

# Dr. Robert Yarbrough, Pastoral Epistles, Session 5, 1 Timothy 4

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This is Dr. Robert W. Yarbrough and his teaching on the Pastoral Epistles, Apostolic Instruction for Pastoral Leaders and their Followers. Session 5, 1 Timothy 4.

Well, we come to another chapter in our study of the Pastoral Epistles. And in 1 Timothy, we're in 1 Timothy 4, as we look at Apostolic Instruction for Pastoral Leaders and for their Followers.

And we've already seen that Paul is addressing a situation at Ephesus where the Pastoral Leader in charge under Paul's direction is named Timothy. And he faces opposition from people, which seems like maybe based on the Old Testament law. And there's been some confusion and even some individuals that have emerged as opponents of the gospel, opponents of the church, maybe making trouble for Timothy.

And Paul's begun to lay a foundation for stabilizing things and training leaders as we go forward in the church. And we might've thought, well, this is a pretty manageable situation and Timothy can handle it. But we're going to find out now that Timothy is in what I've heard one pastor call deep weeds.

He's off in a jungle now because things are challenging, not just because you've got these false teachers and a couple of individuals, but we have spiritual forces at work that remind us of Acts 19 and the place Ephesus was, dominated by these lifestyles and these practices that just sort of seem to invite in the unholy and the immoral and so forth. So, in 1 Timothy chapter 4, the Spirit that's capitalized because we're capitalizing words that have to do with directly with God. The Spirit clearly says that in later times, some will abandon the faith and follow deceiving spirits and things taught by demons.

I want to remind myself of what I'm going to observe here. We've already heard about Hymenaeus and Alexander abandoning the faith, but now he reinforces that this is going on. Such teachings come through hypocritical liars, and I'm going to relate this to the teachings we've already heard him relate to by the people who don't know what they're talking about.

And these people have consciences that have been seared as with a hot iron. That means they're not capable of discerning that they are wrong or how they are wrong. That can be a very dangerous situation.

And sometimes we hear about people who are guilty of criminal acts like murder. And then we found out that when they were children, they liked to torture dogs. And there's kind of a pattern of development of a pathological inability to have normal human perception.

Well, that happens in the spiritual realm. People can be teaching and teaching religion, teaching Christianity, but they're really hypocritical liars. And their consciences don't any longer scream at them and say, stop it, you're doing wrong.

They may well even think they're doing right. And here are examples of the results of the false teachings that Paul is aware of. They forbid people to marry.

And in church history, there have been examples of people who have lived together communally. They decided that since they were saved and all their sins were forgiven, they could just indulge themselves however they wanted and whatever brought them pleasure and joy, God was in it. Because it says rejoice in the Lord always.

So, they didn't marry, they just had sex together. I mean, that has happened in church history in the name of the church. And when we forbid marriage on that basis, that's a hypocritical lie.

Today, people have the effect of forbidding marriage because they tell young people or even Christians in the church, not that they are under a creation mandate and a great commission, but that they should exercise self-realization. And they, first of all, have to be concerned about their career. And so, kids in their teens, they go to university and then they go to grad school and then they're in their 20s, they're in their 30s, they still haven't married.

They can't marry because it would be so demeaning in the culture's eyes. And especially if you become a mother. And it's not that all these people are living lives of chastity and purity.

A lot of them are, they're having sex. I'm not saying they all are, but it's typical if you're in your 20s, in the course of months and a year, you're going to be sexually active somewhere, but you don't get married because it would ruin your career. It would hold you back.

You don't want to be beholden to this other person's career. You want to be free to have your career and you certainly don't want children. So, I think in most cultures, we can find ways where there will be people advocating religious visions that conflict with God's call for a husband and a wife, a man and a woman to be open to a covenant of marriage so that they can fulfill the creation mandate and have a great commission microcosm in terms of their household.

Also, they order them to abstain from certain foods. And there are traditions of fasting or traditions of vegan or traditions of not drinking this or not eating that or eating and drinking it only at certain times. God created the foods, God created marriage to be received with thanksgiving by those who believe and who know the truth.

And for that matter, for everybody, marriage is a good thing for everybody. The foods God created, they're good for everybody, but especially those in the church. And this is what Paul's concerned about.

