



**WVIC**  
WOMEN IN THE CHURCH  
**WVIC**  
BIBLICAL FOUNDATIONS  
FOR WOMANHOOD  
**Bible Study  
Series**

*Studies  
in*

1 & 2 Timothy

Titus

The  
Pastoral  
Letters

*Student Book*

by *Susan Hunt*  
and  
*Barbara Thompson*

Edited by  
*Lynn Brookside*

*Discipling God's Covenant People*



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# Contents

## Introduction

- Biblical Foundations for Womanhood Bible Study Series .... 5  
Why? An Explanation from the CE&P - WIC Staff and WASC .... 9

## Lesson

- 1 **An Introduction to Biblical Foundations for Womanhood .... 13**
- 2 **1 Timothy 1: A Charge .... 27**
- 3 **1 Timothy 2: Corporate Worship .... 37**
- 4 **1 Timothy 3 & 4: The Glory of the Church .... 45**
- 5 **1 Timothy 5: Covenant Life .... 55**
- 6 **1 Timothy 6: The Grace of Contentment .... 65**
- 7 **Titus 1 & 2: Christian Education .... 73**
- 8 **Titus 3: The Gospel .... 83**
- 9 **2 Timothy 1: Guard the Gospel .... 91**
- 10 **2 Timothy 2: Be Strong in Grace—  
Tell the Next Generation .... 101**
- 11 **2 Timothy 3: Continue in the Gospel .... 109**
- 12 **2 Timothy 4: Preach the Word .... 119**

Dear Sisters,  
A glance at the titles of these lessons reveals the practical nature of this study. In these letters to pastors, Paul teaches them-and us-how the church should function as God's covenant family. What the titles do not show is the relevance of these letters to the role of women in the church. Woven throughout these lessons are cogent, convincing, and convicting gospel imperatives for women. We are grateful for the privilege of developing these lessons. Our prayers are with you as you study this portion of God's Word.

Susan, Barbara  
and Lynn



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## BIBLICAL FOUNDATIONS FOR WOMANHOOD

Biblical Foundations for Womanhood is the over-arching title for the materials and resources for women provided by the Presbyterian Church in America's Christian Education and Publications Committee.

CE&P recognizes that a women's ministry does not stand alone. It is to be a part of the entire discipleship ministry of a local church. Therefore the focus of the Biblical Foundations for Womanhood resources is on the specific calling to women to teach other women a biblical perspective of womanhood. Women encouraging and equipping women is the covenant way. It is a part of healthy church life. The Apostle Paul wrote to the young preacher Titus:

*You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Titus 2:1-5*


Objectives: to encourage and equip women to think biblically and live covenantally. Women who are faithful to this calling will:

- Live covenantally in their relationships with Christ, their families, their churches and their culture.

Community life is nourished when women's Bible studies are a part of the total discipleship ministry of the church. Thus materials to be studied should be approved by church leadership and coordinated with what is being taught throughout the Christian education ministry.

Coordination will also help to avoid personality-driven Bible studies that revolve around one woman.

*(The Legacy of Biblical Womanhood, p. 205)*

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- Exemplify woman's helper design and life-giving mission (Genesis 1-3).
  - Fulfill their personal and corporate privileges and responsibilities of citizenship in God's kingdom.
  - Develop life-giving women's ministries in their local churches that flow out of and support the church's biblical, doctrinal standards and vision.
  - Disciple women to fulfill the Lord's requirement to do justice, to love kindness, and to walk humbly with their God (Micah 6:8).
  - Impart a legacy of biblical womanhood to the next generation (Titus 2).

Christian Education and Publications provides two complementary and intersecting tracks of discipleship materials for women. Each track reinforces the other. These materials are written from a reformed, covenantal perspective.

## TRACK # 1

Topical Bible studies that teach biblical principles of womanhood. A leader's guide is available for each book.

- *Leadership for Women In the Church*
- *Spiritual Mothering*
- *By Design*
- *Treasures of Encouragement*
- *The True Woman*

## TRACK # 2

Bible studies specifically for women that use the biblical principles of womanhood taught in Track #1 to apply Scripture to life.

The Adult Biblical Education Series books, by Dr. Jack Scott, are the commentaries for the Bible Study leader.

- *Paul's Letters to Maturing Churches, Studies in Ephesians, Philippians, Colossians, and 1 & 2 Thessalonians*
- *The Formation of God's People, Israel, Studies in Exodus, Leviticus, Numbers, Deuteronomy*
- *The Gospel of Matthew, Part 1*
- *Gospel of Matthew, Part 2*





# Why?

## An Explanation from the CE&P-WIC Staff and the Women's Advisory Sub-Committee

In the March/April 2001 issue of *Equip for Ministry* Christian Education and Publications announced the publication of the Biblical Foundations for Womanhood Bible Study Series. Why has CE&P embarked on this venture to provide a Bible study series for women?


