

**The Pilgrim Way Commentary on
the Book of 1 Timothy**



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1 Timothy Introduction

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Second Edition
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Apology for This Work

This commentary on First Timothy hopefully follows in a long line of other works by divines of the past as they have sought to study and expound these two Pauline epistles.

This work grew out of over 25 years of both preaching through 1 Timothy in three pastorates in Maryland, Delaware and North Carolina as well as teaching through the epistle as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I needed my own notes and outlines as I taught and preached from 1 Timothy, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market and they tend to be someone dull and not very practical in their application.

This commentary cannot be easily classified into any single theological system. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote "There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else", he displayed a most unfortunate theological hubris. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth there, as there is in any theological system, but it ranks no better than other competing systems, such as Arminianism (which is nothing more than a modified version of Calvin's teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. They can all make contributions to our overall understandings of the truth but none may claim to be the only correct such presentation, at the expense of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems influence my understanding of what the clear teachings of Scripture is.

I have freely consulted a wide variety of commentaries and sermons for insights and other views of various texts that I might have missed. As the old preacher once remarked "I milked a lot of cows but I churned my own butter." Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. But simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement regarding the rest of his teachings.

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This commentary is based on the text of our English Received Version, commonly referred to as the King James Version or the Authorized Version. I believe that this is the most preserved English translation available to us and that it is the superior translation in English. I can see no good reason to use or accept any of the modern versions, especially the current “flavor of the month” of the New Evangelicals and apostate fundamentalists, the corrupt and mis-named English Standard Version. When it comes to these modern, critical text versions, I reject them for a variety of reasons. One major reason is that they have not been proven on the field of battle. I have liver spots older than the English Standard Version, but I am expected to toss my English Received Text, over 400 years old, and take up this new translation, whose ink is still barely dry? How many battles has the ESV won? How many missionaries have done great exploits with an NIV? What revivals have been birth and nurtured with an NASB? We will stick with the translations and texts that our fathers have used and that God has blessed. It is far too late in church history to change English translations! We are also favorably inclined to the Geneva Bible, Tyndale Bible, Matthews Bible, and other “cousins” of our English text. The Greek text used is the underlying text of our English Received Text and its 1769 revision, which is the text most widely in use today by God’s remnant.

Each verse is commented upon, with the English text, with Strong’s numbers and grammatical coding, such as Greek verb tenses and parts of speech (for the Greek text). The English grammatical notes are limited to the tenses of the corresponding Greek verbs, for I believe the study of the verb tenses is the most important element of the usage of the Greek text, even moreso than word studies. Not every Greek word is commented upon, only unusual or important ones. I am guilty of “picking and choosing” my word studies instead of presenting complete word studies for every word. That system would simply be too unwieldy for my purposes.

I have also decided to do some textual studies, mainly comparing the King James readings with the English Standard Version. I also refer to the readings in the English translations that preceded the King James Bible for sake of comparison.

The presupposition of this commentary is that what the Bible says is so and that we will not change the text to suit our theological fancy. It says what it says and that is what we must accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We will not amend our text but will take it as it is the best we can.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and application of 1 Timothy. A commentary over 25 years in the making can never truly said to be finished. As new insights are granted by the Holy Spirit and as my understanding of the epistle deepens, additional material will be added and sections will have to be re-written. One is never truly “finished” with any theological book. As one deepens and grows in his relation with the Lord, so does his theological understandings and that should be reflected in one’s writings.

This book was also written as a theological legacy to my four children. They will need to be mighty for God in their generation for their days will certainly be darker than the

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generation their father grew up in. This book is an expression not only of the heart of a preacher in the early 21st century but also of a Christian father for his children, so they may more fully understand what their father believed and preached during his ministry.

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary literature will be a blessing to the remnant of God's saints in the earth as we approach the coming of our Lord.

Introduction to 1 Timothy

Authorship

The authorship of the so-called “pastoral epistles” (1 Timothy, 2 Timothy, Titus and Philemon) is very obviously Paul, which all orthodox believers acknowledge.

Although often disputed by liberals and modernists, the external evidence for the Pauline authorship of the pastorals is as good as for any other of Paul’s letters. Irenaeus is the first explicitly to cite them as Pauline, though there are definite quotations from them in Polycarp, Justin Martyr, Heracleon, and perhaps 1 Clement. Even though they are missing from Marcion’s Canon, “Tertullian says Marcion rejected them, which is no wonder, since the content of 1 Timothy 4:1-5 is completely antithetical to Marcionism.” Interestingly, in P⁴⁶ (the oldest MS of the Pauline corpus, dated c. A.D. 200), although only the pastorals are missing, there were originally five leaves at the end of the codex. It has been estimated that the pastorals would have taken ten leaves. Since codices were bound before being written in, it is possible that the scribe simply found himself in the embarrassing situation of having run out of room for the three pastoral epistles (which the scribe, with good reason, treated as a unit, hence leaving all of them out). By the end of the second century the pastorals are firmly fixed in every Christian canon in every part of the empire and are never doubted by anyone until the nineteenth century.

The internal evidence is where the real issue of authenticity lay. Basically, there are three problems for authenticity: (1) historical, (2) theological, and (3) linguistic.

a. The Historical Problem. The first problem is the fact that the historical evidences suggested within the pastoral epistles do not seem to fit in with any of the data supplied by Acts. The pastorals indicate the following:

- (1) Paul had left Timothy in Ephesus, while Paul moved on to Macedonia (1 Timothy 1:3);
- (2) Paul likewise left Titus in Crete, after having spent some time with Titus on the island evangelizing the natives (Titus 1:5);
- (3) he is once again a prisoner in Rome when he writes 2 Timothy (2 Tim 1:8, 16-17; 4:16).

In response to the historical difficulty, there remain but two options for those who favor authenticity: either these letters should somehow fit into the Acts’ chronology, or else they were written after Acts 28. However, there is good evidence that Paul was indeed released from his first Roman imprisonment, as he seems to indicate would be the case in his last canonical letter written while in prison (cf. Phillipians 1:18-19, 24-26; 2:24). It seems highly unlikely that a forger, writing thirty to forty years later, would have tried to palm off such traditions as Paul’s evangelizing Crete, the near capitulation to heresy of the Ephesian church, or a release and second imprisonment of Paul if in fact they had never happened.

b. The Theological Problems- Ecclesiology. The reason that the pastorals have been questioned on such grounds is that they seem to reflect a period in church history which is later than Paul’s lifetime. In particular, they seem to reflect the early second century (cf. Ignatius’ writings) in which a single bishop had elders and deacons. Furthermore, the strong emphasis in the pastorals on the leaders’ qualifications, regulations concerning church life, etc., seem decidedly un-Pauline. Not only this, but

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the function of the church leadership is especially to pass on a fixed tradition of the truth, an emphasis lacking in the earlier Pauline epistles.

Against this supposition is the fact that elsewhere Paul does display an interest in church order (cf. Philippians 1:1; 1 Thessalonians 5:12; Romans 12:8; Acts 14:23), though he is evidently not concerned about it nearly as much as he is in the pastorals. But there is a twofold reason for his concern here: (1) In all three letters, Paul is writing to an intermediary between himself and the leadership of the church. What he normally communicated in person as to church order (as he evidently must have in light of such casual references as Philippians 1:1; 1 Thessalonians 5:12), he now must put in writing. (2) In each one of the letters there are extenuating circumstances which would bring about an emphasis on church order. In 1 Timothy, the church had been infected by heretical and immoral leaders; hence, moral qualifications especially needed to be established. In Titus, the church was newly planted; hence, some guidelines for selecting leaders needed to be given. In 2 Timothy, Paul's death is imminent; hence, an emphasis on a fixed tradition was in order.

The idea of the modernists is that the church order and government that Paul lays out in the Pastorals is simply too advanced for the middle of the first century. But we see no reason to deny a rapid maturing of church government under apostolic leadership. The leaders of the early church were not stupid nor were they "primitive" as the modernists assume them to be.

c. The Linguistic Problems. The last so-called difficulty is linguistic in nature. There are a number words (one "scholar" claims there are 170 such words) in the Pastorals that are not found in other writings by Paul. This is supposed to suggest that Paul did not write the Pastorals. This is a very weak argument against Pauline authorship to which we respond:

1. Is an educated man like Paul limited to a mere thousand or so Greek words? Do we have every scrap of Paul's writings to study his vocabulary? All we have are 13 letters. Can you base a man's total vocabulary only upon 13 letters?
2. Paul is writing to individuals in the pastorals, not to churches. Different audiences and themes will call for differing vocabulary. And the pastorals were among the last recorded letters of Paul. This also accounts for any differences in style, as Paul would certainly adopt a different style in writing to a church and in writing to an individual.
3. Are we to assume that an educated man like Paul couldn't learn a few new words over the span of his life?

This attack against Pauline authorship fails miserably under the light of logic.

Date

The date of 1 Timothy must be sometime after Paul's release from his first Roman imprisonment (around 61) and, in all probability, shortly before his re-arrest and final imprisonment. Further, some time must be allowed for him to return to Asia Minor, evangelize with Titus on Crete, and perhaps winter in Nicopolis (Titus 3:12). Since Paul dies in the summer of 64, 1 Timothy should probably be dated no earlier than 63.

