



Last time we saw that Paul encouraged Timothy by recounting his own personal testimony. As I said last time personal testimonies can be powerful things. This is especially true when they genuinely reveal the transformative power of God.

I remember Pastor John MacArthur telling the story of a notorious motorcycle gang leader (a Hell's angel). The first time this man entered the church he rode his motorbike down to the pulpit, lassoed the pastor and dragged him out of the church. The second time he entered he fell to his knees and devoted his life to Christ. That's the irresistible power of Christ. It's hard not to be fired up with passion after hearing stories like this. Paul's own conversion story is also a compelling and captivating tale.

Most of us are familiar with the Apostle Paul's backstory. If you were here last time I gave quite a detailed account. Let me briefly summarise the main points here.

The man we refer to today as the Apostle Paul was born as Saul to a devout Jewish family in the city of Tarsus in Cilicia. His father was a Pharisee. It's safe to assume therefore that from a young age he would have been schooled in the Hebrew scriptures and the Law of God. At the age of 12 or 13 he was sent to Jerusalem to continue his learning under the renowned rabbi Gamaliel. Under his guidance Saul grew and matured into an exceptional lawyer. When we say "lawyer" we mean an expert on God's law.

He was certainly zealous and passionate for God. Now passion and zeal can be good and positive things. But sometimes then can lead to blind unthinking behaviour. I am thinking here of people who commit terrible acts that their zealotry makes them believe are pleasing to their god or belief system. In Saul's case he felt driven to try and defend God against what he saw as the new and dangerous sect of Christianity. I made the point last week of stating that Saul was sincere in his belief. He genuinely believed he was doing the Lord's work in hunting down and persecuting Christians. Sadly he was sincerely wrong.

Paul openly acknowledges to Timothy that he was a truly wicked sinner. He presents Timothy with a few of his most notable sins. First off he was a blasphemer. He spoke slanderous, stupid words against the Lord Jesus Christ who he felt was a fraud and phony. He was also a violent persecutor. He led parties that hunted down and imprisoned followers of Christ. Paul it seems even took pleasure in seeing believers suffer. We know from scripture that he stood by watching as Stephen was brutally stoned to death (Acts 7:57).

He was an insolent man. This refers to him being a proud and haughty man who delighted in throwing his weight around and bullying people. He was then in every way the last kind of person who deserved any kind of mercy from God. And yet, God didn't punish him as his behaviour warranted. Instead, the Lord showered him with grace and mercy.

Given his wicked past Paul required an over abundance of God's mercy and grace. And God duly provided it. Paul was forever changed after he encountered the living Christ on the road to Damascus. Not only did God save Paul but he also called him to ministry. Paul had a certain skill set that meant he could be a highly effective Kingdom worker. So God put him to work, taking the good news to the Gentiles. Paul was to prove faithful and dogged in this. What an impact he would go on to have. As I said last time Paul is unquestionably one of the most important men who have ever lived.

Paul then goes on to tell Timothy that he represents the pattern that God always follows. God chooses to save and then use all kinds of sinners. If God is willing and able to save the "chief," or the foremost of sinners like Paul, then He is able to save whomever he chooses. Timothy is to take heart and encouragement from this. The opponents he faced in Ephesus were older and better educated than he was. They were erudite and sophisticated men. Paul's advice in effect is as follows.



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**영원하신 왕 곧 썩지 아니하고 보이지 아니하고 홀로 하신 하나님께 존귀와 영광이 영원무궁하도록 있을지어다 아멘**

오늘은 바울이 디모데에게 무엇을 가르치고 행하라고 명하는지 살펴보겠습니다.

**18 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,**

Back in verses 3 and 4 we read about Paul's charge to Timothy. As I said to you back then this is military language. The word “charge” (*parangelia*) that Paul uses here refers to “an urgent command issued by a superior officer.” So it is definitely not one that can be ignored. The charge or command was to stop certain individuals from teaching false doctrines.

Let's not gloss over this fact. What these men were doing was having a catastrophic effect upon the church. When leaders in the church teach something other than the true gospel it can potentially lead to people being lost for eternity. It's a very serious business to stand in a place of authority in church to teach. Any person who does not take this responsibility seriously has no place in a pulpit.

Today we have some advantages over those living in the first century. With the resources available to us, we have the ability to evaluate what a pastor or elder says against God's Word. We can access

books, commentaries or the internet and find out if what we are being taught is true. Those living in Ephesus did not have this luxury. The Wi-Fi was painfully slow and the public library was only open on Mondays! We should also not forget that at this time in history there was no complete canon of scripture.

