God sends the spirit of his son into our hearts. But whom we cry, abba father, and And it is the spirit who especially communicates to us, that we are no longer in our sin or in ourselves. But we are in christ. And so the transition going from being in the flesh to being in christ, or if you've been attending or at least following along with the breaching from the midweek meetings, In the spirit is used synonymously.

With in christ. And so there's this invasion again the second person, the second invasion by the third person of the godhead. Now in dwelling. His saints. And so we've seen from, From pentecost, and The, the first. Expressions in the apostolic church. Of stewardship and generosity and And individual giving and generosity and corporate.

Giving and generosity and stewardship, certain things, being more, the function of the individual believer, other things being Function of the church corporately. And the lord giving us complete instruction. Doesn't leave us. Uh, without What to do after the apostolic age. Uh, first Timothy 2nd, Timothy titus In particular, our books that are Uh, transitional.

Uh, now first Timothy Is a book on reformation and second Timothy is a book on transmission from one generation to the next or transition from the apostolic to the to the post-depostolic age God and his mercy god and has provenance permitted. One of the soundest best instructed. At one time.

Spiritually elfiest churches, congregations in the entire apostolic period, the church in Ephesus. He permitted them to go through a spiritual decline. And as a spiritual decline, that occurred by theological decline, in a particular way, that is alarming to me. Uh, just in the Well, 25 years or so. Since i began seminary and began to be more aware.

Of what is going on theologically and kind of the broader reformed world. The broader church world. If you just grow up in one church, you might Not know, although Uh, thank god, christian bookstore, has done exist anymore. Um, if they could all be like the Reformation heritage bookstore that big new one that they just built in Grand Rapids.

We wouldn't say that but the christian bookstores that i l grew up visiting and Worked at for, Uh, nine months at one. They did, they were not helpful to people, theologically Or spiritually. Um, So so you might know what's going on in the broader, evangelical world if you visited them.

But if you had a faithful merciful loving shepherding pastor, he would tell you not to here, he would have told you not to You wanted to read about something you would ask him and he would recommend something. Um, probably that was written hundreds of years ago. Maybe not. Uh, but the reason 1st Timothy is so alarming to me.

Is because the decline that took place, that that which occasion the need for a reformation for the reset of the church and emphasis it was actually part of what we have seen. Or what i have seen in the last 20, 25 years. And that is an attempt to have justification without sanctification.

An attempt to have a christ who Uh justifies without making you feel badly. Uh, and who justifies without sanctifying you? And, And this had led. In ephesus. Uh, to The great, the An intense and urgent need for reformation. As paul is writing. To timothy in first Timothy first, Timothy As we're going to see.

The rest of our rest of our time this morning. Especially focuses on the need to put things back in order, very similar by the way. To what you see, john saying, when he Addresses ephesus in well, not john. Sorry, jesus saying, When he addresses ephesus in, Uh, john's revelation and revelation chapter 2 and If that is around the year 90, Uh, You know, that's one thing.

Another 27 28 years. Or so, but if that's around the year 70, Or 6768, then it's just another five or six years. Anyway, we won't go into the chronology right now, but it's something that we actually see ephesus needing multiple times. In the new testament. And if we see ephesus, Where paul was for three years.

Where he had this in public and house-to-house ministry. Uh where the the whole of tyrannus was rented out for five hours a day. In in the middle of the day and he disciplined them. If ephesus needed continual refreshment by reformation, than we are unsurprised, when we need it and we are encouraged by god.

To continually pursue refreshment in reformation. That. That we see what the lord in his providence did. And we consider, First Timothy, then with the need for reformation and then second Timothy with paul basically telling Timothy these things are going to happen again and again. Uh, timothy had experienced it during paul's ministry, Timothy had already experienced it to some extent to his in his own ministry.

And paul was telling Timothy, he was going to keep experiencing it after paul was poured out like a drink offering after Paul was dead. And that Timothy was to continue and trusting to a new generation now. Of elders. Those things that He had already been entrusted with. Because this turning away from the lord, this turning away from the truth about christ, this turning away.

Uh from a christ who justifies and who sanctifies and who is returning to judge. This is going to be something that the church repeatedly experiences. Uh, and so in encouraging Timothy To stick to christ. Stick to his word and trust. Sound teaching. To another generation. And the teaching. By which the lord gives union with christ and produces.

Holiness. Uh, which is, by the way. Another reason not to be bashful or shy about the name Presbyterian. The the word reformed is fine. Uh, but presbyterian is as y'all minor might not know, just means elder governed. Uh, and the reason we rejoice to be presbyterian in particular is because Um, Well, be a little bit cheeky jesus as a Presbyterian.