Occasion and Purpose

Timothy, one of Paul's longtime companions, who joined the apostle on his second missionary journey (Acts 16:2), had been with Paul toward the end of his first

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Roman imprisonment (Philippians 2:19-24). When Paul was released, he took Timothy and Titus with him back to Asia Minor, after they left Titus on Crete. They went by way of Ephesus en route to Macedonia. There, they encountered false teachers who had virtually taken over the church—just as Paul had predicted they would (Acts 20:29-30). Two of them, Hymenaeus and Alexander, were disciplined by Paul (1 Timothy 1:19-20). Paul had to press on to Macedonia (Philippians 2:24), but the situation at Ephesus needed help. He left Timothy in charge of the church, giving him instructions to deal with the heretics who had become leaders in the church (1 Timothy 1:3-4). In light of this, 1 Timothy 1:3 seems to contain the purpose of this epistle.

The Pastoral Epistles give us our earliest look at local church operations. By the 7th decade of the first century, church operation and government were both quite advanced and had settled into a rather orderly “theory”. The theological liberals are quite mistaken when they claim that church polity as described in the Pastorals was too advanced for the mid-first century. But the “ancients” were not stupid. They still had the benefit of the apostles and their teachings “at hand” to guide the local churches into forming an orderly and Biblical operation and practice.

As Timothy was the man to go to Ephesus (as rather reliable church histories tell us), it would be Titus who would go to the rougher field of Crete. The personalities of both Timothy and Titus were probably suited for these two cities. Timothy may have been the quieter, more refined preacher where Titus was a bit “rougher” and less easily intimidated.

Certainly these epistles should be reserved for the study of pastors alone. All cannot be pastors, but all should learn from the pastor, and all should strive to achieve the qualities that are required of him in Scripture. This, indeed is how many “laymen” become pastors. And every Christian, especially the men, should strive to develop these pastoral qualities in their lives.

Names and Titles of Christ

- | | |
|--------------------------------|--|
| 1. Lord Jesus Christ 1:1; 5:21 | 9. Christ 2:7 |
| 2. Our Hope 1:1 | 10. The mystery of godliness 3:16 |
| 3. Jesus Christ 1:2a | 11. The Blessed and only Potentate 6:15a |
| 4. Lord 1:2a | 12. King of kings 6:15b |
| 5. Christ Jesus 1:12; 6:13 | 13. Lord of lords 6:15c |
| 6. The Savior of Sinners 1:15 | |
| 7. Mediator 2:5 | |
| 8. A Ransom 2:6 | |

Names and Titles of God

- | | |
|-------------------------|-------------------------------------|
| 1. Our Savior 1:1; 4:10 | 5. The One God 2:5 |
| 2. Blessed God 1:11 | 6. The living God 2:5 |
| 3. King 1:17a | 7. The Quickener of all things 6:13 |
| 4. Wise God 1:17b | 8. The Giver of all things 6:17 |

Names and Titles of the Holy Spirit

1. The Spirit 3:16

Old Testament References in 1 Timothy:

1. A working ox not to be muzzled 5:18 with Deuteronomy 25:4
2. Adam's creation 2:13 with Genesis 2:7,21,22
3. Adam's sin 2:14 with Genesis 3:12
4. We brought nothing into this world 6:7 with Job 1:21

Outline

1. Greetings to Timothy 1:1,2
2. Timothy's Ministry at Ephesus 1:3,4
3. The Purpose of the Law 1:5-10
4. The Glorious Gospel of the Blessed God 1:11
5. Paul's Thankfulness to Be A Minister 1:12-14
6. Why Christ Came Into The World 1:15
7. Paul A Pattern 1:16
8. A Pericope of Praise 1:17
9. Charge #1: War A Good Warfare 1:18-20
10. Pray For All Men 2:1-3
11. God's Desire For Universal Salvation 2:4-6
12. Paul's Appointment 2:7
13. Men To Pray Everywhere 2:8
14. Instructions To Women 2:9-15
15. Qualifications for the Bishop 3:1-7
16. Qualifications for the Deacon 3:8-13
17. Behaving in the House of God 3:14-15
18. The Mystery of Godliness 3:16
19. In the Last Days 4:1-5
20. A Good Minister of Jesus Christ 4:6
21. What to Refuse 4:7-9
22. Why We Suffer 4:10,11
23. Let No Man Despise Thy Youth 4:12
24. Three Things to Give Attendance To 4:13
25. Neglect Not the Gift 4:14-16
26. How to Treat the Elders 5:1,2
27. How to Treat Widows 5:3-16
28. Ministerial Support 5:17,18
29. How to Treat an Elder 5:19
30. Partiality Rebuked 5:20,21
31. Ordination 5:22
32. Drink a Little Wine 5:23
33. Fruit Inspection 5:24,25

Booklist on 1 Timothy

The following reviews are taken from the following sources:

Biblical Viewpoint, Bob Jones University

\$ *Commenting and Commentaries*, by Charles Spurgeon

% *The Minister's Library*, by Cyril Barber

* *An Introduction to the New Testament*, by D. Edmond Hiebert

^ *Tools for Preaching and Teaching the Bible*, by Stewart Custer

& *Commentary on 1,2 Timothy and Titus*, by Ronald Ward

@ *The Master's Journal*, The Master's Seminary

Barclay, William, *The Letters to Timothy, Titus, and Philemon*, 1956, 162 pages. 1960. A liberal exposition that is strong in historical background and vocabulary. He thinks a later editor pieced I Timothy together from fragments of Paul's writing (17); contrasts Christianity with Gnosticism (33-35); often gives word studies; lists multiple marriages of the first century (90); defines a saint as someone "in whom Christ lives again" (95); attacks total abstinence from alcoholic beverages (139).

Barrett, Charles Kingsley, *The Pastoral Epistles*, 1963, 89 pages. A liberal exposition based on the New English Bible. He holds that the Pastorals have merely fragments of Paul's writings (10); discusses the theology of the Pastorals (19-34); criticizes the defects in Greek sentences (41); thinks that Hymenaeus and Alexander were trouble-makers after Paul's death when I Timothy was really written (48); holds that although women are equal, they should not do the same things as men do (55); paraphrases: women will be preserved if they continue as devout Christians (57); favors the idea of deaconesses (62).

Bernard, John Henry, *The Pastoral Epistles*, 1899, 103 pages. Critical notes on the Greek text. He discusses questions of authorship, arguing for Paul; stresses the wholesomeness of the doctrine of Christ (28); speaks of Paul's "abiding sense of personal sinfulness" (33); stresses the objective content of "the faith" (36); discusses the four words for prayer (38); holds that "husband of one wife" excludes from the ministry those married more than once (52); hesitantly argues for deaconesses (59).

* The exegetical notes on the text of the epistles are thorough, thoughtful and scholarly.

\$ Bickersteth, E., *Exposition on the Epistles of John and Jude and of Paul to Timothy*, 1853. Notes taken by his children of Mr. Bickersteth's expositions at family prayer.

* Brown, Ernest Faulkner, *The Pastoral Epistles*, 1917. A concise, conservative, phrase-by-phrase interpretation by a missionary in India who understands the positions of Timothy and Titus in the light of his own missionary experience.

\$ Calvin, John, *Sermons on the Epistles of St. Paul to Timothy and Titus*, 1579. Quite a different work from Calvin's Commentaries.

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Dibelius, Martin, and Hans Conzelmann, *The Pastoral Epistles*, 1972, 92 pages. A Form-critical interpretation. They attack Paul as author (1-10); refer to the genuine Pauline epistles distinct from the Pastorals; think the situation presupposed by I Timothy is "fictitious" (50,57); doubt the preexistence of the redeemer (63); hold that a saying of Jesus could not be classified as Holy Scripture (78-79).

* The work of two liberal German scholars. Contains a mine of technical information for the advanced student in the extensive footnotes and bibliographies. Of great value for the discerning student but barren for those seeking spiritual nurture from these epistles.

Easton, Burton Scott, *The Pastoral Epistles*, 1947, 97 pages. Critical comments by an old-line "modernist." He rejects Pauline authorship (9-15); thinks the order of the Pastorals is II Timothy, Titus, I Timothy (17); dates the epistle c. A.D. 105 (21); admits that Paul proclaimed Christ's "Divinity" (41); thinks that the "Pastor" who wrote I Timothy contradicts what Paul believed (113,148, etc.); doubts that there were deaconesses (134); concludes with some word studies.

\$ Fairbairn, Patrick, *The Pastoral Epistles*, 1874, 450 pages. What a good translation, full defense of the apostolic authorship of the epistles, fruitful comments and profitable dissertations, this volume is as complete a guide to the smaller epistles as one could desire.

% This old, standard treatment shows how pastors may use the Greek text to aid their exposition. A fine work in spite of its age.

* Uses Tischendorf's Greek text.

^ Holds that Christ was a substitutionary ransom for sin (117); stresses the divine inspiration of Scripture (379); concludes with three appendixes on problem passages (405ff).

& Falconer, R. *The Pastoral Epistles: Introduction, Translation and Notes*, 1937. Learned comment, somewhat impressed by Harrison's linguistic arguments though disagrees about date.

Fausset, A. R., *I Timothy* in Volume 6 of *A Commentary Critical, Experimental and Practical*, 1869, 21 pages. A brief conservative exposition. He defends Pauline authorship; holds that women can teach, "but not in public" (486); attacks the celibacy of Rome's priesthood (487); argues for deaconesses (488); chooses "he who" in 3:16 (489); argues that the authority of creeds is provable only by Scripture (501).