First, many have asked for inductive studies from a reformed perspective, but this is not simply a reaction to those requests. It is an effort to provide Bible study materials that are in step with CE&P's whole approach to women's ministry in the local church. There are already good Bible study materials available, and there is no reason to publish another study unless it serves to sharpen CE&P's focus and to give cohesion to what is already being done in the area of women's ministry.

Second, these materials are written from a biblical, reformed perspective, emphasizing covenantal theology. Often the "inductive method" tends to lift a passage out and dissect it, but it does not look at the passage in light of the over-arching covenant scheme of Scripture. That approach can lead to distorted understanding and application.

Third, these studies help to facilitate a context of covenant relationships. A covenantal approach guards against individualism that focuses only on a woman's relationship with the Lord. *The Westminster Confession of Faith* states:

All saints, that are united to Jesus Christ their Head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: *and, being united to one another in love,* they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. (XXVI.1, italics added)

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These studies will equip women to share their gifts and graces with one another by establishing and nurturing Titus 2 relationships. They will encourage women to build community within the church family and help women to be involved in ministries of compassion. One objective is that families and churches will be blessed because women gather to study God's Word.

Fourth, the Leader's Guides are intentionally designed to develop Bible study teachers within the church. It would be easy to provide a video of a dynamic Bible teacher, but then there is a danger that the ministry will become personality-driven. There is a place for the video format, but in a covenantal approach to women's ministry it is essential to build relationships between the teacher and students and among the students.

Fifth, this series is written specifically for women. It does not attempt to duplicate other educational programs of the church. These studies are driven by Titus 2 and have specific applications for women.

Sixth, there is a commitment to theological integrity and academic excellence. This objective has been achieved by using the *Adult Biblical Education Series* books as commentaries for the leaders.

### **Adult Biblical Education Series**

In 1977, CE&P Coordinator Charles Dunahoo hired Dr. Jack Scott to develop a Bible study survey for use in the Christian education ministry of local churches. The result was the Adult Biblical Education Series, a twenty-four-volume study of Genesis to Revelation.

Dr. Scott went to Korea as a missionary in 1952. He met and married Eleanor, a missionary nurse. They have four children. In 1957 they returned to the United States and Dr. Scott enrolled at Hebrew Union College to study Hebrew. He then pastored several churches and became one of the founding professors of Reformed Theological Seminary.

When Dr. Scott joined the church as a young child in Greensboro, North Carolina, the pastor assigned him a Scripture. "It's something the minister did for

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all children,” explains Dr. Scott. “I’ll never forget the day. My Scripture was 2 Timothy 2:5: ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.’” Dr. Scott says that he took his verse seriously and began reading and studying the Bible daily, compiling pages of notes and commentaries.

In commenting on his thoughts about the ABES being used as the commentary for the Biblical Foundations for Womanhood Bible Study Series, Dr. Scott said,

“I am delighted to learn that [it] will be used as a reference for your new Bible study project. . . . Preparing my studies over a period of eight years was one of the highlights of my own ministry. I learned so much, myself, about God’s Word in the process.

My prayer in preparing them was that they would be a challenge to others, not just to go through what I said but to go into the Bible themselves, and learn more of the riches of God’s Word. Your project is certainly a fulfillment of my own desires for what I wrote.”



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## FOR YOUR INFORMATION

There are numerous quotes from the books listed below. These quotations will be noted by the author's last name at the beginning and the page number at the end of each.

John Calvin, *Calvin's Commentaries Vol. XXI, Galatians, Ephesians, Philippians, Colossians, I & II Thessalonians, I & II Timothy, Titus, Philemon*, Baker Books, 1981.

John R. W. Stott, *Guard the Truth, The Message of 1 Timothy & Titus*, Inter-Varsity Press, 1996.

John R. W. Stott, *Guard the Gospel, The Message of 2 Timothy*, Inter-Varsity Press, 1973.

George W. Knight, III, *The New International Greek Testament Commentary, The Pastoral Epistles*, Eerdmans, 1992.

*Spirit of the Reformation Study Bible*, Zondervan, 2003.

R. Kent Hughes and Bryan Chapell, *1 & 2 Timothy and Titus, To Guard the Deposit*, Crossway, 2000.

Dan Doriani, *Women and Ministry*, Crossway, 2003.