He's concerned about false teaching in the church, which is causing God's good gifts to be ignored, abstained from, and taken in ways that are unnecessarily complicated when there should be thanksgiving and there should be joy. We should revel in the good gifts of God and we can't because of these false teachings. For everything created, excuse me, for everything God created is good and nothing is to be rejected if it is received with thanksgiving because it is consecrated by the Word of God in prayer.

Now, Paul means nothing is to be rejected if it's, a lawful substance received within the Spirit of God's will. In a sense, all matter is created by God, and like there are hallucinogenic drugs. But he's not saying here, it's created and so God designed hallucinogenic drugs to be taken.

No, he didn't, he didn't, he's not talking about substance abuse. He's talking about, food and marriage and the means of common grace, the warmth of the sun and the scent of the spring air and the water for irrigation, all the things that God has created. This is a good world to enjoy with God's favor and it's part of being fruitful, multiply, replenish the earth, and subdue it.

We make use of the resources that the created world contains and we should not reject those things unnecessarily because they're consecrated by the Word of God in prayer. We learn from the Word of God the right use of these things and in communion with God, prayer with God, and worship to God, these things are used in ways that bring honor to God. I would observe about this passage that the rest, since the resurrection, the later times have arrived.

I think people make a common mistake because translations say in the last times and then people think of some book about eschatology and, the rapture and all these sorts of things. And I don't think Paul is referring to the future from his... I think he's referring to his own present, which in Christian studies, we talk about the already and the not yet. Christ has already risen and so the end of the age arrived when he rose.

Death was defeated forever. That's one reason we have hope and one reason we have joy is because we're not wondering about the outcome of the battle between Christ and Satan and evil. Death has been frustrated eternally, but we do not yet see the fullness of the realization of God's promise.

We have not been glorified yet. Christ has not returned. The world has not been transformed.

Nevertheless, since the resurrection, the later times have arrived and God's good common grace, as well as his special grace, are being twisted and opposed. Christ is already Lord, but we do not yet see his lordship everywhere because, as I speak and this will date what I'm going to say, but I think people will remember this for forever in the near future. The Russian invasion of Ukraine and the brutalities that are happening there and people crying out, how long, oh Lord, and why, God? Why are God's good gifts twisted and opposed so that people are being shelled and children are being killed in train stations and schools? They're not enemy combatants, but, we live in a world where people will willfully kill children for the sake of their political vision in the world.

God's word and prayer are means of our preservation and guidance. The world, marriage, food, those things are there. They're to be affirmed.

They should be a source of our joy and sustenance and, one reason we do need pastor leaders, we need godly women disciples, we need godly men disciples, so that in the church, the church is full of people who are being nurtured on the word and who are living lives of prayer so that we can constantly be reaffirming the goodness of marriage, the goodness of our meals, the goodness of a night's sleep, so that we can stay upbeat, be motivated to have a healthy diet and to have a healthy life, get some exercise, get the sleep you need. I know sickness comes and we can't all live idyllic lives, but sometimes people get very frustrated and beat down in life because they don't treat life as the gift that it is and they have a hard time being thankful because they're so weighed down with their resentment that things are miserable. So to glorify God in large ways, we got to start with the small ways that he blesses us and I think virtually everybody can find things that could be a lot worse and whatever's in our life that's not as bad as it could be, we only have one thing to thank and that's God.

He's not a thing, he's a being. Because if it weren't for Satan, we'd be dead tomorrow. He's the master of lies and murder, but God is the God of life and promise and so every good and perfect gift is from above, the father of lights, James says, every good and perfect gift.

So Paul just here in short, he was saying, it's the end times, the resurrection has come, Christ could return at any time. People are twisting things so that the

goodness of the world can't be enjoyed. Stay in the word, stay in prayer so you will not fall prey to these visions of a miserable world that we can only be preserved from by not using it well.

If you point out these things to the brothers and sisters, verse six, you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed. Notice the yellow there, good servant, that's a diakonos, a minister of Christ Jesus. Now a command, has nothing to do with godless myths and old wives' tales.

That's an English translation of a Greek term that, I mean, it means kind of the same thing. And I remember when I was very young listening to my grandmother and she lived out in the country and some of the things that she said, they sounded crazy. And especially when she got on the phone and she talked with the other ladies, there were some crazy things they talked about.

And I think in lots of cultures, there are things that get passed along that are kind of strange. And Paul uses this as an image of an analogy for things that get talked about in religion. Don't get involved in these fruitless mythological tales and visions.

Rather, and this is an athletic term, train yourself, train yourself for godliness. Now the NIV translates to be godly, but it's for eusebion, train yourself for godliness. Physical training is of some value.