Uh, jesus gave presbyterianism especially in all the bible. The most concentrated dose of Presbyterian ecclesiology is first Timothy And the reason is what the church needs is christ. And so when christ comes in 1st Timothy, And he gives as the As the antidote or as the cure to what's going on in Ephesus, the re-establishing of biblical roles and biblical offices.

Within the church. And also with implications to within the home, we we see That are dependence. Upon christ means using his means. Not. Because the minute means our mechanical and they will always produce the result. Not the reason not because the means are magical and if you do it and wish real hard, the result will appear.

Uh, but because the means are his And we trust him and we employ them as an act of trusting in him. And we Trust him as we employ them. So, first Timothy Uh, Uh, chapter one verse 3. There's actually a lot there in the first two verses. If you remember.

Hadn't been. That long. Uh, several months, i guess there's a long time for Uh, for us. Um, But if you remember, there's actually a lot there in the first two verses. But he gives. The great reason in verse 3, as i urged you when i went into Macedonia, Remain in Ephesus.

That you may charge some. That they teach no other doctrine. And so, there was There was already. In this. Most recent visit and Paul leaving Timothy behind an emphasis. There were already those in the church. Like hyman AS and Alexander Uh, who were Um, Who are teaching inaccurate, theology.

It was. Speculative theology rather than applied theology verse 4, nor give heed to fables, and endless genealogies, which caused disputes rather than godly edification. Which is in faith. The real christ, the real gospel union with him. Produces an effect in the life. And motivates a changed life. Some of you may have met people that just enjoy sitting around and talking theology.

And the more difficult and obscure the passage or the doctrine, the more they enjoy talking about, that passage or about that doctrine. Um, Some of you. Are not wired that way at all. And Um, That doesn't appeal to you. About one important aspect. Of right doctrine of good doctrine.

Is that it clings to christ and it seeks his honor. And so, Of verse 5, the purpose of the commandment is love from a pure heart, from a good conscience. And from sincere faith. From which Some having strayed have turned aside to idle talk desiring to be teachers of the law etc.

One of the Um, One of the ironies is that it's actually in Ephesus here and also like i was saying in my own experience, it's theologically interested people. Who end up? Of. Promoting, or Inventing, although they would say discovering Uh, theological ideas. That don't connect the believer to christ personally and don't then produce devotion to christ and obedience in the life.

As. The ordinary. Uh, Fruit. The ordinary result of knowing and belonging. Uh, to the lord jesus. And so, That's the problem. That they are that they have in Ephesus. And so since the problem of ungodly quote, unquote, christians, Came by way of. Uh, poor theology and we could even say distracted.

Theology. Right. So, it wasn't that they weren't doing any Bible teaching, it wasn't that they weren't doing anything theology. You know, we're kind of narrowing the, the target group here, right? There's a whole lot of what is called. Now, the evangelical church that hardly does any bible teaching or theology, Uh, so, so, you know, the the holy spirit's bullseye is kind of zeroing in on us and we're supposed to take it personally.

But they had distracted theology. Uh, distracted from the main point of Of the bible, which is christ. And therefore, One of the great. Fruits of union with Christ and his redemption. As he destroyed, the works of the devil and the works of the flesh and produces in us his life.

His works. The good works that he prepares beforehand for those who he saves by his grace, those ideas are all married together and if you if you don't talk about, The law if you're not talk about as commandments. If you don't talk about holiness, if you're not pursuing that as a church, and in your house as a household, everyone of your households.

If you're not doing that, as a believer, enjoying being joined to jesus, who makes that difference in, you desiring that, he would be glorified as the one who makes that difference in you. Then you have been turned to sight. And, Whether you're using the bible kind of like a storybook, As myths or weather, you're using the bible as this kind of theological curiosity book.

You know, finding all sorts of Interesting things in in genealogies. Now, there is stuff that you can learn. Uh, from the prayer of jabez energy genealogy and all genealogies have a theological richness and application. You know, there was all wonderful points that one of the One of the pastors made this week is, He said how or connected how?

You know, first and second chronicles is actually the last book. In the old testament. And, it's written to show that god hasn't lost the genealogy of the messiah. And in God's providence, the spirit in our arrangement of the new testament gives us matthew as the first book. And the whole bible holds together even by the way that the books of the bible were ordered going directly into the genealogy of the messiah and the first book.

