

Dr. Robert Yarbrough, Pastoral Epistles, Session 2, 1 Timothy 1

Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide Quiz, and 5) FAQs

1. Abstract of Yarbrough, Pastoral Epistles, Session 2, 1 Timothy 1, Biblicalearning.org, BeL

This lecture by Dr. Robert Yarbrough **analyzes** 1 Timothy 1, employing a "see and say" method to **interpret** the text. He **emphasizes** the importance of careful observation, considering historical context and linguistic nuances, before drawing conclusions. The lecture **focuses** on the relational aspect of Paul's message to Timothy, highlighting the themes of covenant, hope in Christ, and the proper use of the law. Yarbrough also **discusses** the challenges faced by Timothy in his ministry and the implications for pastoral leadership today, including the importance of a personal relationship with God and the potential for setbacks and apostasy. Finally, he **explores** the meaning of key terms like *grace*, *mercy*, and *peace*, tracing their Old Testament roots and significance within a Christian context.

**2. 19 - minute Audio Podcast Created on the basis of
Dr. Yarbrough, Session 2 – Double click icon to play in
Windows media player or go to the Biblicalearning.org [BeL]
Site and click the audio podcast link there (New Testament →
Pauline Epistles → Pastoral Epistles).**



**Yarbrough_PastEpis
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3. Briefing Document: Yarbrough, Pastoral Epistles, Session 2, 1 Timothy 1

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Dr. Robert Yarbrough's lecture on 1 Timothy 1:

Briefing Document: Dr. Robert Yarbrough on 1 Timothy 1

Overview:

This document summarizes Dr. Yarbrough's lecture on 1 Timothy chapter 1, focusing on his method of biblical analysis ("see and say"), the significance of God and Christ in Paul's writing, the relational aspect of the pastoral ministry, the nature of apostolic authority, the dangers of false teachings, and the hope and grace found in the gospel.

Key Themes and Ideas:

1. "See and Say" Method:

- Yarbrough emphasizes a two-step method for understanding the biblical text: "see" (observe) and "say" (state conclusions).
 - Observation involves careful attention to the original Greek and historical context, rather than simply relying on personal feelings or associations.
 - The goal is to be faithful to what the text meant "then and there" before applying it to the "here and now".
 - He uses color-coding (green for chapter headings, yellow for key words related to God/Christ, red for commands, and boxes for his conclusions) to help with observation.
1. *"It's a very simple two-step method, see and say. By see I mean observe and that's not as easy as it seems...So really to see behind the English translation, optimally we need somebody who has learned Greek...So, seeing what is there is much more difficult than one might suppose."*

2. The Centrality of God and Christ:

- The Pastoral Epistles emphasize words for God, the Son of God, and Christ, demonstrating the prominence of God in Paul's thinking.
- The phrase "from God the Father and Christ Jesus our Lord" affirms the divinity of Christ, with the single preposition "from" being significant.

- Covenant language is used ("my true son," "Christ our Lord," "God the Father"), highlighting a personal and relational God.
 - Yarbrough argues that a personal relationship with God is essential, contrasting it with a distant or impersonal view of God.
1. *"The predominant words in the Pastorals have to do with words for God, words for the Son of God, and words for Christ...Now in all three cases my true son Christ our Lord God the Father we're dealing with what my Old Testament professor in college taught me to recognize as covenant language."*
 2. **Relational Component of Ministry:**
 - The relationship between Paul and Timothy highlights the relational dimension of pastoral ministry. Paul acts as a father figure to Timothy.
 - This emphasizes the personal aspect of faith and discipleship, contrasting with a purely formal or institutional view of the church.
 - The word "kalos," meaning good, beautiful, and just, highlights the positive relationship between Paul and Timothy.

"...right from the beginning we see that there's a relation here. There's a relational component to the pastoral epistles that it's easy to miss because, for a lot of people, the pastor is kind of it's a formal thing. It's an office thing in the church...God never really becomes personal to them."

1. **Apostolic Authority as Submission:**

- Paul describes himself as an apostle "by the command of God," not as a self-appointed authority figure.
 - He uses the Greek word "kata," meaning under the authorization of, to emphasize that he is under Christ's control.
 - This highlights the importance of humility and submission to Christ's authority in leadership.
1. *"But the word apostle means someone who is under someone else's authority...Paul had a commission to be an apostle of Christ Jesus. He was under his control."*

2. Christ Jesus as Hope:

- Paul mentions Christ Jesus multiple times and notes the significance of the order of these words. "Christ" refers to the Messianic promise, and "Jesus" is the personal name of the Savior.
- Paul emphasizes that Christ Jesus is the source of hope, especially in the challenges of ministry.
- Hope is not just optimism, but the person of Christ exercising his lordship in believers' lives.