# INTRODUCTION

## **1. Distinctives of the Biblical Foundations for Womanhood Bible Study Series:**

- Theological approach: Reformed and covenantal.
- Objective: To equip women to think biblically and live covenantally.
- Strategy: A Titus 2 approach that emphasizes teaching the content of the Bible and that nourishes community life among the women.
- Context: The women's ministry is one part of the total discipleship ministry of the church. A women's Bible study is one component of the women's ministry. The Bible study should promote the vision and direction of the women's ministry, which in turn promotes the vision and direction of the church. The entire church should be stronger because women gather to study God's Word.
- Application: Foundational Principles of Biblical Womanhood are used to apply Scripture specifically to women.
- Method: This Bible study series is one component of Biblical Foundations for Womanhood. These are substantive, systematic discipleship materials and training with inter-connected parts.

## **2. Four questions that will help us to understand a Reformed and covenantal perspective of faith and life are:**

Question One: What is a Reformed and covenantal perspective?

Question Two: How do we study Scripture from a covenantal perspective?

Question Three: What are some characteristics of the covenant that can guide us to think and live covenantally?

Question Four: How do we live covenantally?

## **3. Question One: What is a Reformed and covenantal perspective?**

(The following is an outline of material in *Making Kingdom Disciples, a New Framework* by Charles Dunahoo, the chapters Reformed Faith and Covenant Theology.)

The Culture

- Christians in the West see things in “bits and pieces instead of totals.” (Francis Schaeffer)
- People cannot automatically fit things together.
- The Bible is not a systematic textbook.
- The Bible teaches truths from which a system of truth forms a whole and complete message.

Reformed faith defines discipleship:

- It seeks to teach all that God has revealed in the Bible.
- Gives coherence and consistency to faith.
- Focuses on six major doctrines including the doctrine of God, of man, of Christ, of Salvation, of Church, and of last things.

Covenant theology informs strategy of discipleship:

- God relates to man by way of covenant.
- Covenant is described by the Westminster Confession of Faith as an agreement between God and man, containing a promise from God to man and a condition.

- God's covenant with man grew out of His covenant among the Trinity.
- The initial revelation of the covenant was the covenant of life, called doctrinally the "covenant of works." The promise of life was conditioned by obedience to God.
- Man's disobedience was followed by the fulfillment of God's promise: "In the day that you eat of it you shall surely die."
- Before the foundation of the world, Christ agreed to keep covenant on man's behalf—keeping all of the requirements, earning man's forgiveness and salvation, restoring man to God, and restoring the world.
- This second revelation of the covenant is known as the "covenant of grace"—the only means by which man can relate to God.
- Man stands under the covenant of works to death but through Christ under the covenant of grace to life.
- Discipleship of children and adults needs a rekindling of emphasis on the covenant of grace, reminding us that there is more to the story than "simply what happens between God and me."

Teaching Covenantally - Three Lesson Objectives  
(S. G. Degraff)

- To emphasize that the Bible is God's self-revelation
- To show God's revelation of himself in the Mediator, Jesus Christ,
- To emphasize the covenant as the only way that God comes to His people.

#### **4. When was the covenant of redemption made?**

"For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves." (Ephesians 1:4-6)

## **5. When was the first revelation of this covenant of redemption?**

“I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” (Genesis 3:15)

## **6. What is the covenant promise?**

“I will be your \_\_\_\_\_, you will be my \_\_\_\_\_, I will \_\_\_\_\_ among you.”

“I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.” (Genesis 17:7)

“I will take you to be my people, and I will be your God . . . “ (Exodus 6:7)

“I will make my dwelling among you . . . . And I will walk among you and will be your God, and you shall be my people.” (Leviticus 26:11-12)

“I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God. I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you.” (Ezekiel 36:26-29)

“And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.” (John 1:14)



“We are the temple of the living God; as God said: “I will make my dwelling among them and walk among them, and I will be their God, and they will be my people.”  
(2 Corinthians 6:16)

“Then I saw a new heaven and a new earth . . . I saw the Holy City, new Jerusalem, coming down out of heaven from God . . . And I heard a loud voice from the throne saying, “Behold the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.” (Revelation 21:1-3)

- Underline the covenant promise in each of the above passages.

## **7. Question Two: How do we study Scripture from a Reformed and covenantal perspective?**

Hunt, *Heirs of the Covenant*: “The Bible is not simply a disconnected collection of stories. It is God’s revelation of Himself. It is His story of the redemption of His people . . . .

The Bible is a covenant document. It reveals the Initiator, the promise, and the terms of the covenant. *Christianity is not a moral code. It is a covenant relationship with the living God . . . .*

In Scripture, God makes Himself known to His people. In the written Word, the living Word reveals Himself . . . .