He's not devaluing physical fitness, but godliness has value for all things. Holding promise for both the present life and the life to come. Now here's another trustworthy saying.

This is a trustworthy saying that deserves full acceptance. And that trustworthy saying in this case looks back, train yourself for this reason, and take that to the bank. Don't doubt for a minute that you will be glad if you train yourself for godliness.

It can be tempting to get embroiled in the speculations of the moment, but Paul says, stay focused on godliness. That is why we labor and strive, terms for work because we have put our hope in the living god, who is the savior of all people, and especially of those who believe. I already said in an earlier lecture, he's the savior of all people, and then he causes his reign to fall on the just and the unjust.

And he provides for everybody. He provides through the natural world, for the sustenance of his world, and saves the world every day from the judgment that it deserves and will one day receive. But until that judgment comes, he is saving people in the generic sense.

But he especially is saving those who believe in the gospel, and then they come into fellowship with him, and they become his covenant people. Paul continues with what I'm making into red letters and commands, and this is a very command-rich passage. He has laid a foundation describing Christ and describing ministry qualifications and describing God's mercy and grace, but now he's really getting down nose-to-nose with Timothy and saying, Timothy, in light of Christ, in light of the gospel call, in light of the prophecies made when you received salvation, command and teach these things.

And there's that verb for charge again. Timothy's under a charge, because he's under a charge now, he is charged with charging others. Don't let anyone look down on you because you're young.

I don't think I mentioned this as an observation, but I will mention it here. No matter what age you are in ministry, somebody will hold it against you. If you're young, older people can use that as a means of, well, he's inexperienced, or she's so young.

And if you're, if you got kids, you're in your thirties or in your forties, then younger people and older people both, they can say, well, you're too busy with your kids. You can get criticized because you're in that season of life. And then obviously, as you get older, then we get age discrimination.

And people say, well, he's over the hill. Look, he's wearing hearing aids. I'm not wearing hearing aids right now, but I have them because when COVID came, I couldn't hear girls in the class talking through their masks.

And so, I bought hearing aids and I still couldn't hear women talking through their masks, but at least I tried, but that made me look older. And you just have to be prepared in ministry. People will seize on any reason they can to criticize you.

You dress too formally. You don't dress formal enough. You're wearing shorts on Sunday night.

You shouldn't wear shorts to church. You're wearing pants on Sunday night. You shouldn't look so formal during summer in church.

I mean, it's crazy the things that people will use to discredit you as a minister. But Paul just takes this one. Timothy is evidently younger.

So, he says, get ready for criticism and don't let it affect you. But set an example. Use the criticism to motivate you to, you can put it two ways, turn the other cheek, that's one way to put it, or keep coals of fire on their head.

By the example that you set. For believers in speech, in conduct, in love, in faith, in purity. I don't think the and is there in Greek.

And when he says purity, it makes it sound like he's got a set list in mind. But I don't think he has a set list. I think he's just throwing some things out there that will be typical of Timothy.

If Timothy is full of the Holy Spirit and is commanding and teaching and gets criticism, he will respond by being exemplary in his service. He'll hear it. It may wound him, but he won't hold it against people and he'll continue to do his job and let God sort out the critics.

Until I come, remember he said earlier, I hope to be there soon. Until I come, devote yourself to the public reading of scripture. This is a clue that early church worship was like synagogue worship.

In the synagogue, they read scripture, and then somebody would give an interpretation and maybe two or three people give an interpretation of the scripture. This was the pattern of the early church. And it's the background for why we worship the way we do.

What do we do in church? Hopefully, we read God's word and not just one or two verses for the sermon, but hopefully, we read lots of verses on a lot of Sundays so that people are encouraged in and by the scriptures as a congregation that went on all the way back to Ephesus in the first century. Devote yourself to the public reading of scripture, to preaching, and to teaching. And I don't think those, preaching and teaching, I don't think that those words necessarily should be separated here.

Good teaching exhorts and has that preaching feel. And by all means, when we preach, if we're not instructing, at some point, it's not Christian preaching anymore. It's just bloviating in using religious terms.

Jesus always instructed when he preached. I can't think of any discourse in the gospels that's not instructive, where Jesus is just repeating slogans up there. So, we need to be Christ-like in our preaching and Paul's commending this, calling on people.