Fetterhoff, Dean, *The Making of a Man of God: Studies in I and II Timothy*, 1976, 94 pages. Brief practical exposition. He defends Pauline authorship (11); attacks homosexuality (26); corrects the KJV (36); reproves women preachers (48).

@ Gordon D. Fee. *1 and 2 Timothy and Titus*. New International Bible Commentary; 1988. This is a reworking of Fee's 1984 work in the *Good News Commentary*. Fee is clear in most cases, but hard to follow when he becomes very terse. He is good on

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Greek grammar and local setting and on the unity and integrity of the books. His contribution is that Paul authored the books and wrote to meet specific situations in the churches, not to give a manual for the church as some have held.

@ Guthrie, Donald, *The Pastoral Epistles*. Tyndale NTC, rev. ed.; 1990. This recent revision of a 1957 publication has a good introduction, but the commentary lacks the detail of Bernard and Huther. The author is better known for his large work on New Testament Introduction. This commentary is especially helpful in supplying conservative answers to radical critical views concerning introductory matters.

Hanson, Anthony Tyrrell, *The Pastoral Letters*, 1966, 73 pages. An exposition based on the NEB. He rejects Peter as author of II Peter (5); holds that the Pastorals have only fragments of Paul's writings (6-7); dates I Timothy A.D. 105 (9); refers to the "genuine Pauline letters" (21); thinks that deaconesses were simply wives of deacons (43).

% Harrison, Percy Neale, *Paulines and Pastorals*, 1964. A sequel to *The Problems of the Pastoral Epistles*, in which the writer still rejects the Pauline authorship of these epistles. Harrison has been ably answered by Hendriksen, Kent and others.

% Hendriksen, William, *Exposition of the Pastoral Epistles*, 1968. Firmly establishes the credibility of the Pauline authorship of the epistles, ably refutes the critical theories and provides a satisfying exposition of the text.

* Author's own translation.

Hiebert, David Edmond, *First Timothy*, 1957, 127 pages. A conservative exposition. He defends Pauline authorship (10-11); argues for the deity of Christ (22); classifies sinners (36-37); interprets the phrase "deliver unto Satan" as calamity as well as excommunication (47); holds that the phrase "husband of one wife" prohibits polygamy and divorce on "insufficient grounds" (65); defines apostasy as "deliberate withdrawal from the faith once professed" (76); concludes with a helpful bibliography (126-127).

Horton, R. F., *The Pastoral Epistles*, n.d., 139 pages. A commentary on the English Revised Version. He surveys all the arguments on authorship (5-45), favoring Paul as author (19,45); gives a brief outline (55,56); refers to the "vague narrative" of Acts 16 (84); denies universalism (97); wishes that Paul's words on women were different (100); holds that "husband of one wife" forbids to ministers a second marriage (105); argues for deaconesses (109-110).

* Humphreys, A. E., *The Epistles to Timothy and Titus*, 1895. The introduction adequately treats the critical problems from a conservative position. Full and informative notes on the text; valuable appendixes.

* Huther, Joh, ed. *Critical and Exegetical Handbook to the Epistles of St. Paul to Timothy and Titus*, 1893. Greek text. A full exegetical treatment of these epistles by an evangelical German scholar of the past century. Scholarly and technical, providing references to scholarly views on the author's own times.

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Ironside, Harry Allen, *Addresses on the First and Second Epistles of Timothy*, 1947, 155 pages. Popular expositions. He urges the joy of soulwinning (14); stresses the enabling power of God (34); teaches unlimited redemption in Christ (55); emphasizes that only God can qualify men for the ministry (73); attacks Theosophy, Seventh Day Adventism, Christian Science (103); warns against the "social gospel" (111); holds that the Sermon on the Mount is for all believers (139); warns against evolution (155).

% Ironside, Harry Allen; *Timothy, Titus and Philemon*, 1955. An adequate explanation of the scope and import of these personal letters. Ideal for new converts.

Rather short paragraph-by-paragraph comments. He does recommend the Revised Version over the King James readings at times (page 51). He is also weak on the traditional reading of 3:16 (page 87). He relies too much on the "Greek scholars". He also spends too much time opposing "human ordination of ministers" and keeps throwing up the example of Charles Spurgeon as a man who was never ordained.

Kelly, John Norman Davidson, *A Commentary on the Pastoral Epistles*, 1963, 151 pages. A critical, thoughtful commentary. He discusses the problems of authorship very carefully (1-34); calls the fragmentary theory "a tissue of improbabilities" (29); concludes that Paul did write 1 Timothy (34); favors the interpretation of women deacons (83); seems to allow salvation outside of faith in Christ (102).

* Author's own translation.

Kelly, William, *An Exposition of the Two Epistles to Timothy*, 1889, 158 pages. A conservative exposition from a Brethren view. He gives his own translation; corrects the wording of the KJV (17,23,33, etc.); defends the doctrine of the Trinity (37); attacks all three forms of church polity (58); holds that there were deacon's wives, not deaconesses (64); favors the reading of "he who" in 3:16 (71); denies that there was an order of official widows (98,99) or a single "minister" in a church (108); does not see the need for total abstinence from alcoholic beverages (118,119).

Kent, Homer A. Jr., *The Pastoral Epistles*, 1958, 211 pages. Conservative exposition from a Brethren perspective. He gives a suggested itinerary of Paul's final travels (15); carefully discusses authorship (24-71), concluding that Paul did write it (69-71); stresses the substitutionary atonement (105); argues that "saved by childbearing" refers to the incarnation of Christ (118-120); holds that "husband of one wife" means not divorced (129ff); urges believers today to be total abstainers from alcoholic beverages (138); argues for deaconesses (140ff); teaches the ordinance of foot washing (174).

^ Holds that women are not to teach in public (112,113); teaches the inspiration of Scriptures (290). He treats Titus and 2 Timothy much more briefly than 1 Timothy.

* King, Guy H., *A Leader Led. A Devotional Study of 1 Timothy*, 1951. A fresh and vigorous devotional unfolding of the epistle with rich homiletical suggestiveness.

@ Knight, George W, III. *Commentary on the Pastoral Epistles*. New International Greek Testament Commentary, 1992. 514 pages. *Commentary on the Pastoral Epistles*

is a scholarly critical commentary written by George W. Knight, III, professor of New Testament at Knox Theological Seminary in Ft. Lauderdale, Florida. The author begins with a list of sources consulted to acquaint the reader with the abbreviations used, but this also is impressive as to the serious nature of the volume. The style is weighty but lucid, scholarly yet readily accessible to those with a limited knowledge of the original languages. This makes it helpful for the diligent pastor or teacher, a feature this reviewer looks for in a book of this type. The treatment of the text is thorough with a rich display of textual and syntactical research. The author treats the authorship of the Pastoral Epistles extensively, and ends by saying, Our conclusion is that the Pastoral Epistles were indeed written by the apostle Paul to his colleagues. This conclusion is based not only on the clear self-testimony of the letters to Paul as their author, their frequent personal references to Paul, their basic Pauline teaching, and their basic Pauline vocabulary and style, but also on the satisfactory resolution of the perceived or real differences, which in the end point toward rather than away from that authorship (52). He dates the epistles somewhere after Paul's release from the first imprisonment in Rome (Acts 28) and the death of Nero, "from the latter part of the early 60's to the mid-60's" (54) The exposition follows the order of writing of the three: 1 Timothy, Titus, 2 Timothy. There are two excursuses, the former on "the Bishops/Presbyters and Deacons: 3:1-13" and the latter on "Motivation for Appropriate Conduct: 2:1-10." The latter shows that Paul's instructions in Tit 2:1-10 do not arise from cultural appeasements, but from the rule of righteousness prescribed for all believers. This is a timely section in light of current pressures on the church to water down its stand on righteous living by conforming to a changing culture.

The treatment of 1 Tim 2:11-15 reinforces the traditional interpretation of the role of women in ministry. The author states, "Here he prohibits women from publicly teaching men, and thus teaching the church" (141), and concludes, "It is noteworthy, however, that Paul does not use 'office' terminology here (bishop/presbyter) but functional terminology (teach/exercise authority). It is thus the activity that he prohibits, not just the office" (142). All in all, this is a commendable commentary, extremely helpful in dealing with the difficult passages in the text. It deserves to be added to any preacher's library as a primary source on the study of the Pastoral Epistles. The Bible student will be satisfied with this investment.