Of the new testament. Well. We we need not only to be theologically. Not only to have theological instruction, but not to be. Theologically distracted. And so, paul paul is urging Timothy to keep faith and a good conscience, which In the lord's marvelous providence to us is one thing in our morning.

Servant passage that paul testifies about himself. Uh, but The end of chapter one, then this charge i commit to you, son, Timothy According to the prophecies previously, made concerning you. That by them, you may wage the good warfare having faith and a good conscience, which some Having rejected concerning the faith have suffered shipwreck.

Of him, our hyman ass and Alexander. Who might deliver to satan that they may learn not to blaspheme. And so hyena is now Alexander, probably at some point. Having been elders. Uh, and being deposed from office. And this language of handed over to satan, has actually language of excommunication.

Uh, They, they are men who Were at least. Even if they weren't elders, were teachers enough in the church, That they were recognized by others and enough to lead others astray and they've been excommunicated. And now the congregation Ephesus is in a low state. They're understanding of the bible, their understanding of theology.

They're not focusing on the Lord jesus himself and union with him. And therefore, they're not. Approaching life. As. As this living out of union with christ living out of Um, Out of the life of jesus in us. They were not living children the way each one of you. I hope Is learning from your parents to live that all of the instruction that you receive about what's right and wrong comes with it.

The The wonderful gospel truth that jesus himself has lived rightly in your place, so that when you trust in him, that obedience is counted as yours. But that jesus himself is the one who gives his life to be in you by faith and his spirit produces. Even. What sounds like a simple thing but, you know, it's not a simple thing, don't you obedience to your parents, obedience to mom and dad.

It was to emphasis. That the apostle wrote children obey your parents in the lord. It's a gospel command. It tells you the only way this honoring obedience from the heart comes by faith in jesus christ. And it tells you what faith in jesus christ to produce us. Honoring obedience from the heart and so it calls you to be the christian child that god has called you, but putting you in a christian household and calling you a saint.

And that means you have to believe in jesus and that believing in jesus, he will produce his own life in your heart to fall all of his good commandments. That's just the very basic simple christianity, that the whole Bible teach us. And a christian two-year-old to have heard that, you know, a hundred times.

In his, or her experience in everyday, life of mom and dad, but whole churches, and, and great sections of christianity or so-called the visible, the great sections of the visible church, Can lose that. By men, like i'm an ass and Alexander. So that's what first Timothy is written to put an order.

And we're not going to get there. Today, it's in the great part at the bottom, but One of the reasons for spending all this time, Uh, recognizing what's going on in first Timothy is because first Timothy 3, 8 through 13 is the new testament, passage on the qualifications. Of the deacon.

That's the passage that is in contention at the senate. When we talk about, Whom Christ is calling and gifting to be deacons. Um, By his spirit. So there's the Reformation purpose of first Timothy correcting, what has gone wrong in Ephesus. And if, if i hadn't been Um, You know, maybe i haven't.

Been clear enough about it. But because we are kind of in we're in the same place, aren't we? The things that we need to fight against the things that have grown up in the churches? Uh, You know what? Uh, what what one might call? Chief grace. So, what is then the solution if that's the If that's the need, first Timothy is written for a reformation purpose.

What's the solution? How does the spirit inspired apostle, tell Timothy to address this need And so, the very first thing that he that he does then in chapters 2 and 3 is this restoration of christ appointed roles In the home and in the congregation. And the two overlap. But christ appointed roles in the congregation because we hope we are sure by faith in him.

We trust that's a better word that they will be Christ employed roles. Uh, now I don't know how many of you have heard. Evangelicals, and if If you've used this kind of language, there's grace, and i, i hope you haven't used it as silly in this and silly away as the illustrations going to be.

But like, i am trusting the lord for And then you insert whatever, earthly, material, whatever. Thing it is. Uh, that that you want. Well. We need to trust the lord for The lord's use of what the lord has appointed. We should trust the lord to keep his word to keep his will.

You don't trust the lord to keep your own will. You don't trust the lord to keep your own ideas. Your own word. If it's something that you don't know about, then in submission to him, you express your desire and you yield to him and that's that sweet just to be able to do that.

Uh but if we are trusting the lord for reformation in the churches than what we need, is a restoration of the biblical role of men and the biblical role of women and the biblical role of the office of the elder and the biblical role of the office of the deacon.

That is what the Lord Jesus has appointed in his church. For directing his people to union with himself and growing them in union with himself by way of the means of grace. And then structuring the, their or encouraging, and helping their living in union with him. Uh, especially As we'll see.