So Paul here restates his command to Timothy. He uses his name to emphasise or personalise this charge. No pressure, but it's down to you Timothy.

We come next to something very interesting and slightly mysterious.

Someone in the past it seems had made prophecies regarding Timothy and the work he was called to do. Perhaps a group of prophets had gathered and declared that Timothy was the right man for this job. Some commentators suggest that this took place when Timothy was “ordained” to this particular office. That as he was being prayed over someone made a prophetic statement about him.

We should not forget that whilst it may have been Paul who left him in Ephesus it was the Holy Spirit who had placed him there. He was there by divine appointment. God had chosen him, and it was God who would help him in his work. The prophecy seems to have been that he would successfully complete this mission. What an encouragement it would have been for this rather shy and timid individual to receive this news.

Certainly the mission would be challenging. Paul does not gloss over this reality, he describes it as being “warfare.” A war is made up of a series of individual battles. Some of these may be won and others lost. The victor is the one determined not to quit, the one who stands strong at the end of numerous battles.

Timothy then was to prepare himself for the spiritual battle ahead. He was to equip himself with all that was needed for the spiritual fights he would face. Some of these fights he would win. Others he might lose. Whatever happens he was not to lose heart. He must continue to fight the good fight. Since God was on his side ultimately he could be assured that he would prevail.

Today we too must stand firm and fight the good fight. As society disintegrates around us, we are to boldly proclaim that the only answers lie in turning back to God. The further we move away from God, and do what we think is best the worse things will become. Lord, give us all courage to fight bravely on the battlefields to which you have called us.

## 18 이들 디모데야 □□ 네게 이 교훈으로써 명하노니 전에 너를 지도한 예언을 따라 그것으로 선한 싸움을 싸우며

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**19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.**

As you may know I spent many years working as a lifeguard. Naturally we had regular training to ensure that we maintained our life-saving skills. One of the things we had to practice was how to approach and then make contact with someone who is drowning. Ideally you want to keep a respectable distance from this person for reasons I will shortly explain. This is why throwing a rope or rescue aid is your preferred rescue choice. Actually getting into the water is always the last resort. The reason you don't want to get too close to the person drowning is because this person is in panic mode. They are understandably terrified that they are about to die. Therefore if they can, they will grab hold of you and not let go. Having a terrified person clinging to you is far from ideal when you're trying to swim. It may end up with both people drowning. So, as part of our training we had to practice violently kicking people away. I hope you enjoyed that upbeat and cheery story.

I told you that story because Paul here is reminding Timothy of the need to firmly hold (cling) onto the faith he possessed and strive to maintain a good conscience. The journalist and writer H.L. Mencken defined conscience as being,

*“The inner voice that reminds us that someone may be looking.”*

I rather like that quote. It has the added benefit of always being true. Someone is always looking. His name is God.

This idea of holding faith includes the idea of clinging to and not letting go one's personal faith in God. As I mentioned before a drowning person will cling to anything that will keep them above the

water. Timothy was to cling to his faith and trust that it would save him.

In his case faith meant trusting that God was in control, that He was with him and that He would guide him. A good conscience meant that in all ways he conducted himself properly. He was never to forget that he was serving God, and that he was acting as Paul's official representative. This meant that he must be seen by others to be a good and righteous man. His enemies would look for any way they could to attack him.

Paul then goes on to speak of those who have rejected the faith and not acted in good conscience. Paul had himself experienced a shipwreck. He was famously shipwrecked on the Mediterranean island of Malta (Acts 27). When a ship runs aground or hits rocks all is lost. The ship breaks into pieces and its precious cargo is lost to the waves.

A believer is shipwrecked when they abandon their faith and stop listening to their conscience. The conscience is a very delicate and sensitive tool. When we suppress it, or fail to heed its plaintive cry we mute and eventually silence it all together. This then leads to us not feeling guilt or shame over sin and results over time in further moral decline.

Paul then goes on to name two individuals in the Ephesian church who had ruined their faith by turning up their noses at a clear conscience. They are **Hymenaeus** and **Alexander**. Now, some in the church today are a little reluctant to name false teachers. They tiptoe around the subject perhaps because they are fearful about offending people. But if it's appropriate for the Apostle Paul, inspired through the Holy Spirit then equally we ought to do it today. After all how can people be forewarned of dangerous people and the lies they peddle unless we are explicit in naming them.

Now, in this case Paul does not tell what it was exactly that they did except that it was blasphemy of some kind. When it comes to Hymenaeus we have some idea of what he was teaching because he is mentioned in 2<sup>nd</sup> Timothy. Let me read the relevant passage.