In Scripture, God teaches me about myself. I learn that my sinful tendencies are a manifestation of my sinful nature. I learn that my sin separates me from God’s presence. I learn of my desperate need for a mediator to go before God on my behalf.

In Scripture, I learn that Jesus, the Mediator of the covenant, is the fulfillment of the [promise] in Genesis 3:15. He is the Seed of the woman who crushed the head of the serpent so that we can live in God’s presence. Jesus is the message of Scripture. We must see Him on every



## LESSON


page of Scripture in order to understand God's message to us . . . ." (pp. 70-72)

- Read Luke 24:13-35 and answer the following questions:

- Why were their faces downcast?
- How does Jesus describe their hearts in v. 25?
- What did Jesus do? (v. 27)
- What difference did this make in the condition of their hearts? (v. 32)
- What did they do? (vv. 33-34)

Rebecca Jones writes the following in *Does Christianity Squash Women?*, published by Broadman and Holman, June 2005:

"Beginning with Moses and all the Prophets, He interpreted for them in all the Scriptures the things concerning Himself" (Luke 24:27). HSB



In these short words we find the main principle for interpretation of the Bible: it is all about Jesus. Our task is identical to that of the disciples, to see Jesus in all the Scriptures. It is easy to see that the New Testament is all about Jesus. As the apostle Paul put it, "if Christ has not been raised, your faith is worthless; you are still in your sins... If we have placed our hope in Christ for this life only, we should be pitied more than anyone" (1 Cor 15: 17, 19). Few would object that Jesus' birth, life, death and resurrection are the key to the New Testament. But Jesus' Bible study on the road shows us that He is also the center of the entire Old Testament. In addition to putting each passage into the context of its genre and its original purpose, we must also put each passage, each story, each proverb, each commandment into the context of the grand story of history—that of Jesus Christ. We must ask of a passage, "What does this passage teach me about Jesus?" If we don't answer this question, we will never find the right moral applications for our personal lives. Only as we see how a particular story increases our understanding of Jesus Christ will our vision be cleared to see what we should draw from that passage for our own use or for the use of the church.

## **8. Question Three: What are some characteristics of the covenant that can guide us to think and live covenantally?**

(The following is condensed from *The Legacy of Biblical Womanhood*, pp. 202-205)

**The covenant is sovereignly initiated and sustained, and thus eternally secure.** The more we understand this Divine initiative and assurance, the more we understand that we deserve nothing but have been given everything. It is a covenant of grace. Our confidence is not in self but in God.

**The covenant is relational.** The God of heaven and earth is a personal God who enters into an intimate relationship with us.

**The covenant is familial.** From the beginning, God has worked through families. The covenant promise was given to Abraham and his seed.

**The covenant is corporate.** Salvation is personal but not private. God relates to us collectively. He deals with us as His children. The church is His holy nation, His royal priesthood, His bride, His body.

**The covenant is generational.** Each generation is to show and tell the next generation the praiseworthy deeds of the Lord and the wonders He has done.

**The covenant is compassionate.** God is a God of compassion, and we are to be a people of compassion.

**The covenant is integrative.** The covenant is God's thread that holds Scripture together. The covenantal framework of Scripture shows the purpose, harmony, and connections of Scripture. It is all about Jesus. The ultimate question of life is how we relate to Him, for it is "in Him [that] we live and move and have our being" (Acts 17:28). "For from him and through him and to him are all things. To him be the glory forever! Amen" (Romans 11:36).

**The covenant is exclusive.** We are to have no other gods before us.


**The covenant is inclusive.** We are to go into all the world and proclaim the gospel.

## **9. Question Four: How do we live covenantally?**

- Responsive Reading:

**Leader:** For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will (Ephesians 1:4-5).

**All:** For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.



**All:** Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone (Ephesians 2:8-9, 19-20).

- Jesus' prayer for us:

*My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me (John 17:20-23).*

What did Jesus pray for us?  
What is the basis of our unity?  
What has Jesus given to us so that we can  
have this unity?  
What is the result of our unity?

- *Westminster Confession of Faith*, Chapter XXVI, Of the Communion of Saints

All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

**Psalm 78:5-7** “He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands.”

## CONTENT — *Covenant of Grace*

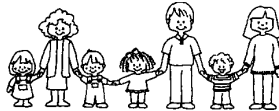
**Psalm 119:130** “The entrance of your words gives light; it gives understanding to the simple.”



People hide in caves of isolation and ignorance. The process of encouraging them to come out is both *educational* and *relational*. We are to shine the light of God’s truth (education) *and* love (relation) so that it becomes safer to be outside the cave than it is inside the cave.