@ Lea, Thomas D. and Hayne P. Griffin, Jr. *1, 2 Timothy, Titus*, vol. 34 in *The New American Commentary*, 1992. 352 pages In vol. 34, the writers bear down on the practical implications of the Pastoral Epistles for the believer's experience and growth and for church leaders' guidance. The intended audience is primarily pastors, students, and Christians in general. Lea who wrote 1 and 2 Timothy (1 Timothy, 61-178; 2 Timothy, 179-261) is Professor of New Testament, Southwestern Baptist Seminary, Fort Worth, Texas. Griffin, a layman with an M.Div. from Trinity Evangelical Divinity School and a PhD in NT from the University of Aberdeen, Scotland, has written on Titus (263-333). The work is succinct and to the point and has a flowing, readable style. It omits lengthy comments on exegetical details, theology, and word studies. An aim is to crystalize the doctrinal import of each section. Frequent footnotes reflect literature well through the late 1980's, often containing choice insights. The writers sum up the argument at the outset of each major section so as to draw things into focus. This

survey of the three epistles is knowledgeable and faithful in helping understand the progression of thought as well as specific matters of Christian concern. The comments reflect broad reading and careful inquiry done by the authors. The introductions handle some key issues that arise frequently in scholarly discussions. An example is Lea's refutations of five reasons advanced against the Pauline authorship of 1 and 2 Timothy. He examines the theory of a pseudonymous writer and concludes that the early church would have resoundingly rejected such a possibility. A section of "Theological Themes of the Pastorals" (45-51) covers the Trinity, Gospel, Christian Life, Eschatology, Church Government, and Salvation. On eschatology, Lea argues that Paul did not change from his earlier epistles in his expectation of an imminent return of Christ to an anticipation of death in these epistles (cf. 2 Tim 4:8) and a prolonged period before that return (48-49). Brief summaries of all three epistles and a one-page outline of each will be useful to expositors (54-60). Among other aids are a selected subject index, person index, and Scripture index. Compacted comments often cover the most crucial views and relevant details. Examples of such include comments on 1 Tim 1:4, "myths and endless genealogies"; 2:2, exclusion of women from formal structured teaching in the church, as in the senior-pastor role (100, 104); 3:2, a "one-woman kind of man" faithful to his wife; and 4:16, the relation between lifestyle and salvation by grace. Sometimes comments do not explain clearly, but take the form of vague generalities provoking more perplexity. One instance of this is 1 Tim 1:8 where an explanation of why the law was not made for the righteous is missing. Another is 2 Tim 4:8 which lacks clarification of why Kelly's cited view (i.e., a "crown in recognition of a righteous life") is preferred as "more convincing" than Fee's (i.e., a crown as a gift consisting of ultimate righteousness awarded by Christ the Judge). Inadvertent errors sometimes occur in a work such as this, errors such as pointing readers to "Excursus 5" on the inspiration of Scripture, etc. (235) and then later changing that to "Excursus 6" (238). Remarks on women in Tit 2:4-5 are fairly clear. Griffin comments judiciously on seven characteristics of women, four implicitly presupposing their being married and raising a family. He is helpful both on the equality of the sexes and women's not being inferior (Gal 3:28) and on distinctive features marking the sexes as to God-given order and responsibility, with wives in subjection to their own husbands in the home. He also gives good comments on God's grace teaching believers along lines of godliness (Tit 2:12). All in all, this is a brief but lucid product, among the top three or four popular expositions. In survey form it packs in enough competent remarks on leading issues to make it worth frequent reading. It will be particularly useful for pastors, Bible study leaders, students, and lay readers.

Lenski, Richard Charles Henry, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, Titus, and to Philemon*, 1966, 263 pages. An exhaustive amillennial Lutheran commentary.

% Liddon, Henry Parry, *Explanatory Analysis of St. Paul's First Epistle to Timothy*, 1897. A valuable treatment based upon a grammatical analysis of the Greek text.

Lilley, J. P., *The Pastoral Epistles*, 1901, 148 pages. A conservative exposition from a Reformed viewpoint. He defends Pauline authorship (6,8); discusses the theology of the Pastorals (35-38).

1 Timothy

North, Gary, *Hierarchy and Dominion: An Economic Commentary on First Timothy*, 2001, 2004, 496 pages. A narrowly-focused "economic" commentary taking certain sections and commenting on them in the light of Biblical economics. Not verse-by-verse. North is a Reconstructionist so there will be much promotion of Calvinism, postmillennialism and Reconstruction Theology. He also will correct the King James Bible through the work. He includes many side discussions on politics, sociology, history and economics.

\$ Patterson, Alexander, *Commentary on Timothy and Titus*, 1848. Notes of discourses with much in them. Hints may be gleaned here in abundance by students who open their eyes.

% Plummer, Alfred, *The Pastoral Epistles*, 1908. Worth consulting but there are better treatments of these epistles.

Ruckman, Peter, *The Bible Believer's Commentary on the Pastoral Epistles*. Conservative and generally useful paragraph-by-paragraph expositions based on the King James. Ruckman then goes after several "apostate Fundamentalists" in the appendixes who he believes have abandoned the King James Text. These appendixes detract from the commentary and are not needed here. Is also antagonistic toward Greek scholars, Greek scholarship or anyone who would use Greek in their study of any Bible book (iv). Strongly defends Pauline authorship (4,5); the traditional reading of 3:16 (72-77) and a date of 62-65 (9).

Scott, E. F., *The Pastoral Epistles*. New York, n.d., 82 pages. The voice of unbelief. He attacks Pauline authorship (51); sees Babylonian and Greek sources for the ideas in I Timothy (15); holds that taking Adam and Eve as historical is "childish" (27); urges moderation in drinking (32); holds that only "Christian imagination" thinks that Christ was worshipped by angels (41); criticizes the writer's Greek constructions (61,62); portrays Jesus' death as that of a martyr rather than a supernatural Savior (78).

* Uses the Moffatt translation.

% Simpson, Edmund Kidley, *The Pastoral Epistles*, 1954. Aply defends the Pauline authorship, carefully examines the external and internal evidence that bears on the authenticity of these letters, draws on an extensive knowledge of classical literature and expounds the text in a scholarly, satisfying way.

^ Attacks Romanism (65); teaches the doctrine of the invisible church (139); tends to use untranslated Greek and Latin.

\$ Slade, Henry Raper, *Pulpit Lectures on the Epistles to Timothy*, 1837. Utter rubbish. Dear as a gift.

* Spain, Carl, *The Letters of Paul to Timothy and Titus*, 1970. Uses RSV. A careful, phrase-by-phrase exegetical treatment by a conservative scholar. Suggests that Paul's

1 Timothy

use of Luke as his scribe may account for some of the linguistic features of these letters.

Stam, Cornelius R., *Commentary on the Pastoral Epistles of Paul the Apostle*, 1983, 251 pages. Comments from a leading teacher in the hyper-dispensationalist movement. As a hyper-dispensationalist, there would probably be many teachings that a standard dispensationalist (like myself) would find problems with. For example, he believes the Body of Christ started at Paul's conversion in Acts 9 (page 42). But he does appear to be non-Calvinistic (pages 47-49). Seems to support the traditional reading of 3:16 (pages 69-71).

Strouse, Thomas, *The Theology of 1 and 2 Timothy*, 1993. Not a commentary but a useful examination of the theology of these epistles from a Fundamentalist viewpoint. Strouse states his belief in the superiority of the King James and Textus Receptus in the introduction.

Vine, W. E., *The Epistles to Timothy and Titus*, 1965, 104 pages. A conservative exposition that gives emphasis to word studies. He defends the doctrine of the Trinity (11,27); argues that sound doctrine produces holiness and purity (19); stresses the substitutionary atonement (39); holds that women of 3:11 are wives of deacons (57); attacks universalism (71,72); urges that ministers should not abandon the preaching of the gospel to go into social reform (92).

% Basing his studies upon the premise that the epistles were written in order that men might know how to behave themselves in the house of God. Vine expounds them in the light of the needs of the local church or assembly.

Ward, Ronald A., *Commentary on 1 & 2 Timothy & Titus*, 1974, 126 pages. A careful commentary on the RSV. He discusses authorship, concluding that Paul is the "ultimate author" (9-13); surveys the theology of I Timothy (13-17); interprets "saved through bearing children" as "in the life of motherhood" (53); holds that the warning against wine implies not only that they should not actually be heavy drinkers but that they should not be interested in the subject" (59); favors the reading "He who" and thinks it was a hymn (63); defends the apparent acceptance of the institution of slavery by Paul (92).

White, Newport J. D., *1 Timothy* in Volume 4 of *The Expositor's Greek Testament*, 1951, 94 pages. A critical commentary on the Greek text. He defends Pauline authorship (57-82); teaches the subordination of women (106); interprets "husband of one wife" as prohibiting a second marriage (111); warns against the desire to be rich (143); defends the doctrine of the Trinity (148).

\$ Wiesinger, Lic. August, *Commentary on Philippians, Titus and 1 Timothy*, 1857. Many mistake this for Olshausen's. It is of the critical and grammatical school, and bristles all over with the names of the German band. We prefer the Puritanic gold to the German silver which is now in fashion.

1 Timothy

* Wuest, Kenneth, *The Pastoral Epistles in the Greek New Testament for the English Reader*, 113 pages, 1952. Designed to put the reader of the English Bible into possession of some of the riches of the Greek through an expanded translation and Greek word studies. Does not deal with critical problems.

Wuest, as most other "Greek scholars", will not hesitate to "correct" the King James text.

1 Timothy Chapter 1

1. Greetings to Timothy 1:1,2

1:1 Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope;^a

1:2 Unto Timothy, my own son^a in the faith:^{b-c} Grace, mercy,^d and peace,^{1515-e} from God our Father and Jesus Christ our Lord.

2. Timothy's Ministry at Ephesus 1:3,4

1:3 As I besought^{3870-a-aorist} thee to abide still^{aorist infinitive} at Ephesus,^{b-c} when I went^{present passive/middle participle} into Macedonia, that thou mightest charge^{aorist subjunctive} some that they teach no other doctrine,^{2085-d-e-present infinitive}

1a The Lord Jesus Christ is called "our hope." Why should He not be? If it wasn't for Him, His love and His death of the cross on our behalf, we would have no hope but would all be looking at an eternity in the lake of fire. But Christ gives man that hope of eternal life and escaping the judgment of God. And Christ is the only one who can give us this hope. No church can, neither can any pope, religious teacher or founder of the other "world religions." Islam has no such hope to offer. Neither does Hinduism, Buddhism, Mormonism, New Ageism or the Jehovah Witnesses.