**17 And their message will spread like cancer. Hymenaeus and Philetus are of this sort, 18 who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some. (2 Tim 2:17-18)**

This tells us that Hymenaeus was guilty of teaching false doctrine. He was claiming that the resurrection of believers had already taken place. He is referring of course to when Christ returns at the second coming. We also learn here in verse 18 of the danger of false teaching in the church. Some Paul tells us had allowed this teaching to overthrow or literally destroy their faith. They were hooked by the lie and it led them to fall away. This is why this issue is so important.

Alexander was a popular name at that time. A Jew named Alexander is mentioned in Ephesus in the Book of Acts (Acts 19:33–34). More tellingly in 2<sup>nd</sup> Timothy another Alexander (the coppersmith) is mentioned. We read about him doing harm to Paul (2 Tim 4:14). However we cannot say with any certainty that it is the same Alexander as mentioned here.

The verse concludes with Paul telling us what happened to these two false teachers. They were “delivered to Satan.” Basically what this means is that Paul had turned these men over to God for Him to discipline. This discipline would come upon them through the agency of Satan.

Handing someone "over to Satan" may mean that Satan is given permission to inflict some illness or disability on the evildoer. It may depict life outside the fellowship of the church, in the realm and control of Satan. Or it may mean both of these things.

The purpose of any discipline within the church is hopefully to lead to repentance and restoration. It may be necessary, as with these two men to put them out of the church for a time. But always we must pray that those put out realise their error and come back into the fold.



**17 그들의 말은 악성 종양이 퍼져나감과 같은데 그 중에 후매내오와 발레도가 있니라**

**18 진리에 관하여는 그들이 그릇도없도다 부활이 이미 지나갔다 함으로 어떤 믿음의 무너뜨리니라(딤후 2:17-18)**

이것은 후매내오가 거짓 교리를 가르쳤음을 알려줍니다. 그는 신자들의 부활이 이미 일어났다고 주장했습니다. 물론 그는 그리스도께서 재림하실 때를 말하고 있습니다. 또한 18 절에서 교회 안에 거짓 가르침이 얼마나 위험한지 기록합니다. 어떤 사람들은 이러한 가르침으로 자기들의 믿음을 무너뜨리거나 문자 그대로 파괴되도록 했다고 바울은 말합니다. 그들은 거짓에 걸려 떨어져 나갔습니다. 그래서 이 문제가 매우 중요합니다.

알렉산더는 당시에 흔한 이름이었습니다. 에베소에 있는 알렉산더라는 유대인이 사도행전(행 19:33-34)에서 언급됩니다. 디모데후서에는 또 다른 알렉산더(구리 세공업자)가 언급되는데, 그는 바울에게 해를 끼쳤습니다(딤후 4:14). 하지만 오늘 본문에서 언급된 알렉산더와 동일 인물이라고 단정 지을 수는 없습니다.

바울이 이 두 거짓 교사에게 무슨 일이 일어났는지 언급하면서 이 구절이 끝납니다. 그들은 “사탄에게 넘겨졌습니다.” 기본적으로 이는 바울이 이들을 징계하도록 하나님께 넘겨드렸다는 뜻입니다. 이 징계는 사탄을 통해 그들에게 임할 것입니다.

누군가를 “사탄에게 넘겨준다”는 것은 사탄이 그 악인에게 질병이나 장애를 가해도 된다는 허락을 받았음을 의미할 수 있습니다. 또는 교회 교제 밖에서 사탄의 영역에서 그의 지배를 받는 삶을 묘사할 수도 있습니다. 혹은 이 두 가지를 모두 의미할 수도 있습니다.

교회 내에서 행해지는 모든 징계의 목적은 회개와 회복으로 인도하기 위함입니다. 이 두 사람의 경우처럼 기쁨은 잠시 교회 밖으로 내쫓는 것이 필요할 수도 있습니다. 하지만 우리는 항상 쫓겨난 사람들이 자신의 잘못을 회개하고 다시 교회 안으로 돌아오도록 기도해야 합니다.

**1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,**

As we begin chapter 2 we notice a shift in emphasis. Paul is moving away from instructions aimed at Timothy personally to address important things he is to oversee in the church. The first thing to check and monitor in any Christ honouring congregation is the business of prayer.

Where does prayer appear on your priority list? We might like to pretend it's right at the top, but is it really? When you encounter a problem do you fall to your knees in prayer immediately? Or do you try to resolve the issue yourself and only resort to prayer when all else fails. I suspect this is what most of us do.