Uh, by the ministry of the deaconate. So you have elders who are, who are over the ministry in the means of grace. And deacons who are over. And disciple, the church in the expression of our union with Christ and how we live. Live in this world, use the things.

Of this world. Uh, so what sorts of things are being restored? First. The role of a the role of a man. Man, being The the husband or father and then the men. In the church. Uh, being little imitators of christ. Christ is the last great prophet. Moses said a prophet like me will arise christ.

Is that prophet, he is the great, i'd priest. He has a priesthood that goes from before, Aaron and continues after the erotic Levitical priests, he is the forever king. Uh, and we have this. This great. Uh, Great reference to christ is the great media talk, mediator. And so, the mediatorial

offices, the office priest, and king, those who stand between god and man, for their, their various purposes.

But husbands, and fathers and men in the congregation Have and these are, you know, little p and little k. Prophetic priestly kingly rolls. In their households. And serve the lord jesus in their roles, the particular officers. Um, Whether it's overseeing or whether it's Preaching, or Leading the church in prayer.

Uh, so there's this. There's this immediate connection to christ the mediator, he says, therefore i exhort first of all, The supplications prayers, intercessions giving, and thanks. Be made for all men. Why? Because god is The the whole course of history is redemptive history. God has reconciling men to himself by jesus christ.

And so, one of the great things that jesus does as the one mediator between god and man, is he is an intercessor. And so he has an interceding church, this is one of the things. If, if you've been to almost any of the midweek meetings, when we finish the intercession time together at the end, And just in the order of how we've been doing it, i'm the one who concludes that and often what do i lead us in doing marveling that this interceding for the world that really belongs to jesus is something that we as a congregation have just gotten to do for the last 15, 20 minutes.

That we've been privileged to do something. Uh, that belongs to christ belongs. To the spirit. And so there's that description of christ in versus one through seven of chapter 2. Uh, i see we're gonna Uh, we're going to have to stop there. We'll come back. And pick this up.

We'll probably do. Uh, from the beginning of chapter 2 next week. But there's that role that belongs to christ that the church immediate imitates him in. And then, within that role, there's, especially the leadership of men. When he says i desire therefore that the men, pray everywhere. And he uses the mail, specific form of the word men.

That means in the home. There is a, a, an emphasis and the role of the husband, and father, and also of the young men as, as they're growing up in, in the home learning and growing into more and more leading the family and prayer before God lifting up. Holy hands.

Do girls, pray of course, girl spray. Uh, Wives should pray with their husbands nigge has Um you know wonderful section on that and one of his books and we don't have time to recap for you but basically for the good of the wife and for the good of the husband asked me about it later but there is a special responsibility and a special imitation of christ.

In the man, having a spiritual leadership role in the home and notice that he doesn't begin. With teaching and authority, teaching and ruling. He begins with the man's leading in prayer. And that's because the home is a Christ dependent place. Even before it is a christ's devoted place. That can't be.

Of christ devoted place. Before it's a christ's dependent place. And so that's not just in The home but that's also in the church. And that's why in every reformation you see the recovery of the prayer meeting. Uh, right at the beginning of Of that reformation. Is because we are Christ dependent.

Before we can be christ's devoted anyway, we'll come back. And pick that up. But the role of men, the role of women. And if you've been paying attention at all to america for the last 150 years, i was going to say few years but the feminism thing has been going a while Um, You know that this is a place where the home has been attacked and the church has been attacked.

The society has been attacked. And really christ has creator and redeemer. As being rejected and rebelled against But if we're going to have reformation, and if we're going to, if we're going to have a properly ordered deaconate, which is where we're getting in verses 8 to 13 to the next chapter in, its proper content context, we are going to want it within all of these roles.

Properly. Properly viewed and restored the lord helping us by his grace. Our father, we thank you that you have given yourself to us in the sun. And that you have given us to yourself. Also, in your son And we pray for your spirits powerful strengthening gladdening work in us.

For both of these things. Uh, we thank you that we We come from thinking about the restoration of these things and reformation right into the worship service. In which we enjoy these things. The most you giving yourself to us, help us by your spirit. We pray and give yourself to us, but the means of your grace, as you display yourself, glorious.

Before the faith of your people and help us by your spirit. We pray to give ourselves to you, to offer our hearts our minds, our singing, our praying, our reading our preaching, our hearing, and preaching, our suffing, all of it, as the authoring of ourselves to you. Glorify yourself in your church.

Now we ask in jesus name, amen.