And the implication is, we're going to read scripture and then somebody's going to interpret it. There's going to be preaching and teaching based on the scripture. Paul comes back to Timothy as an individual, do not neglect your gift, which was given to you through prophecy when the body of elders laid their hands on you.

That sheds light perhaps on the incident that's mentioned earlier that he should recall that incident and be encouraged. More red letters, be diligent in these matters

and give yourself wholly to them so that everyone may see your progress. Watch your life and doctrine closely, and persevere in them, because if you do, you could translate that also, as you do, you will save both yourself and your hearers.

So, some observations. First, a good pastoral teacher in Shepherd passes along faithfully what he receives. He does not make up his own script, narrative, or agenda.

And I have in mind here, verse six, if you point these things out to the brothers and sisters, he's been giving him instructions into four chapters now, he's supposed to internalize these things and mediate them to the people. That's what a good pastoral teacher in Shepherd does. He passes along what he receives.

He's not making up something as he goes. Another observation is that hard labor is the daily fare of pastoral care and actually Christian outreach generally. If we look at verse seven, in the middle of it, train yourself for godliness.

And then he goes on from there. We must live our own lives and care for others as Christians. We have our own lives to live.

We have our own needs to look out for. I was getting ready for today last night, and I pretty much had everything ready, but it took me 40 minutes. I was very tired.

I just wanted to go to bed. I needed to get ready, but it took me 40 minutes of hard work just to get ready to begin the hard work of the day. And especially if you're a parent, how much hard work there is to do just to keep your household from self-destructing, and keep things in halfway decent order.

Well, the household of God needs constant care from a team of caregivers. And the example of sacrifice and the example of effort begins with the pastoral leaders and with the academic leaders. And if the pastor and the deacons won't pick up a Kleenex and the narthex off the floor, because that's the janitor's job, don't expect anybody else to do it.

In my commentary on the pastorals, I've got a whole section on the secret to Paul's success, and it's a little bit tongue-in-cheek, but I say it's his work ethic. He labored. And we could go through the pastorals, and actually, in that essay, I kind of do.

I go through 1 Timothy, 2 Timothy, Titus, and I mention all the places Paul talks about toil. And labor, and striving, and care, and training yourself. The Bible says, and I love this verse, six days shalt thou work.

Work is not a curse. Work has been cursed because of sin, so it's more effort than it would have been. But it's a blessing to have the vitality, the vision, the sense of



purpose, and the gifts to do something to glorify God and to benefit the world that God has made.

Glorifying God isn't sitting there thinking, you're glorious God. I mean, that's a good place to start. But the Old Testament heritage, which is alive today among the Jewish people.

How many Nobel Prize winners are Jewish? There is an ethos in Judaism, going back to biblical times, people expect to make something of themselves. They may not even believe in God, but they still have this vision that this is a world that we need to utilize for the betterment of something. And sometimes they are religious Jews.

And so, they're bettering the world that God has made, and they believe in God. And that's great. I just want to underscore how much Paul and the Apostles talk about work and labor.

And going back to the qualifications, there are several terms of qualifications, respectable, somebody that people can look at and say, well, got to hand it to him. You will never get that if you're lazy. And because a lot of pastorates are, there's just, you're the manager.

And because one of the seven deadly sins is sloth, pastors are tempted to be lazy. And it's a sin. And almost nothing in the pastoral epistles works if you don't work it.

Jesus worked. We must do the works of him who sent us while it is day. Night is coming when no man can work.

And when you study the life of Jesus, I'm not saying he never took a break. He at least had every Sabbath, but he wasn't a man of leisure. Plus, he wasn't white-collar.

So, it wasn't even, in his family heritage to be an executive or to be a knowledge worker. We need executives, we need knowledge workers and we need white-collar people. But they need to have an ethos of productivity, not for the almighty dollar, but for the glory of God.

They need to be hard at work in the promotion of godliness and not just in the promotion of their bank or their stock brokerage or whatever it is that their white-collar thing is part of. So, I can't say enough about this simply because, I guess, maybe being in theological education and also, being involved in pastoral work, I see how often the downfall of people and how people, they underachieve. And then sometimes they'll blame.

They'll blame this person or that force or, the times or something. But it looks to me like the biggest contributing factor is lack of ambition and lack of effort. People have

lots of time for digital things and electronic things, but they don't have time for term papers.

They have lots of time for, I think this is an Apple 6. It's only about 10 years old. They have lots of time for things other than the self-discipline and self-denial that are required to serve God and to serve others. It's called the Diakonia service for a reason.