So note very carefully what Paul says. Prayer is to be the first thing we do. It is of the utmost importance for the following reason. In prayer, we admit our own inabilities and rely completely upon God. We put our affairs, our concerns in His very capable hands. Let's be brutally honest we are unable to achieve anything without God's help. As Peter Deyneka the founder of the Slavic Gospel Association once said,

*“Much prayer, much power! No prayer, no power!”*

Paul then goes on to highlight some of the different ways we should pray. If your prayers always follow a pattern of, “I want this, please give me that,” then prepare yourselves to be shocked. You should not always be the subject of your prayers. Paul provides us with four particular types or patterns of prayer. Let's look briefly at each in turn.

**1 Supplication or entreaties.**

The word supplications or entreaties simply means asking God to supply something that we lack. The root word from which this arises means “to lack” or “to be without something.” So the focus is on NEED not WANT. Our prayers should not concentrate only on this aspect of prayer. Such a prayer would be selfish and self-centred but it is appropriate to ask God for the things we need. He delights in giving His children what they need, not necessarily what they want.

## **2 Prayers**

The word “prayer” that is used here is a broad term. It refers to all communication with the Lord. The emphasis however is on the sacredness of prayer. When we are praying to God it is an act of worship. Prayer is not something trivial or unimportant. When we pray we are engaging in communication with the sovereign God of all that exists. It needs therefore to be done in a reverential and respectful way. This is why a long list of things we want is to be avoided.

## **3 Intercessions or petitions**

Intercessions or petitions refer to the requests we make on behalf of others.

The root from which this word derives means “to fall in with someone,” or “to get involved with them.” It is good then, and pleasing to God to devote some of our prayer time to thinking about the needs of others. We might pray for family members, friends, church acquaintances, missionaries or our own church leaders. There is always someone or some organisation for you to remember in your prayers.

## **4 Giving of thanks**

The final kind of prayer Paul mentions is a prayer of thanks-giving. Thanking God for his amazing generosity should be an essential part of our walk with God. Those who lack a basic sense of gratitude in their lives lack a basic Christian virtue.

There are so many things to be thankful for. We are thankful that God in His grace saved us. That all of our daily needs are being met. That He hears, and so often answers our prayers. That we have an opportunity to reach the lost with the gospel message. So often we neglect to say thank you at all. Or we just tack saying thank you to the ends of our prayer. Let us instead cultivate grateful hearts and make gratitude an important part of our prayer lives.

The verse ends with Paul reminding us of who it is we are to pray for. We are to pray for **ALL** men. All “men” means all of humankind not just biological men. We might rephrase it as meaning all kinds of people. We are not to limit the scope of scale of our prayers. It's a useful reminder to us all. I think we are all guilty of having a narrowly defined circle of prayer interests. Naturally we pray for ourselves, our families and those who are close to us. We may even extend the circle out a little to include people at church or even people in the local community. But at that point for obvious reasons we stop. So Paul is reminding us not to exclude the lost and needy, or those we perhaps only know by name in our prayers.

Let us read on and see who Paul encourages us to pray for.

## **1 그러므로 ◻◻ 첫째로 권하노니 모든 ◻◻◻ 위하여 간구와 기도와 도고와 감사를 하되**

2 장을 시작하면서 강조점이 변합니다. 바울은 디모데에게 준 개인적인 지시 ◻◻◻ 마치고 교회에서 감독해야 할 중요한 일들에 대해 언급합니다. 그리스도를 공경하는 교회에서 가장 먼저 확인하고 ◻◻◻ 할 것은 기도입니다.

기도는 여러분의 우선순위 목록에서 어디에 있습니까? 최우선순위라고 ◻◻◻ 싶지만 정말 그렇습니까? 문제가 닥치면 즉시 무릎 꿇고 기도하십니까? 아니면 스스로 문제를 해결하려고 애쓰다가 다른 모든 방법이 실패할 때만 기도 에 의지하십니까? 아마도 우리 대부분이 그럴 것입니다.

바울이 하는 말을 주의 깊게 보십시오. 기도는 우리가 가장 먼저 해야 할 일입니다. 기도는 다음과 같은 이유로 매우 중요합니다. 기도할 때 우리는 자신의 무능함을 인정하고 하나님께 온전히 의지합니다. 우리의 일과 염려를 그분의 전



계속 읽어 보면서 바울이 누구를 위해 기도하라고 권하는지 살펴보겠습니다.

**2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 3 For this is good and acceptable in the sight of God our Saviour,**

Paul reminds Timothy to encourage the church to pray for kings, and those in positions of authority and power. Paul expressly mentions these people because in the ancient world (and still often today) such leaders can often become tyrannical. Due to their power, and the pride that comes along with it such leaders are often dismissive of God and His people. Christians and their high standards of morality are frequently a thorn in these men's sides.