> *"He says you have a hope Timothy Paul an apostle of Christ Jesus. But that hope is not Timothy hoping that hope is Christ Jesus...Christ is our hope. Hope is not just human optimism. It's the person of Christ exercising his lordship in our lives."*

1. Grace, Mercy, and Peace:

- Paul wishes Timothy "grace, mercy, and peace," which are viewed as shorthand for the enablement needed for ministry.
 - "Grace" (*hesed*) represents God's loving kindness and unearned blessing.
 - "Mercy" is God's willingness to wash away sins and extend clemency.
 - "Peace" (*shalom*) is the full scope of God's blessing, including well-being and protection.
1. *"Grace is probably hesed. It's God's loving kindness...Mercy is a closely related term...peace is a term that occurs many times in the Old Testament shalom and it's a term that is the full scope of God's blessing."*

2. Dangers of False Teachings:

- Paul charges Timothy to address those teaching false doctrines, myths, and endless genealogies.
- These false teachings promote controversial speculations instead of advancing God's work by faith.
- The focus should be on God's plan and intentions for the world, not speculative stories and alternate narratives.
- Paul uses the Greek word "oikonomia" to describe this redemptive plan or economy of God.

1. *"Paul says such things promote controversial speculations rather than advancing God's work which is by faith...God's work is his management of the world to the redemptive end that he has for it."*

2. **The Proper Use of the Law:**

- The law is good when used properly. Yarbrough describes three uses: as a basis for civil law, as a tutor to bring people to Christ by convicting them of their sin, and as a guide for Christian living (though not for salvation).
- The law is not made for the righteous (i.e., for salvation), but for lawbreakers who need Christ's forgiveness.
- Self-righteousness can lead people astray, making them think they know things when they don't.
- *"We know that the law is good if one uses it properly, we also know that the law is made not for the righteous...The law is our tutor to bring us to Christ. The law convicts us of sin."*

1. **God's Grace in Paul's Life:**

- Paul acknowledges that he was a blasphemer, persecutor, and violent man, yet he received God's mercy.
- He emphasizes that Christ Jesus came to save sinners, even the worst of them, of whom Paul considers himself the foremost example.
- This demonstrates God's immense patience and serves as an example for others who would believe in him and receive eternal life.

1. *"Christ Jesus came into the world to save sinners of whom I am the worst...For that very reason I was shown mercy so that in me the worst of sinners Christ Jesus might display his immense patience."*

2. **The Renewed Charge to Timothy:**

- Paul reminds Timothy of his calling and the prophecies made about him to encourage him to fight the good fight and hold onto faith and a good conscience.
- Paul names Hymenaeus and Alexander as examples of those who have rejected the faith and suffered shipwreck.

- He has handed them over to Satan to be taught not to blaspheme, which is interpreted as a shift in Paul's prayers, using God's sifting agent to bring them back. This also underscores the reality of spiritual opposition in ministry.
- Yarbrough notes that the attrition rate of converts is often high, so pastors and teachers must persevere despite these setbacks and not lose heart.

>*"I'm giving you this command in keeping with the prophecies once made about you...Among them are Hymenaeus and Alexander whom I've handed over to Satan to be taught not to blaspheme."*

Conclusion:

Dr. Yarbrough's lecture on 1 Timothy 1 emphasizes the importance of a careful and contextual approach to biblical interpretation. He highlights the centrality of God and Christ in Paul's message, the relational nature of ministry, the authority of God, the hope found in Christ, and the importance of grace. He also warns against false teachings and the improper use of the law, while emphasizing the need for perseverance in ministry. The overall message encourages believers to cultivate a personal relationship with God and to remain grounded in the truth of the gospel, even in the face of difficulty and opposition.

4. Study Guide: Yarbrough, Pastoral Epistles, Session 2, 1 Timothy 1

1 Timothy 1 Study Guide

Quiz

1. What is Dr. Yarbrough's two-step method for studying scripture, and why does he emphasize the first step?
2. According to Yarbrough, what is significant about the single preposition "from" in 1 Timothy 1:2, and what does it suggest about the divinity of Christ?
3. What three "covenant language" elements does Yarbrough identify in the first two verses of 1 Timothy, and how do they represent God's relationship with humanity?
4. Yarbrough contrasts a personal view of God with what other view of God? What illustration does he use to explain the non-personal view?
5. What does the Greek word "kata" (translated as "by the command of" in 1 Timothy 1:1) imply about Paul's authority, and how does it shape his relationship with Timothy?
6. How does Yarbrough define the Greek word "oikonomia" in verse 4 of 1 Timothy 1, and how does this definition relate to God's plan?
7. According to Yarbrough, what are the three uses of the Law, and how do they relate to the Christian life, and does he agree with Luther's view?
8. How does Yarbrough explain Paul's previous actions as a "blasphemer," "persecutor," and "violent man" in 1 Timothy 1:13, and what led to his conversion?
9. What is the significance of Paul calling himself the "worst of sinners" in 1 Timothy 1:15, and what does this reveal about God's mercy and patience?
10. Why does Yarbrough say Paul "hands over" Hymenaeus and Alexander to Satan, and what does it mean for them and for Timothy's ministry?