This phrase about Christ being our Savior and our hope shows the past work of Christ on our behalf in that He purchased our salvation on the cross, and His future work for us, as He is our hope for our eventual and full salvation that will be realized in the future.

2a The New King James has this as "my true son", an unnecessary change. The New King James is following the critical texts here, as the English Standard Version is similar.

2b Paul refers to Timothy as "mine own son in the faith." Paul led Timothy to Christ although it is not recorded in Acts. Timothy was saved under Paul's Timothy and Paul had trained him in the ministry. These two had a special and unique relationship. "Probably the apostle speaks here according to this Jewish maxim: He who teaches the law to his neighbor's son is considered by the Scripture as if he had begotten him; Sanhedrin, fol. xix. 2 (Adam Clarke, *Commentary on the Whole Bible*)."

2c The Bishop's and Geneva Bible render this "my own natural son", making Paul's feelings toward Timothy even stronger than that which is expressed in the King James. But the Bishops reads "a natural son" where the Geneva has "my natural son", which is better.

2d In classical Greek, mercy was the response when something unfortunate and undeserved happened to someone. It was an emotional response to a bad situation.

2e The Greek word is Strong's #1515 ειρηνη eirenê, that has the idea of binding together that which has been separated. It is a colorless word in classical Greek, without religious connotation. It described something that brought pleasure or approval or something that was attractive. It took Christianity to bring out its full meaning that we are so familiar with now.

3a Strong's #3870 παρακαλεω parakaleō, beg, intreat, beseech. A very strong word. Timothy may have had other plans but Paul begged him to stay at Ephesus.

1 Timothy

1:4^a Neither give heed^{4337-b-present infinitive} to fables^{3454-c} and endless⁵⁶² genealogies,^d which minister questions,^{2214-e} rather than godly edifying which is in faith:^f so do.

3b Timothy was given the task to fix a situation that had arisen in Ephesus. As Paul warned in Acts 20, false teachers had arisen in that church and were causing problems. Timothy was to undo the damage caused by these false teachers and restore the orthodoxy.

3c Information on Ephesus. It was located in western Asia Minor at the mouth of the River Cayster. It was the commercial center of western Asia Minor in Paul's day, despite the shrinking of its port due to silting. Ephesus was at the western terminus of the great overland route to the Euphrates. Under the Romans, Ephesus was a free city, with its own assembly and council and governor (Acts 19:38). Religiously, Ephesus was the center of the worship of Diana Artemis to the Greeks). Diana was the moon goddess. She lived in the forests, was a huntress and protector of animals. She was also the guardian of virginity. Her temple, one of the seven wonders of the world, made the city famous. After the temple was destroyed by fire (356 B.C.), it was immediately rebuilt. It is said that some of the magnificent columns are incorporated into the Church of St. Sophia. Magic, astrology and the occult were important in the worship of Diana. There were many Jews in the city who were more or less influenced by Christianity (Acts 2:9; 6:9). Timothy was the bishop of the church founded by Paul. According to Eusebius John spent his last years in Ephesus. Several important councils were held in Ephesus, among which was the third ecumenical council (June 22-August 31, A.D. 431).

3d Someone was teaching false doctrine at Ephesus and they were due for an apostolic rebuke to be delivered by Timothy.

3e Notice the two types of doctrine: (1) Sound doctrine, which is true doctrine, and (2). Other doctrine-Strong's #2085 ἑτεροδιδασκαλεω heterodidaskaleō, from "heteros" (Strong's #2087) other but different and "didaskalos" (Strong's #1320) teacher; to teach a doctrine different from one's own, to teach differently. If it's not "sound doctrine" then it's "other doctrine".

"You see, the apostle, in his day, had to contend against those who ran away from the simplicity of the gospel into all manner of fables and inventions. Such, in our day, are the doctrine of evolution, the doctrine of the universal fatherhood of God, the doctrine of post-mortem salvation, the doctrine of the final restitution of all men, and all sorts of fables and falsehoods which men have invented (Charles Spurgeon, Exposition of 1 Timothy in *Metropolitan Tabernacle Pulpit*, volume 39)."

4a But Paul had to warn Timothy to keep an eye on himself while he was hip deep in false teachers and teaching, lest he be infected with it and by them. The preacher must spend time plowing through the sewers of false doctrine so that he might understand why it is false so he can warn his sheep of it. But the danger with this is that if the preacher is not careful, he might latch onto it and start believing it himself.

4b Strong's #4337 προσεχω prosechō, from προσ pros (Strong's #4314) to and εξω echō (Strong's #2192), to have; to have in addition, to hold the mind or ear of someone, to pay attention. As a nautical term, it means to hold a ship in a direction, to sail towards, to hold one's course toward a place.

4c Strong's #3454 μυθος muthos; a tale, fiction, myth. Somebody was into story-telling, mixing fiction with the fact of faith. The Greeks and Romans were guilty of this in their mythology. The Gnostics also had cooked up some rather outlandish stories about demiurges and the like. It is rather like reading the stories promoted by the Hindus and Hare Krishnas in the Bhaghad Gita. One wonders how a grown, intelligent man can accept such foolish stories as religious truth. Any false doctrine would qualify as a "fable." Some examples:

1. Mary is the "Mother of God" who ascended bodily, intercedes with Christ, was conceived sinless, etc.
2. The entire Book of Mormon is a fable and a plagiarism (and a bad one at that!)
3. The stories behind holy water, rosaries, holy underwear, prayer cloths...

3. The Purpose of the Law 1:5-10

18 Paul now spends some time dealing with the true purpose of the Law since someone was teaching false doctrine concerning it. Coupled with the "endless genealogies", we surmise some of the false teaching in Ephesus had to do with Judaizers, a heresy Paul was very familiar with from his scuffle with it at Galatia. This section is aimed directly at Seventh Day Adventists, the modern incarnation of the Galatian Judaizers who understand nothing about the Law but promote their ignorance anyway.

1:5 Now the end^a of the commandment is charity^b out of a pure heart,^c and of a good conscience,^d and of faith unfeigned:^e

4. Jewish fables, which Paul probably had in mind. These fables are contained in the Talmud, Kaballa, Mishna. Some of this stuff gets pretty wild! Paul, as a Pharisee, knew it all first hand. After he got saved, he realized just how worthless all this Jewish traditionalism really was.

4d The Jews were always doing this as they took very seriously their tribal lineages. Today, Mormons would be the worst offenders, as they are always trying to dig up dead relatives so that they can be baptized by proxy. The Mormons have the most extensive genealogical records near Salt Lake City for such purposes. The Gnostics did this too, with their genealogies of the gods. And what about the list of 264 (or so) popes published by the Roman church? John Gill (*Commentary on the Entire Bible* 9:272) would apply this to the private and public genealogies of the Jews, which they kept to show of what tribe they were, or to prove themselves priests and Levites, and the like; of which there was no end and which often produced questions and debates. By reason of their captivities and dispersions, they were much at a loss to distinguish their family and tribes.

4e Strong's #2214 ζητησις zêtêsis; a searching, a dispute or its theme, debate, matter of controversy, a word used by the Greeks to indicate philosophical inquiry. These questions and this attitude do provide a ministry to the saints but it is a negative one- questions, strife and division instead of grace and godly edifying.

4f Why must these be avoided? Because they both minister questions or disputes, rather than godly edifying. They do not build up the saints but rather they tear down the faith. They cause more problems than they solve. They do not bless or edify. Fables and prattling about endless genealogies do not make strong Christians, but rather cause confusion and division. If it doesn't help the church and strengthen Christians, it is to be rejected.

5a Or goal.

5b Not just the emotion of love, but love put into action. Love is the noun, charity is the verb. "Charity" is the higher form of "love".

- The goal of charity is to produce three things in the believer:
1. A pure heart
 2. A good conscience, both toward God and man
 3. Faith unfeigned, or genuine faith that is not hypocritical or phony.

5c To possess such a heart with a perfect love should be the goal of every Christian life.

5d A conscience that is pure with God and is both undefiled and unseared.

5e How many misunderstand "the commandment"! All they can see is "don't do this" and "can't do that." All they can see is a bunch of negatives supposedly designed to make man, especially the Christian, miserable. Such is the sad plight of the antinomians. But to the man with a proper understanding of Law

1:6 From which some^a having swerved^{b-aorist active participle} have turned aside^{aorist} unto vain jangling;^{3150-c}

1:7 Desiring to be^{present infinitive} teachers of the law;^a understanding^{present active participle} neither what they say,^{present} nor whereof they affirm.^{b-c-present middle passive}

and Grace, he comes to love the Law of God. He can't be a Christian without it. He may be delivered from its curse but he is not delivered from its obligations, nor does he want to be. He cannot practice charity without a proper relation to the Law. He cannot have a good conscience toward God without a proper relation to the Law. He cannot have unfeigned faith without a proper relation to the Law. We wonder then about the quality of "Christianity" of those who cast scorn upon the holy Law of God, saying we are delivered from it and thus we may live as we please. There is no more wretched creature in "Christianity" than the lawless man who hates the Law.