This was certainly true in the first century. The king at the time Paul wrote this epistle was the Emperor Nero. Following the great fire in Rome (64 AD) for which Nero blamed Christians persecution broke out against the church. This crazed king treated followers of Christ in the most despicable of ways. In such circumstances Christians may have felt loathe to pray for Emperor Nero. Why should I pray for God to have mercy upon this ruthless and wicked man? I'm going to pray that God strikes him down and punishes him.

Our natural tendency is usually to complain about our leaders and see them as enemies. They frequently enact laws that go against God's standards of morality. Laws for example enabling abortion, gay marriage and euthanasia for example. Even though we may dislike our leaders, and the things they say and do we are called to pray for them. We are to pray that they come to faith in Christ. The early church was to pray for Nero just as we are to pray for Kim Jong Un.

Paul then goes on to explain why we are to pray for our leaders.

We hope that they may lead the nation well and more importantly that they may come to Christ and govern in a way that honours Him. Whether that happens or not we still desire to live in peace without the fear of harassment and persecution. Christians are never called to be rabble-rousers or trouble-makers. We are commanded to respect and obey our leaders not to harass or torment them. We pray therefore that they might leave us alone to obey God, share the gospel and live in a godly and dignified way.

Praying in this way is good and pleasing in the sight of the Lord. God finds prayers for our leaders and rulers agreeable and acceptable. So, if you do not do so already start praying for those in positions of authority.

Let us read on.

**2 임금들과 높은 지위에 있는 모든 사람 위하여 하라 이는 우리가 모든 경건과 단정함으로 고요하고 평안한 마음으로 하려 함이라 3 이것이 우리 구주 하나님 앞에 선하고 받으실 만한 것이니**

바울은 디모데에게 교회가 왕들과 권세 있는 지위에 있는 사람들을 위해 기도하도록 격려하라고 말합니다. 바울이 그들을 특별히 언급한 이유는 고대 세계(그리고 오늘날에도 그렇지만)에서 그런 지도자들이 주로 폭군처럼 행동했기 때문입니다. 권력과 그에 따르는 교만 때문에 그러한 지도자들은 종종 하나님과 그분의 백성들을 무시합니다. 그리스도인들과 그들의 높은 수준의 도덕성은 종종 그들에게 걸림돌이 됩니다.

이것은 특히 1 세기에 사실이었습니다. 바울이 서신을 썼을 당시의 황제는 네로였습니다. 네로가 로마 대호재(서기 64 년)를 그리스도인들의 탓으로 돌린 후, 교회를 박해하기 시작했습니다. 이 광기어린 왕은 그리스도의 제자들을 가장 잔인한 방식으로 대했습니다. 그러한 상황에서 그리스도인들은 네로 황제를 위해 기도하기 싫었을 것입니다. 왜 이 무지바하고 사악한 사람에게 자비를 베푸시도록 하나님께 기도해야 하지? 하나님께서 그를 치시고 벌하시기를 기

도할거야

우리는 보통 지도지들에 대해 불평하고 적대적으로 여기는 경향이 있습니다. 그들은 종종 하나님의 도덕 기준에 어긋  
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 행동이 싫어도, 그들을 위해 기도하도록 부름받았습니다. 우리는 그들이 그리스도를 믿게 되도록 기도해야 합니다. 초  
 기 교회는 네로를 위해 기도해야 했고, 우리는 김정운을 위해 기도해야 합니다.

바울은 이어서 우리가 지도자들을 위해 기도해야 하는 이유를 설명합니다.

우리는 그들이 나라를 잘 이끌기를 바라며, 더 중요한 것은 그들이 그리스도를 믿고 그분께 영광을 드리는 통치를 하  
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 리스도인은 결코 선동가나 문제를 일으키는 사람이 되도록 부름받지 않습니다. 우리는 지도자들을 괴롭히지 말고 존  
 경하고 순종하라는 명령을 받았습니다. 그러므로 우리가 하나님께 순종하며 복음을 전하고 경건하고 품위 있는 삶을  
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이렇게 기도하는 것은 주님 보시기에 선하고 기쁜 일입니다. 하나님께서는 우리가 지도자들과 통치자들을 위해 하  
 는 기도를 기뻐하시고 받아주십니다. 그러니 아직 기도하지 않으셨다면, 권세자들을 위해 기도하십시오. 계속 읽어 보  
 시다.

**4 who desires all men to be saved and to come to the knowledge of the truth.**

Paul here outlines what God desires. He desires that all men be saved and come to know the truth. The truth being what it means to be saved through the repentance of sins and faith in Jesus Christ.