Quiz Answer Key

1. Dr. Yarbrough's method is "see and say." "See" involves careful observation of the text, which is often more difficult than it seems because it requires training to see

behind the English translation and understand the historical context. He emphasizes the "see" aspect because it is crucial to accurately understand the text before stating conclusions.

2. The single preposition "from" in 1 Timothy 1:2 is significant because it is used once for both God the Father and Christ Jesus. This suggests the divinity of Christ by implying that both originate from the same source.
3. The three "covenant language" elements are "my true son," "Christ our Lord," and "God the Father." They represent God's personal, relational, and familial regard for his people, contrasting with an impersonal view of God.
4. Yarbrough contrasts the personal view of God with an impersonal one. He uses the illustration of the Wizard of Oz to represent an impersonal God, a "guy behind the curtain" rather than one who is intimately involved with his people.
5. The Greek word "kata" means "according to, in accordance with, in support of, under the authorization of." This indicates Paul was under Christ's authority rather than acting independently, which shapes his relationship with Timothy by framing his commands as coming from a higher authority.
6. Yarbrough defines "oikonomia" as administration, the order of the household, and the economy God sets up for his work to flourish in. It relates to God's plan by emphasizing God's redemptive management of the world.
7. The three uses of the Law are civil, convicting, and guiding. Civil law derives from God's laws. The law convicts us of sin and reveals our need for a savior, and as a guide for Christians' discipleship and conduct. He affirms the third use of the law, which Luther is sometimes accused of dismissing.
8. Yarbrough explains Paul's actions as stemming from ignorance and unbelief, emphasizing that he had not yet grasped who Jesus was despite knowing about Christ. His violent actions led to his dramatic conversion on the road to Damascus.
9. Paul's self-description as the "worst of sinners" underscores the magnitude of God's mercy and patience. It highlights that even the most unlikely individuals can be forgiven and transformed by Christ.
10. Paul "hands over" Hymenaeus and Alexander to Satan to emphasize that they are no longer protected by his prayers and that God will work through Satan's influence to teach them a lesson. This is not solely punitive, but rather has a redemptive aim, for them to learn not to blaspheme.

Essay Questions

1. Analyze the relationship between Paul and Timothy as depicted in 1 Timothy 1. What does this relationship reveal about the nature of pastoral leadership and mentorship?
2. Discuss the importance of sound doctrine in 1 Timothy 1, as highlighted by Yarbrough's analysis. How does he connect the need for sound doctrine to the dangers of false teaching and the advancement of God's work?
3. Examine Yarbrough's understanding of the Law as it is presented in 1 Timothy 1. How does he reconcile the use of law for Christians, particularly with the concepts of grace and salvation through Christ?
4. Explore the themes of grace and hope in 1 Timothy 1. How do these themes impact Paul's personal testimony, his charge to Timothy, and the larger message of the Pastoral Epistles?
5. Consider the concept of being "handed over to Satan" in 1 Timothy 1:20. What does this mean within the context of Paul's authority and the larger struggle against evil as portrayed in the text?

Glossary

- **Apostle:** An emissary or delegate sent with a specific commission. In the New Testament, it refers to those commissioned by Jesus Christ.
- **Covenant Language:** Language that reflects the relationship between God and his people, characterized by themes of familial connection, divine love, and personal intimacy.
- **Diakonia:** Greek for "service," often referring to menial or practical service. It is also the root word for "deacon."
- **Doxology:** A formal expression of praise to God, often characterized by elevated and celebratory language.
- **Grace:** God's unmerited favor and gift of salvation to humanity, given freely and not based on human merit.
- **Hesed:** Hebrew word referring to God's loving-kindness, steadfast love, and covenantal faithfulness.
- **Kalos:** Greek for good, beautiful, or just; used to describe the character of God and the Christian life.
- **Kata:** A Greek preposition meaning "according to, in accordance with, in support of, under the authorization of."
- **Messiah (Christos):** The promised and anointed one sent by God to save his people.
- **Oikonomia:** A Greek word meaning administration, order, management, or the economy of God's household.
- **Shalom:** A Hebrew word meaning peace, wholeness, and well-being; often used to describe the state of right relationship with God and others.
- **Torah:** Hebrew for "instruction" or "guidance," often translated as "law," but its meaning extends to God's overall guidance and teaching.