We also observed that Christ-like care of souls calls for maximum effort and diligence. I want to go back to verses 11 through 16. Look at all of those red letters.

And, it's kind of daunting, actually. And it's daunting because of how all-consuming it is. And it even, it can even make you question, does Paul really mean this? Especially the very last part.

You will save both yourself and your hearers. I thought Jesus was the Savior. I thought God was the Savior.

Well, yes, but Paul says elsewhere, we are co-laborers together with God. And quite often, God does remarkable works of grace in connection with remarkable servants of the gospel. And there are people like Paul, who answered the call and they devote themselves to the vision that God has given to them.

In one place in Acts, Paul says, we were not disobedient to the heavenly vision. He was given a vision of what could be and he gave himself wholly to it. So, in verse 15, be diligent in these matters.

Give yourself wholly to them so that everyone may see your progress. Now, there's a tension there because Jesus says, don't practice your righteousness to be seen by people. So, I don't think Paul is saying, I don't agree with Jesus there.

Timothy, you go out and grandstand and make a name for yourself. I don't think that's what he's saying. I think he's saying you need to be so devoted to your ministry and to Christ that it will be a witness and an encouragement to people who can't help but see you.

If you're their pastor, they're going to see you. And if they see you just playing golf and, drinking coffee and not being proactive in taking on tasks that need to be taken on, they're not going to see your progress. And a lot of bad things will happen.

Most of all, they won't progress because for them to progress, as I said already, you have to live your life plus serve them too. And every one of us could retire from whatever we do and just spend all of our days doing things for our own sake. You can always think up new things to do for yourself.

Read a new book or get some new software or, do a new garden or, there's all kinds of things. But as Christians, we have to be careful about living our lives for ourselves because our lives are God's disposal and we have to put a lot of our time into things that benefit other people. I remember, in my capacity as a father, there was a period of my life where I had a very hard decision to make.

And that was with respect to a younger son that I had who decided he really liked a certain sport. And that sport was baseball. And I was very active and busy at church and in my seminary teaching.

And they didn't have enough coaches in the Park District League to have my son on the team because we were newer in the area. He got on the list late and there were lots of boys and they had no team and they had no coaches. And so, my son came to me and I was busy at my desk and he said, Dad, would you be a coach? And I said, no.

I said I'm too busy. I can't do that. That would be a big commitment.

I'm not going to do it. So that was my younger son. And my older son, who was about 13 at the time, came in a little while longer, a little later, maybe an hour later.

He said, Dad, and I looked up and I said, yeah, what do you want? He said, I just, I've got one question I want to ask you. I know you're really busy and you got a lot of things you need to do, but he said, do you think in 10 years you're going to wish that you had more books and articles written or that you took the time to be Micah's coach? Well, that smoked me. I had to think about that.

And, I had a good relationship with my son. So, as a parent, he wants to get out of here, but, we had a good relationship and I respected his judgment. And I, had learned over the years, listen to your children because sometimes they're an angel or they're a prophet.

And so that began 10 years of involvement in baseball coaching. One thing led to another. And there was a real need for fathers to step forward in that community and show interest in their sons.

And of course, in team sports, it's other people's sons. One of the things that happened as a result, I was ministering at a church in that community and I was newer in the community, it was a part of the country I hadn't lived in. And it turned out that there were a lot of people in that community who had children or grandchildren who played that sport in that community.

And people didn't really listen to me in the church when I taught or preached. Until I became a coach. And suddenly, I was somebody who mattered to them because I had prioritized, I mean, it was something, wasn't it? It was my child.

But of course, you can't prioritize your child in the sport. You've got to coach all the team. You got to care for all the kids.

Now, suddenly, public perception of me was different because going back, I had listened to my son and had decided to do the hard work. And is it hard work to be a baseball coach? Like any coaching, if you do it well, it's another whole layer of life, another layer of complexity. You don't need it.

But life is not, first of all, for our needs. Life is, first of all, for God's call and God's intentions for us. And then the very earthly human things that make up our lives, constitute the opportunities we have.

To be of service to God sometimes through being of service to other people. And that can mean preaching sermons, but it often just means community service. Or in your neighborhood, having the yard or having the part of the street where kids can come and there's a parent there who sort of oversees and watches the kids because so often kids get in trouble because there are no parents around.