This means that we can, and should pray for all men and not exclude any class or type of person. We are never to withhold the truth of the gospel from someone because we have determined they are not worthy, or the right kind of person to hear it. So on a human level we can profess the truth that God desires all men to be saved. There is no one of such authority and importance that they lie beyond the need of salvation. Kings, queens, presidents and prime ministers all must come to God through faith in Christ.

However, from a divine perspective, we also must understand there is a sense in which we can say that God does not desire all men to be saved. You might be shocked to hear that. So let me unpack it. If God did want all men to be saved then all men would automatically be saved. This is a concept known as universalism. It is the belief that God will ultimately save everyone. Such an idea is popular in some circles today. Unfortunately it is unbiblical. The bible is very clear that some people will not be saved (Mark 16:16). Jesus Christ Himself affirms that some will reside in hell (Matt 25:46, Mark 9:42-48).

The bible teaches the concept of predestination. That God has predetermined those He will save. This is an act of God in which He in His own good pleasure chooses certain people to become recipients of His special grace. We refer to these people as the elect.

Since all people do not fall into this exclusive group it means that some are passed over due to their sin and their rejection of the gospel message. Please note that this is ultimately this person choice. They are choosing to reject the gift of salvation. So God's desire for all men to be saved is conditioned by His desire to have a genuine response from human beings. It is true to say that God chooses us, but equally true that a response from us is also required. God gave us a free will. This means that human beings are not robots that worship Him simply because they have been programmed to do so. So some will respond to the gospel, repent and place their faith in Christ. Some will not.



Verse 5 is one of the most memorized, quoted, and useful verses in the entire bible. Some commentators think that Paul is quoting a well known creedal statement used at that time. Or perhaps the Holy Spirit was inspiring him to write in this particular way. Either way, I encourage you to commit this verse to memory.

He begins with the Old Testament truth that the God of the Bible is the only God who actually exists. Let me read the *shema* (the saying) to you. This was the foundational saying of the Law and always preceded any worship for God's chosen people.

**“Hear, O Israel: The LORD our God, the LORD is one! 5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength. (Deuteronomy 6:4–5)**

Pagan people's, such as those living in Ephesus believed in a multitude of regional or geographical gods. So the first truth for them to accept would be that there is only ONE God.

Next we read that there is only one mediator between man and God. This mediator is the Lord Jesus Christ. A mediator is someone who brings two disgruntled parties together. If for example a husband and wife cannot reconcile their differences then a counsellor or a pastor may act as a mediator (a go between) to help restore the relationship. A mediators job is to work towards resolving a dispute or disagreement.

When human beings chose to sin they created a chasm that separated them from God. God being perfectly holy can have nothing to do with sin. So sin stands between us and God. We need a bridge to cross said chasm. There is no way that we can build this bridge ourselves because we are all tainted by sin. Even our “good” works are not good enough. This is the dispute. Step onto the scene our mediator Jesus Christ. His perfect life and atoning death upon the cross in which He bore our sins bridges the chasm. Through His life and work we can now be reconciled to God the Father.

But please note. There is only one mediator. There is only one way to get to God. There are not many paths or ways that all eventually wind their way to God. It is Jesus or nothing. This has always been difficult for people to accept. In Paul's day the Jews looked to Moses and angels as mediators. The Greek Gnostics looked to intermediary deities (aeons, sub-gods). Today Roman Catholics look to Mary and dead saints to act as their mediators. New-age proponents turn to Tarot cards or mediums. So let me state once more for emphasis. It is Jesus or nothing. No one else can help you.

In verse 6 Paul speaks of the **ransom** that Jesus paid on our behalf. Ransom in this context speaks to the idea of a payment that is paid to provide for the release of someone who is held captive. When kidnapers take someone they will ask this person's family to pay money (a ransom) for the person's release. Jesus personally explained this concept when He stated,

**“Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Matt 20:28)**

So simply put Jesus become the payment for our sins. He willingly gave Himself. He did not pay a sum of money which is usually how ransoms are paid today. The ransom that He paid was His own life, the shedding of His own precious blood, His sacrifice for us upon the brutal cross. To say that His ransom or sacrifice was for “all” does not mean that all are saved. Rather that it was sufficient for all but efficacious only for the elect.

**“For many are called, but few *are* chosen.” (Matt 22:14)**

Christ's atonement is therefore unlimited in terms of its sufficiency (it is adequate for all), but limited as to its application (it is only for the elect).