6a This little word "some" is used several times in 1 Timothy:

1. "Some" have swerved and have turned aside unto vain jangling-1:6
2. "Some" having put away (a good conscience) concerning faith have made shipwreck- 1: 19
3. "Some" shall depart from the faith, giving heed to seducing spirits, and doctrines of devils- 4: 1
4. "Some" are already turned aside after Satan- 5:15

Thankfully not "all" in these verses!

6b Think of it as a man who is driving who sees something in the road and swerves to avoid hitting it. These false teachers were avoiding the truth like this, lest they might hit the truth! It is a fast, unexpected, jerky turn. Apostasy can ambush a man, ensnaring him when he was not looking and when his guard was down. Sin is the same way, which is why we must always be vigilant for both truth and holiness.

6c "Jangling" Strong's #3150 ματαιολογια mataiologia; random talk, babble. "Jangling" is from the French "jangler", meaning "to chatter." To jangle is to make a harsh or discordant sound or a noisy altercation. Jangling can be foolish, idle, angry or meaningless talk. It can refer to any harsh, unpleasant, jarring, grating or discordant sound (Laurence Vance, *Archaic Words and the Authorized Version*, 200)." M. R. Vincent says it is an early English word meaning "a teller of tales", hence meaning "empty chatter (*Word Studies in the New Testament* 4:206)." Some of the most incoherent babbling you will ever hear will come from false teachers! Jangling is like hearing chains rattling together. It is amazing how some professing Christians will turn away from the truth and a true man of God and instead lend their ears to a blabbering false teacher who sounds like a washtub full of cats being thrown down the cellar stairs when the teaches. Some people would rather listen to spiritual dissonance of error than a spiritual symphony of truth.

The New King James waters this down to "idle talk", which is a very inferior reading and an unnecessary change.

7a They desire high and important-sounding titles, like "Rabbi", "Teacher", "Doctor" or "Bishop". The Bishops and Geneva both use "Doctor" for "teacher" here. This is what a true "doctor" is- a teacher, one who is apt to teach. It is an academic degree but not necessarily a spiritual one. In our day, with so many artificial "doctors" running around in the church, this needs to be remembered. I am sick and tired of so many unqualified men being given doctor's degrees on an honorary basis when they have not earned it. It cheapens the degree for those who have earned it and it changes the definition of what the degree is supposed to stand for. I have come to the point that I do not recognize "honorary doctorates". Although I have an earned doctorate, I am emphasizing it less and less in my own ministry. A higher call and title is "preacher" and "pastor". Those are spiritual terms.

Beware of a man who insists on titles and puts a lot of stock or emphasis in his position. I can think of a lot of black Pentecostal preachers who are guilty of such a sin, as well as most false teachers and prophets. They want to be recognized as teachers or prophets or apostles or "great men of God" and they usually insist upon such designations in their advertisements and promotions. On their radio or television program they will have the announcer introduce them as "the man of God for this vital hour" or

1:8 But we know^{a-perfect} that the law *is* good, if a man use^{present middle/passive subjunctive} it lawfully;^b

“the last-days prophet of God” or have them say “And now, it is my very great pleasure to introduce...” These self-promotions always stress how many countries this false teacher has preached in or how many “souls have been saved under his ministry” or the like. And beware of a man who receives an honorary doctorate and then lets it go to his head. There is no sin in receiving such and honor (although I personally do not like the practice) but such a recipient really has no business calling himself a “doctor” since the degree was not earned. Usually, the louder a man crows about himself, the worse of a false teacher he is. Look for a quiet, humble man and listen to him.

7b How can a man teach that which he does not understand? How can a 4-year old teach organic chemistry or multi-variable calculus? How can a man teach on the grace of God unless he also properly understood about the Law? A man cannot call himself a grace preacher or teacher until he understands both grace and law. It is amazing how many men want to be teachers without first paying the price of being a student! They won't study, won't read, won't pray, won't go to Bible college (even if they had the chance), yet they do not hesitate to anoint themselves as teachers!

7c The Greek suggests that “affirm” has the idea of “confidently proclaiming”. In public, those who know the least are usually the ones who trumpet it the loudest while those who understand doctrine the best and who are the most orthodox tremble at the Word and tend to be more humble in their teachings. False teachers are bold to spew their doctrines, condemning to hell anyone who dares to disagree. A true teacher, while confident of his doctrine (since he has been taught of the Holy Spirit), is not confident of his own self, understanding, spirituality or abilities to preach and teach.

8a The perfect tense shows a settle definiteness in this knowledge. We know this absolutely, having been taught it and having accepted it in the past. There is no doubt or uncertainty in this. We know the law is good and we will not be persuaded otherwise.

8b It is important to understand that the law is good, holy, spiritual and just (Romans 7:12,14). Those antinomians and Judaizers who are either attacking the Law or throwing it out of balance abuse the Law and make it a curse rather than a blessing because they do not use the Law lawfully. They will either use it as a means of salvation (Judaizers) or as a license to sin (antinomians). But unto us who have a Biblical understanding of the Law, we find no fault in it and we can use it and apply it to our spiritual benefit. This is the problem with both the Judaizer and the antinomian- they both go to opposite extremes in their understanding and application of the Law. The antinomian says that since he has been saved by grace that the Law has no authority or influence over him. He may therefore live as he pleases. This poor wretch then deludes himself into saying that he is a "grace preacher" and decries everyone who demands standards and personal holiness as legalists. These are those who are always trying to dredge up some supposed contradiction or conflict between Paul and James. They do this because they understand neither Paul nor James, neither Law nor Grace. At the other extreme is the Judaizer or legalizer who is unlawfully using the Law as a means of salvation. Modern Seventh-Day Adventists are a perfect example. They say "saved by grace but kept by the Law", thus using the Law unlawfully.

Thus, many theological errors come from a misunderstanding (deliberate or unintentional) or a misapplication of the law. To err one way is to veer into legalism. To veer the other way is to wind up in antinomianism. Both are heresies and Satan doesn't care which way you turn, as long as you do.

This phrase also shows that Paul was not anti-Law or against the Law, as was a charge that was often leveled at him by the Judaizers. Paul says the Law is “good”, but only if it is used correctly. Problems with the Law come when it is used incorrectly, as the Judaizers were misusing it. Unlawful use of the Law comes from trying to use it for your justification and salvation, something for which it was not intended.

1:9 Knowing^{a-perfect active participle} this, that the law is not made^{present middle/passive} for a righteous man,^b but for the lawless^c and disobedient,^{506-d} for the ungodly and for sinners, for unholy and profane,^{952-e} for murderers of fathers³⁹⁶⁴ and murderers of mothers,^{3389-f} for manslayers,^{409-g}

1:10 For whoremongers,^{4205-a} for them that defile themselves with mankind,^{733-b} for menstealers,^{405-c} for liars,^{5583-d} for perjured persons,^{1965-e} and if there be any other thing that is contrary^{present middle/passive} to sound^{present active participle} doctrine;^f

9a The perfect tense shows a settled definiteness in this knowledge. We know this absolutely, having been taught it and having accepted it in the past. There is no doubt or uncertainty in this.

9b For whom is the Law made? Who has the most problem with it? It was not made for a righteous man. A righteous man will not need the Law for he will obey God anyway. He has a desire to obey God because he has been born again and has the Holy Spirit dwelling within. His new, divine nature is in charge and it is giving him a strong desire to obey God. He loves the Law and keeps the Law (not to get saved or stay saved but because he loves God and wants to be an obedient Christian). The Law was not made for him but he certainly benefits from it and delights in it. And what follows in verses 9 and 10 is a rather awful list of sinners and sins.

9c This is your antinomian. The Law was then made for those who reject all law. It is made for rebels against the laws of God and man. This includes any man who misuses dispensational teaching to try to say that since we are now "not under the law but under grace" that the Old Testament moral and civil law (not ceremonial) no longer has any authority over us. We hold to the continuing validity of Old Testament law into the New Testament unless deliberately altered or done away with by a New Testament reference.

9d Strong's #506 ανυποτακτος anupotaktos; from α a (Strong's #1) without and υποτασσω hypotassō (Strong's #5293) to subject, sit under in an orderly manner; unsubdued, insubordinate, that is not put under, unruly, disobedient, that cannot be subjected to control. They know the Law but refuse to obey it, like the Jews described in Romans 2.

9e Strong's # 952 βεβηλος bebēlos; accessible, lawful to be trodden; unhallowed, common, public place, of men, ungodly

9f Under the Law, just striking your parents was cause for the death penalty (Exodus 21:15). This has not been altered by the New Testament and is thus still in effect. The Greek words have the idea of "smite of fathers and mothers" which would imply guilt not just for murder but for mistreatment of parents, for abusing them and not respecting them.

9g Strong's #409 ανδροφονος androphonos; from ανηρ anēr (Strong's #435) a man and φονος phonos (Strong's #5408) murder; a murderer. This would describe homicide, murder by premeditation in cold blood, with malice of intent.

10a Strong's #4205 πορνος pornos; a (male) prostitute, a debauchee, libertine, fornicator, whoremonger, a man who indulges in unlawful sexual intercourse, those who use prostitutes or who practice it. Also has reference to other sexual sins. This is forbidden by the seventh commandment, showing that this element of the Decalogue is still binding in the New Testament. It has not been done away.