5. FAQs on Yarbrough, Pastoral Epistles, Session 2, 1 Timothy 1, Biblicalelearning.org (BeL)

Frequently Asked Questions About 1 Timothy 1

1. **What is Dr. Yarbrough's "see and say" method for studying the Bible, and why is it important?**
2. Dr. Yarbrough's "see and say" method emphasizes careful observation of the biblical text before drawing conclusions. "Seeing" involves not just reading the words on the page, but understanding the historical, cultural, and linguistic context. This means considering the original Greek, the author's intent, and the circumstances surrounding the writing. It's crucial because it helps us avoid projecting our own preconceived notions or feelings onto the text and instead strive to understand what the text meant in its original context before applying it to the present day. He uses color coding to mark different elements of the text to help with observation (green for chapter headings, yellow for words related to God, red for commands).
3. **What does the beginning of 1 Timothy 1 reveal about Paul's relationship with Timothy, and what does that say about the nature of Christian faith?**
4. Paul addresses Timothy as his "true son in the faith," showcasing a deep, relational bond. This emphasizes that Christian faith isn't just about formal adherence to rules, but a personal connection with God and with other believers. Paul's relationship with Timothy is a human example of the divine fatherhood of God, reflecting covenant language and a personal God who desires relationship rather than being an impersonal force. This shows a relational dynamic that extends beyond just church office or program. This familial relationship is fundamental to the nature of Christian community and discipleship.

5. **How does Paul describe his role as an apostle, and what does this mean for how Timothy should approach his own ministry?**
6. Paul doesn't portray himself as a powerful, independent authority figure, but as someone who is under Christ's authority, commissioned "by the command of God." The Greek word *kata*, meaning 'according to' or 'under the authorization of' demonstrates that Paul is acting as a delegate of Christ, and he's not a "free agent". This sets a precedent for Timothy to understand that his own ministry is also one of service and obedience to Christ, not personal ambition or power. What Paul lays on Timothy is nothing other than what has been laid on him.
7. **Why does Paul repeatedly emphasize "Christ Jesus" in this passage, and what implications does that have?**
8. Paul's consistent use of "Christ Jesus" emphasizes Jesus' identity as both the Messiah (Christ) and the historical person (Jesus). This dual designation connects the Old Testament prophecies with the reality of Jesus of Nazareth. By addressing Timothy, a fellow Jew facing opposition, Paul reinforces that Jesus is indeed the long-awaited Messiah, the fulfillment of God's promises. He highlights the dual nature of Christ, a Jewish Messiah, but also, the son of God. This provides assurance in the face of challenges to Timothy, who is facing opposition from both Jewish and pagan sources.
9. **What is the significance of grace, mercy, and peace in Paul's greeting to Timothy, and how do these concepts relate to Timothy's ministry?**

Paul's wish of "grace, mercy, and peace" to Timothy is a shorthand for the enablement that Timothy needs to lay hold of hope and fulfill his ministry. Grace (God's unearned favor) is needed as an enablement. Mercy is connected to God's willingness to wash away sin, and extend clemency. Peace represents salvation, well-being, contentment with God, and God's protection. These are not merely abstract ideas but vital resources for Timothy as he faces the challenges of leadership and ministry. They show what Timothy needs to have to complete the challenges ahead.

- 1. What specific issues are the false teachers in Ephesus promoting, and how does Paul describe their actions?**
2. The false teachers in Ephesus are promoting "false doctrines," "myths," and "endless genealogies." These teachings are not advancing God's work, but leading to "controversial speculations" that distract from the core of the Christian faith. Paul describes these individuals as wanting to be teachers of the law despite not understanding what they are talking about, having turned aside from love, and engaging in "meaningless talk." They are not following Christ.
- 3. How does Paul describe the proper use of the law, and what are its three functions as mentioned in the text?**
4. Paul clarifies that the law is good when used properly, but it is not meant for salvation. He outlines three uses of the law. The first is for civil use, as many laws in the Bible are good bases for civil law. The second is to convict people of sin and reveal their need for Christ, acting as a tutor to bring us to Christ. The third, which he endorses, is as guidance for Christians, not for justification but for living in accordance with God's will.
- 5. Why does Paul emphasize his own past as a "blasphemer," "persecutor," and "violent man," and how does it tie into the message of the passage?**
6. Paul's emphasis on his sinful past serves as a powerful example of God's transformative grace and mercy. He acknowledges himself as the "worst" of sinners and stresses his change was made possible through Christ's work. This provides hope for anyone who has sinned. It underscores that God delights to change impossible situations. He demonstrates that God's power to redeem is universal, extending even to the most seemingly irredeemable individuals. His example gives hope to Timothy and encourages him to not give up when facing challenges because he has a God who loves great odds.