**(마태복음 20:28)**

예수님께거 우리 죄의 대가를 치르셨습니다. 그분은 가까이 자신을 내어주셨습니다. 오늘날 흔히 대속물이 그렇듯 돈으로 지불하지 않으셨습니다. 자신의 생명 자신의 보혈 그리고 우리를 위해 십자가에서 치른 잔혹한 희생이 바로 대속물이었습니다. 그분이 치른 대속물 또는 희생이 "모든 사람"을 위한 것이라고 해서 모든 사람이 구원받는다라는 뜻은 아닙니다. 모든 사람을 구원하기에 충분했지만, 오직 택함받은 자들에게만 효력이 있습니다.

**"칭함을 받은 자는 많되 입을 자는 적은니라" (마태복음 22:14)**

그러므로 그리스도의 대속은 그 충분함(모든 사람에게 충분함)에 있어서는 무한하지만, 적용은 제한적입니다(자에게만 해당).

예수님은 적절할 때에 이 일을 행하셨습니다. 그분은 하나님께서 정하신 바로 그 때에 태어나시고, 완전한 삶을 사시고, 죽으시고, 부활하셨습니다.

다음 구절을 보고 설교를 마무리하겠습니다.

**7 for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.**

Paul pivots from speaking about salvation in Jesus Christ to stating his God appointed role. He had been chosen by God to “preach” literally, to “herald, proclaim” or “speak the truth” to the world. An apostle as we have discussed before refers to “one sent out as a messenger.” As we know from the New Testament this involved being a travelling evangelist primarily to the Gentiles. Paul devoted approximately 30 years of his life to this ministry. He also penned 13 books of the bible.

Paul then goes on to remind Timothy and the others (including us) who would later read this letter that he spoke the truth. We firmly believe that Paul was inspired by God the Holy Spirit. Given that God cannot lie we can take all of what Paul says and hold it to be divine truth.

Next time Lord willing we will look at that God desires for men and women in the church.

**7 이를 위하여 내가 전파하는 자와 세움을 입은 것은 참말이요 거짓말이 아니니 믿음과 진리 안에서 이 방인의 스승이 되었노라**

바울은 예수 그리스도 안에서의 구원에 대해 말한 후 하나님께서 주신 자신의 역할을 언급합니다. 그는 "전파 preach"하도록, 즉 세상에 "전파하고, 선포하고," "진실을 말하도록" 하나님께 선택 받았습니다. apostle 는 "자로 보냄받은 자 one sent out as a messenger"를 의미합니다. 신약성경에서 알 수 있듯이, 이는 여행하면서 주로 이방인들에게 전도하는 것을 의미했습니다. 바울은 약 30 년의 삶을 이 사역에 바쳤습니다. 그는 또한 신약성경 13 권을 기록했습니다.

바울은 이어서 디모데와 나중에는 이 편지를 읽을 다른 사람들(우리를 포함하여)에게 자신이 진실을 말함을 상기시킵니다. 우리는 바울이 성령 하나님의 영감을 받았다고 굳게 믿습니다. 하나님은 거짓말할 수 없으므로, 우리는 바울이 한 모든 말을 받아들이고 그것을 하나님의 진리로 믿을 수 있습니다.

다음주에 하나님께서 교회 안의 남녀들에게 바라시는 것이 무엇인지 살펴보겠습니다.

**Lessons to learn**

I have drawn two lessons from today's teaching.

저는 오늘의 가르침에서 두 가지 교훈을 얻었습니다.

## **1 The importance of prayer**

We saw highlighted in the sermon today the primary importance of prayer. Given that Paul was writing to Timothy about how to best organise and manage the church he could have started on any topic. The importance of selecting good leaders. The value of a good worship team. How best to order the service. What kinds of sermon works best. What sorts of chairs are most comfortable. What brands of instant coffee are the tastiest. Instead, he led with the subject of prayer.

Before you do ANYTHING else pray. That's because through the act of prayer we hand everything over to God. We tell Him that we need His guidance and wisdom to help us. We put ourselves under Him and take our own hands off the steering wheel. Trust me he's a much better driver than you are.

Prayer is an indispensable element of the Christian life. It's not an optional extra. We cannot thrive without it. The bible says "when" you pray not "if" you pray."

The expectation then is that all believers will be committed and devoted prayer warriors. Prayer is something we all at times struggle with. Few of us I suspect pray as we should often enough. Remember that through prayer, believers engage with God, experience His presence, and participate in His redemptive work in the world.

Let us all recognise the importance of prayer and seek to pray in a way that honours and pleases God.