10b Strong's #733 αρσενοκοιτης arsenokoites; from αρσην arsēn (Strong's #730) a male and κοιτη koitē (Strong's #2845) a bed; a sodomite, a man who lies in bed with another male. a Sodomite. This is a very bad word. The Bible has strong condemnation for sodomy as it was a capital offense (Leviticus 18:22; 20:13) and this penalty has not been reversed by the New Testament. We see that those who claim that the Bible is silent on the issue of sodomy are either lying or are totally ignorant of Biblical teaching. The

4. The Glorious Gospel of the Blessed God 1:11

1:11 According to the glorious^a gospel of the blessed God,^b which was committed to my trust. aorist passive-c

Geneva Bible renders this as “buggerers”, associated with not only sodomy but sex with animals. The New King James as “sodomites”.

10c Strong's #405 ανδραποδιστης andrapodistes; manstealer; a slave-dealer, kidnapper, of one who unjustly reduces free men to slavery, of one who steals the slaves of others and sells them. This would also have the idea of kidnapping, which was a capital offense under the Law (Exodus 21:16; Deuteronomy 24:7) because kidnapping usurps the divine headship over the victim. They would kidnap people and then sell them as slaves. This is a violation of the eighth commandment against stealing, again showing that the moral law is still binding in this dispensation.

10d Strong's #5583 ψευστης pseustes; a falsifier, liar. This would be a violation of the ninth commandment regarding false witness.

10e Strong's #1965 επιορκος epiorkos; from επι epi (Strong's #1909) against and ορκος horkos (Strong's #3727) an oath; on oath, a forswearer. This is an oath breaker or a covenant breaker, or who lies under oath or swears false oaths. He breaks his word without a second thought and cannot be trusted.

10f Contrary to orthodoxy, which is, literally, “straight or right thinking.” This is the idea behind the word “orthodoxy”, that it involves “straight thinking”. If it is contrary to sound doctrine then it is contrary to a sound like and vice versa, for the two go together and it is impossible to have one without the other. But it will be this “sound doctrine” that men will turn away from in the last days (2 Timothy 4:3). That explains why men live so badly today.

11a This gospel is called "glorious." How can it be otherwise? Did it not come from the heart of God? Is it not glorious in its message and promises? Is not glorious in its power to change hearts as nothing else can?

“Paul having called the message of mercy “the gospel,” then adds an adjective.- “the glorious gospel,” and a glorious gospel it is for a thousand reasons: glorious in its antiquity; for before the beams of the first morning drove away primeval shades, this gospel of our salvation was ordained in, the mind of the Eternal. It is glorious because it is everlasting-when all things shall have passed away as the hour frost of the morning dissolves before the rising sun, this gospel shall still exist in all its power and grace it is glorious because it reveals the glory of God more fully than all the universe beside. Not all the innumerable worlds that God has ever fashioned, though they speak to us in loftiest eloquence from their celestial spheres, can proclaim to us the character of our heavenly Father as the gospel does. “The heavens are telling the glory of God!” but the gospel which tells of Jesus has a sweeter and a clearer speech the poet talks of the great and wide sea wherein, the almighty form. mirrors itself in tempest; so, indeed, the finger of God may mirror itself, but a thousand oceans could not mirror the Infinite himself-the gospel of Jesus Christ is the only molten looking-glass in which Jehovah can be seen. In Jesus we see not only God’s train, such as Moses saw when he beheld the skirts of Jehovah’s robe in the cleft of the rock, but the whole of God is revealed in the gospel of Jesus, so that our Lord could say, “He that hath seen me, hath seen the Father.” If the Lord be glorious in holiness, such the gospel reveals him. Is his right hand glorious in power? so the gospel speaks of him. Is the Lord the God of love! Is not this the genius of the gospel? The gospel is glorious because every attribute of Deity is manifested in it with unrivalled splendor (Charles Spurgeon, “The Glorious Gospel of the Blessed God”, *The Metropolitan Tabernacle Pulpit*, volume 13, sermon 758).”

11b This phrase only appears here and in 6:15.

5. Paul's Thankfulness to Be A Minister 1:12-14

1:12 And I thank^{present} Christ Jesus^a our Lord, who hath enabled^{aorist active participle-b} me, for that he counted^{aorist middle} me faithful,^{c-d} putting^{aorist middle participle} me into the ministry;

1:13 Who was^{present participle} before a blasphemer, and a persecutor,^{1376-a} and injurious:^{5197-b} but I obtained mercy,^{aorist passive} because I did^{aorist} it ignorantly in unbelief.^{c-d}

11c False teachers could not make such a claim although just about all of them would try to make such a claim. God committed the preaching and exposition of this "glorious gospel" to Paul (but not to him only) and this put Paul under great obligation before God to be faithful to it and not to compromise it or to make merchandise of it.

12a The emphasis is on the deity of Christ in this title, as "Christ" is used before "Jesus".

12b The enabling is not the same as the calling. God calls a man to preach but the enabling process may take years. It took Paul three years in the desert of Arabia before he was ready. It takes most of us much longer than that before we are ready for our God-appointed ministry. It is amazing how many preachers who shun any and all preparation and study think they are enabled as soon as they are called. "All I hafta do is open my mouth and God'll fill it!" (sure He will- He'll fill it with hot air!) or "Thank God I ain't got no book larnin'!" Paul needed three years of preparation, much of it alone with God. The apostles may have been "unlearned and ignorant men" (Acts 4:13) yet they spent three years in Christ's Divinity School. How much more do we? A man who thinks he needs no such preparation, study and training is proud, arrogant and worthless. Paul, in his own self, power and education was not fit for the task that Christ had called him to in Acts 9. It was only by the divine enablement that Paul was able to accomplish anything for the Lord.

12c God put Paul into the ministry. Paul did not call himself. No man calls himself to preach. If a man is not called of God, he is not called and should not preach. How many self-called men have we in our pulpits! No wonder their messages are powerless and ministries failures! They have no business being in this business. They sin with every message they preach.

12d "**counted me faithful**" This would be before God called Paul. Paul wasn't finished with his ministry, so there would always be a chance he could still fall or apostatize. But in His foreknowledge, God knew Paul would remain faithful to his charge regarding this glorious gospel and would be faithful to it until the end.

13a Strong's #1376 διωκτης dioktês; a persecutor, to pursue, press forward. Not content to merely blaspheme, Paul vented his hatred of Christianity into action.

The New King James has "an insolent man", which is an unnecessary change. "Persecutor" is easier to understand than "an insolent man".

13b Strong's #5197 ὑβριστής hubristes; maltreater, spiteful, injurious, to act with insolence, arrogance, one uplifted with pride, either heaps insulting language upon others or does them some shameful act of wrong. This word is from the French "injurieux", meaning "tending to injure." The English word means "hurtful, insulting, abusive, injuring or detrimental (Laurence Vance, *Archaic Words and the Authorized Version*, 195)."

13c "The testimony of Paul is peculiarly forcible, because he was a very straight-forward man. Before his conversion, he was second to none in opposing the gospel. He was a downright man who did nothing by halves. As the old Saxon proverb puts it "It was neck or nothing with him." He threw his whole nature into anything which he espoused; and it must have been indeed a mighty force which led him to speed

1:14 And the grace of our Lord was exceeding abundant^{a-aorist} with faith and love which is in Christ Jesus.^{b-c}

6. Why Christ Came Into The World 1:15

1:15 This *is* a faithful saying, and worthy of all acceptation,^a that Christ Jesus^b came^{aorist} into the world^c to save^{aorist infinitive} sinners,^{d-e} of whom I^f am^{present} chief.^g

forward so eagerly in the directly opposite way to that which he had pursued with enthusiasm throughout the early part of his life. He was an honest man- a man to whom it was impossible either to lie or to be neutral; he was truthful, sincere, outspoken, wearing his heart upon his sleeve and carrying his soul in his open hand (Charles Spurgeon, "A Sermon on a Grand Old Text" in *The Sword and the Trowel* 3:164)."

13d Paul could certainly testify to being a recipient of the grace of God, considering his background and his current ministry to preach the faith he once tried to destroy! Yet he could never get away from his past and could never really forgive himself for what he did in the days of his ignorance, despite the fact that God had forgiven him. It is sometimes difficult to forgive ourselves even when God and others have.

14a Superabundant grace for the self-styled "chief of sinners" (1:15).

14a Faith and love showed to a hateful man bent on destroying the Church! Only God could show such love to such an enemy.

14b The emphasis is on the deity of Christ in this title, as "Christ" is used before "Jesus".

15a This statement is totally reliable and dependable. If it was a verbal phrase in the Greek, it would have been in the perfect tense.

This is the first of five "faithful sayings" in the Pastorals: here, 3:1; 4:9; 2 Timothy 2:11 and Titus 3:8.

15b The emphasis is on the deity of Christ in this title, as "Christ" is used before "Jesus".

15c Through the Incarnation.

15d This verse sums up that great and eternal question "Why was Jesus born?" Paul says that Christ Jesus came into the world to save sinners, of whom Paul was chief. Christ came to die on the cross, according to the Scripture, for the sin of all mankind. The teaching and the healing were all secondary to that one main purpose. This is a faithful saying and worthy of all acceptation. Of all the statements of the Bible, this ought to be one that engenders no controversy and no debate. If we understand the sinfulness of our own personal sin, we must bow our heads in shame and agree with Paul.