And it's a sacrifice to pay attention to kids. But there are households that make the decision. We're going to have one income.

We're going to have a parent at home. We're going to care for our kids and that opens up opportunities for other kids to be cared for too. So the point I'm making is that there's diligence, there is a level of intensity that can be viewed as excessive.

And I don't deny we can become overzealous and also, I suppose you could be a workaholic. You could break your health. You become such a zealot that you're intolerable.

But it could also be the fact that in our society leisure and fun and winning the lottery and traveling and all these self-indulgent pursuits that are so much fun and so enjoyable and require so much income and we have to work and work and work so we can go skiing and do these different things depending on the part of the world you're in. I think in most parts of the world there are lots of ways to indulge yourself. With the means that are available locally and not put yourself out for other people.

And Paul calls on Timothy, to watch your life and doctrine closely, persevere in them. Not just your doctrine but your life, how you live, who are you serving? How do you spend your time? Give yourself wholly and be diligent to these things. That is the key to the eschatological welfare of both of you and those who follow you.

And this is a case where Paul talks about salvation in the future. He doesn't doubt here justification and that in a sense by God's decree and God's promise we are saved from before the foundations of the world. That's also a part of the biblical vision of salvation and the people of God.

Then Paul often locates our redemption in Christ's death. We were put to death with Christ on the cross and we were raised with Him and we are seated with Him in glory. He could talk about it as something that's a done deal at Calvary and a done deal in God's future vision.

But here he envisions the final outcome, the final reward of all of our labor, and how it's right now it doesn't add up. It's a mystery and a lot of times it seems like it's futile. I was going to Sudan so often from 1995 until 2012 and that security shut it all down. Churches were leveled and people were arrested and we wondered did it do any good? And then several years later I was at a wedding back in the eastern part of the United States and there were people there from Sudan.

I said, what happened to the church? And they said, we have grown and we are stronger than ever. And they said, because we had those conferences over so many years, we know what we believe and they cannot break us. And so, you see how things can seemingly be blown to pieces but in God's wisdom, there's a future reckoning in which the real truth of the present will be seen.

We do not see the way things really are. We see things as we see them and we're not God. And sometimes we're on a downward curve.

Sometimes we're at a part of history, we're in a part of the world and the church is dying. The church is being persecuted. We don't know why.

Some days it says the power to heal was not present or the power to heal was present in the ministry of Jesus. Jesus was dependent on the Father's will and providence and he went from place to place and what he could do that day, he did it in faith and power or the one place says he could not do many miracles there because of their unbelief. How much more true is that? Sometimes God gives us an assignment and it's in a place where things are going to wither away.

But the real test is on the last day. And I call that and I hope you'll like this expression. My students do.

The ontological priority of the future. Ontology is the study of the way things are. As humans, we do our best to describe what we see and what is, but we really don't know because everything is on a line progressing to a final reckoning.

And that final reckoning will be the verdict on what is going on right now that we can't see. So, Timothy is laboring, in the confusion and in the noise and the opposition at Ephesus and he's going to see some good things and a lot of bad things. And Hymenaeus and Alexander are in the background and there are these people twisting things and forbidding marriage, forgetting.

What a mess. And he's going to be looking for leaders and looking for deacons and trying to train them. And there's going to be counter indicators to progress along the way.

But I think why Paul from verse 11 to verse 16 has so many red letters. These are my red letters, not the Greek text red letters or the English text red letters. I just put them in.

These are things that are ethical applications of Paul's teaching. He has all those things in there. If I can use an expression that I think of, that they use probably in all sports, but they certainly use it in baseball.

It's amazing, the harder I work, the luckier I get, right? The more we open ourselves up to the work that God enables us to do. The more fruitful we will turn out to be.

We just have to believe in God and believe in Christ so that we don't limit our hope in God to what we can see immediately resulting from our efforts. But we sow the seed in a two-year-old or a three-year-old trusting that when they're 12 or 13 or 42 and 43, what we place in them, God will bring fruit from it. And the same way a marriage can be very dry and barren, but we have faith in God.

We believe he can bring something out of it. Congregational leadership, can be a very tough go, but Christ is our hope because he is our hope and he has risen and he reigns. As we persevere, we will save both ourselves and our heroes.

Thank you.

This is Dr. Robert W. Yarbrough and his teaching on the Pastoral Epistles, Apostolic Instruction for Pastoral Leaders and their Followers. Session 5, 1 Timothy 4.