### **1 기도의 중요성**

오늘 설교에서 최우선으로 기도의 중요성을 강조하는 것을 보았습니다. 바울이 디모데에게 교회를 잘 조작하고 운영하는 방식에 대해 서신을 쓰면서 어떤 주제로든 시작할 수 있었을 것입니다. 훌륭한 지도자를 선택하는 것의 중요성, 좋은 예배팀의 가치, 예배 순서, 어떤 설교가 가장 효과적인지, 어떤 의자가 가장 편안한지, 어떤 브랜드의 인스턴트 커피가 가장 맛있는지 등등. 하지만 바울은 기도라는 주제로 시작했습니다.

무엇보다 먼저 기도하라. 기도를 통해 우리는 모든 것을 하나님께 맡깁니다. 하나님께 그분의 인도와 자혜가 필요하다고 고백합니다. 우리 자신을 그분에게 맡기고 운전대에서 손을 떼는 것입니다. 그분은 당신보다 훨씬 더 훌륭한 운전자입니다.

기도는 그리스도인의 필수적인 요소입니다. 선택 사항이 아닙니다. 기도 없이는 우리는 성장할 수 없습니다. 성경은 "만약" 너가 기도하면이 아니라 너가 기도할 "때" 라고 말합니다.

그러므로 모든 신자는 헌신적인 기도의 용사가 되어야 합니다. 기도는 우리 모두가 힘들어 하는 부분입니다. 우리 중 마땅히 해야 할 만큼 자주 기도하는 것이 거의 없을 것입니다. 기도를 통해 신자들은 하나님과 교제하고, 그분의 임재를 경험하며, 세상에서 그분의 구속에 참여한다는 것을 기억하십시오.

우리 모두 기도의 중요성을 인식하고, 하나님을 공경하고 기쁘게 하는 방식으로 기도하도록 노력합시다.

## **2 The need to preach to all**

As we noted previously the gospel message is not limited or muted in its scope or scale. It's not just for white western people. This was often the claim made by native peoples when white missionaries arrived with their bibles. Keep your foreign beliefs to yourself. It not just for the rich and wealthy and neither is it only for poor people living in shanty towns.

Since there is only one way for a person to be saved its imperative that all people hear the gospel message. How will they learn of the truth unless they hear it. How will they hear it unless you tell them. If you believe the gospel to be true then why would you not be proclaiming it to the world. Think of it this way,

"I am in possession of the most wonderful and life changing news. But I think I'll keep it to myself.

How selfish. How unloving. How unlike the Lord Jesus Christ. We spoke during a recent bible study about why Christians are often so reluctant to share the gospel message. We pointed to many excuses that Christians give. They are worried about offending, they feel unable to adequately explain things, they are too shy and nervous, and worst of all they simply don't care.

So may we all be convicted of our inadequacies in this area. Let us recognise the need to preach to all and not be shy or reticent about doing so.

**2 모든 사람에게 전파해야 할 필요성**

앞서 언급했듯이 복음 메시지는 그 범위나 규모에 제한을 두지 않습니다. 백인 서양사람만을 위한 것이 아닙니다. 백인 선교사들이 성경을 가지고 도착했을 때 원주민들이 종종 그렇게 주장했습니다. 외국 종교는 너네들끼리나 믿어 복음은 부자들만을 위한 것도 아니고, 하접한 마을에 사는 가난한 자들만을 위한 것도 아닙니다.

“모든 사람에게 복음을 전파하라”는 성경의 명령입니다. 진리를 듣지 않으면 어떻게 진리를 알 수 있었습니까? 당신이 전하지 않으면 어떻게 들을 수 있었습니까? 당신이 복음이 참도다고 믿는다면 왜 세상에 복음을 전파하지 않았습니까? 이렇게 생각해 보세요.

“모든 사람에게 복음을 전파하라”는 성경의 명령입니다. 하지만 난 이 소식을 나 혼자만 알고 있을거야!”

정말 이기적이고, “모든 사람에게 복음을 전파하라”, 주 예수 그리스도와는 너무도 거리가 멉니다. 최근 성경 공부 시간에 그리스도인들이 복음 나누기를 꺼리는 이유에 대해 이야기했습니다. 그리스도인들의 수많은 변명들을 지적했습니다. “모든 사람에게 복음을 전파하라” 하게 할까 봐 걱정하고, 복음을 제대로 설명하지 못한다고 느끼고, 너무 부끄럽고 떨리며, 무엇보다도 이에 관심이 없다는 것입니다.

그러니 우리 모두 이 부분에서 우리의 부족함을 깨닫기를 바랍니다. 모든 사람에게 복음을 전파해야 할 필요성을 인식하고 부끄러워하거나 주저하지 맙시다.