## CONTEXT — *Covenant Community*

**John 17:20-21** “My prayer is... that all of them may be one...”

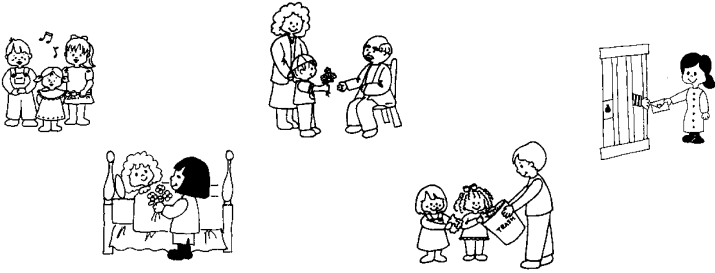


**Colossians 3:12-14** “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.”

A part of the teaching process in Christian education is to help our students develop covenant relationships with one another and with others in the church family. Covenant life is intergenerational.

## CULMINATION — *Covenant Compassion*

**Micah 6:8** “He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”



**Colossians 2:2, 3** “My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.”

The learning process is not complete until our students become covenant keepers who “put their trust in God . . . [and] keep his commands” (Psalm 78:7), who “act justly. . . love mercy, and walk humbly with our God” (Micah 6:8).

## **10. Foundational Principles of Biblical Womanhood**

How are we related to God?

- God created us in His image (Genesis 1:26-27).
- God is our reference point (Deuteronomy 6:4-5).
- God's Word is our authority (Deuteronomy 6:6-9).
- God's glory is our purpose (Isaiah 43:7).

How does Scripture define womanhood?

- Woman's helper design and life-giving mission are creational and covenantal concepts (Genesis 2:18 and 3:20).
- Woman's helper ministry can be summarized as community and compassion (Psalm 144:12).
- Because of the fall, woman cannot fulfill her creation design or accomplish her covenantal mission (Genesis 3:8).
- Through redemption in Christ, woman's ability to be and do what she was created to be and do is restored (Genesis 3:15-16).
- A redeemed woman is to be equipped to fulfill her design and mission through the ministry of the church (Titus 2:1, 3-5).
- Woman must lose her life in order to be a life-giver (Luke 17:33).
- Woman's confident hope in God produces the enduring beauty of a quiet and gentle spirit (1 Peter 1: 3-4).

How are we related to others?

- The church is the covenant community (Exodus 19:4-6; 1 Peter 2:9-10).
- God created men and women equal in being with diversity of function (1 Timothy 2:9-15).
- God's kingdom order of male headship is good (Genesis 1:31; Psalm 73:1).



- Submission in marriage and in the church is an acceptance of God's Kingdom order (1 Peter 3:1-6).
- Women are to pass the legacy of biblical womanhood to the next generation (Titus 2:1, 3-5).

## **11. The Pastoral Letters**

- Author: \_\_\_\_\_
- Dates: 1 Timothy \_\_\_\_\_  
Titus \_\_\_\_\_  
2 Timothy \_\_\_\_\_
- Paul's overriding preoccupation in the Pastoral Letters: \_\_\_\_\_
- Postmodernism says there is no such thing as \_\_\_\_\_.
- Pluralism, an offspring of modernism, affirms the validity of every \_\_\_\_\_ and \_\_\_\_\_.
- As Paul develops his thesis, we see four groups of people in these letters:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- "The true apostolic succession is a continuity not of \_\_\_\_\_ but of \_\_\_\_\_, namely the teaching of the apostles handed on from generation to generation." (John Stott)



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## LESSON

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### 12. A key word: \_\_\_\_\_

Stott, *Guard the Truth*. “The word ‘sound’ translates *hygiainouses*, the present participle of the verb *hygiaino*, ‘to be healthy’ . . . It is often used in the Gospels of people who, having been healed of some physical defect or disability, are now ‘whole,’ with all their organs and faculties functioning normally . . . In the Pastorals, however, the adjective is applied several times to Christian doctrine, which is ‘healthy’ or ‘wholesome’ in contrast to the ‘sick’ teaching of the deceivers . . . Christian doctrine is healthy in the same way as the human body is healthy. For Christian doctrine resembles the human body. It is a coordinated system consisting of different parts which relate to one another and together constitute a harmonious whole. If therefore our theology is maimed (with bits missing) or diseased (with bits distorted), it is not ‘sound’ or ‘healthy.’ What Paul means by ‘the sound doctrine’ is what he elsewhere called ‘the whole purpose of God,’ the fullness of divine revelation . . . there is an indissoluble connection between Christian doctrine and Christian duty, between theology and ethics. (pp. 185, 186)