15e Christ came to save sinners, not help them. We didn't need "help" for that would imply that we could still do something to save ourselves. He came to save those who could do absolutely nothing to save themselves.

15f Emphatic.

15g This is not false piety on Paul's part. He honestly thought he was the worst sinner ever. If you have been truly born again by the spirit of God, you ought to say "Not so Paul, for you are second. I am a worse sinner than you." If any Christian has something good to say of his old life of sin, it only demonstrates that he does not correctly understand the nature of his own personal sin nor of his own sinfulness. Paul was bad, but we would be able to give him a run for his money, amen?

7. Paul A Pattern 1:16

1:16 Howbeit for this cause I obtained mercy,^{a-aorist passive} that in me first Jesus Christ might show forth^{aorist middle subjunctive} all longsuffering, for a pattern^b to them which should hereafter^{present active participle} believe on him to life everlasting.^c

16a The depth of the mercy and love of God! Even the self-professed “chief of sinners” (1:15) found mercy! Can there be any man who then is beyond the love, mercy and redemption of God?

16b Paul's life and ministry were to be patterns for all of us. Now we were not saved under the same circumstances as he was but we are saved by the same gospel. The change in our life ought to be the same as Paul's- a drastic, radical departure from the old life. And we ought to demonstrate the same whole-hearted commitment to the will of God for our lives as Paul did in his. Paul's suffering was also to be a pattern for us. Paul's life and ministry, both positive and negative, are to be patterns and examples for us. We ought to be willing to suffer as Paul did, for the same things and the same Lord as he did, even to the point of martyrdom if necessary. A Christian who is unwilling to bear the reproach of the cross and suffer persecution and ridicule for Jesus' sake is no sort of Pauline Christian. Most of this breed are in jail or are being attacked and slandered 24 hours a day by the "brethren." Woe to you when all men shall speak well of you!

Paul's conversion is not so much of a pattern for us as most of us were not saved in a sudden and abrupt manner that he was. None of us saw the Lord as He did on that day and I think very few of us were struck blind for three days. Nor did God tell us what great things we had to suffer for His name's sake. Nor were we ones born out of due time. But while Paul's conversion experience was unique to him, his life and ministry are valid examples for all of us. Paul's conversion does show that there are none beyond the reach of the grace of God. If God can save a bloodthirsty, persecuting religious fascist as Paul was, He can save anyone, even good, moral people!

“The testimony of Paul is peculiarly forcible, because he was a very straightforward man. Before his conversion, he was second to none in opposing the gospel. He was a downright man who never did anything by halves. As the old Saxon proverb puts it, “It was neck or nothing with him.” He threw his whole nature into anything which he espoused; and it must have been indeed a mighty inward force which led him to speed forward so eagerly in the directly opposite way to that which he had pursued with enthusiasm throughout the early part of his life. He was a honest man, a man to whom it was impossible either to lie or to be neutral; he was truthful, sincere, outspoken, wearing his heart upon his sleeve, and carrying his soul in his open hand (Charles Spurgeon, “A Sermon on a Grand Old Text”, *Metropolitan Tabernacle Pulpit*, volume 54, sermon 3089).” 17a Verse 17 is a short doxology.

16c The hyper-dispensationalist Cornelius Stam thinks that the Body of Christ began at Paul's conversion instead of in Acts 2. “Thus this passage provides strong evidence that the present dispensation of grace, and the Body of Christ, began with Paul - at his conversion. Our Lord had had a full complement of twelve apostles. Matthias had taken the place of Judas, and they had *all* been “filled with the Holy Spirit.” But the message of the twelve had been rejected and Stephen had been stoned. Israel had sent a message to heaven, saying, “We will not have this man to reign over us” (See [Luke 19:14](#)). It was then that God raised up *another apostle*, an act which in itself indicated that He was ushering in a new dispensation.²⁵ We repeat, however, that this was the *beginning* of the present dispensation and of the Body of Christ, for the *program* for the Body, like that of Israel of old, was only *gradually* made known through the Apostle by divine revelation ([Acts 26:16](#); [II Cor. 12:1](#)) (The Pastoral Epistles, page 42).” Umm, no. Paul says absolutely nothing about the so-called “dispensation of the Body of Christ” beginning in Acts 9. All that happened there was that the Apostle to the Gentiles was saved. It is clear that the Church got its start in Acts 2 when the Holy Spirit was given.

8. A Pericope of Praise 1:17

1:17^a Now unto the King^{b-c} eternal, immortal, invisible,^d the only wise God, be honor and glory forever and ever. Amen.

9. Charge #1: War A Good Warfare 1:18-20

1:18 This charge^{a-b} I commit^{present middle} unto thee, son Timothy, according to the prophecies which went before^{present active participle} on thee, that thou by them mightest war^{present middle subjunctive} a good warfare;^{c-d-e}

17b Paul also gives us a one-verse lesson in the subject of theology proper in the following descriptions of God the Father in this verse.

17c The kingship of Christ is a forgotten doctrine in today's church. America got rid of its' king (George III) in 1776 and it did not take too long to shed itself of its true king, Jesus. Our national founding documents (Declaration of Independence, Constitution) do not acknowledge the fact that Jesus is King of the United States. No country on earth today acknowledges this. America (which was never a Christian country but was rather founded as a Masonic one) sings Psalm 2 with the rest of the world in opposing the Lord's anointed. Yet all this opposition is meaningless for Christ shall take His millennial throne and will rule over America whether America desires it or not. The wisest course of action is to kiss the Son (Psalm 2:12) and acknowledge His kingship and dominion over all nations.

17d This is because He is a spirit (John 4:24).

18a Paul keeps charging and encouraging Timothy in this regard because Timothy might have been the shy, quiet type, not taken to fighting. But if Timothy was to preach then he was also expected to fight. Paul continually seeks to spur on the young preacher to enter the fray and to battle for the truth.

18b Paul delivers the first of his charges, or general orders to Timothy: war a good warfare. Other charges are in 5:21; 6:13 and 17.

18c We continue to notice Paul's constant use of military language. Paul compared spiritual combat to warfare and the Christian to a foot-soldier. Timothy had a battle on his hands that would continue the rest of his life and Paul seeks to pump up his morale to encourage Timothy to fight that good fight of faith.

18d You war a good warfare by:

1. Fighting on the right side.
2. Fighting for the right doctrine. You must know doctrine and have spiritual discernment to be able to tell if you are fighting for right doctrine or not.
3. Fighting alongside the right men.
4. Fighting against the right men.
5. Fighting with the right attitude. You must be careful in the warfare that you keep your heart. Do not let the battle and the men involved destroy your heart and attitude. You may win the battle but end up losing yourself. There are some battles I have not involved myself in at certain times because my attitude and spirit were wrong or not at its best. I would have gotten bitter and the battle would have destroyed me. I would have wound up as a bitter Christian for the rest of my life. I must have the proper attitude and motivation as I fight. Why am I fighting? Will this fight glorify the Lord and promote sound doctrine or am I fighting for my own reasons or over personalities? Will this battle destroy my heart? I am not saying to avoid a fight when it comes. I am saying make sure you are equipped to fight the battle in the right spirit before you enter in.

18e And it's a good war! Not all war is bad. God often sent His people into battle, especially in the Old Testament. If you're fighting sin, the world and the devil, then it's a good fight! Fighting some war for

1:19 Holding^{present active participle} faith, and a good conscience;^{a-b} which some having put away^{aorist middle participle} concerning faith have made shipwreck:^{aorist active}

1:20 Of whom is^{present} Hymenaeus^a and Alexander;^{b-c} whom I have delivered^{aorist} unto Satan,^d that they may learn^{aorist passive subjunctive} not to blaspheme.^{present infinitive}

some unregenerate politician in Washington is a bad war since you are fighting for politics or imperialism or whatnot, instead of Christ. The Christian needs to pray about any service he might render in the armed forces but he need not pray about service in the Lord's army for all His battles are fought in righteousness to promote the Kingdom of Heaven against the kingdom of Satan.

19a While Timothy fought, he was to hold faith and a good conscience. Keep the faith and watch your conscience and your heart! Why this warning? Because some put away their faith and made their faith shipwreck (1:19). How is this done? You fight for the wrong reasons over the wrong things in the wrong spirit! The fight destroyed you and you ruined your spirituality. This is the idea of the shipwrecked faith. Look at a shipwreck- it's a wreck! It once floated but now is ruined. The ship is not lost only ruined. A man who has made his faith shipwreck by fighting a bad fight has not lost his salvation, but has ruined it. A shipwreck can be rebuilt but it takes a lot of work and time. A man with a shipwrecked faith (a man who is bitter or angry or similarly injured from the battle) may have his faith restored to a useful condition, but that process of spiritual restoration will be a long one.

19b Two things to hold:

1. Faith
2. Good conscience

Especially in the face of error (both theological and practical) and apostasy.

20a Hymenaeus is mentioned again in 2 Timothy 2:17 (we assume this to be the same man), this time with Philetus. His error in 2 Timothy 2:18 was in teaching that the resurrection was past already, an eschatological error. He was still active a few years after Paul first fingered him and had obviously refused to repent or stop spreading his errors. He was still busily engaged in overthrowing the faith of some.

20b Alexander was a great opponent and hindrance to Paul as we read in 2 Timothy 4:14. Matthew Poole believes this is the same man of Acts 19:33 who at that time was a friend to Paul, but who later turned against him. Others will identify him with Alexander the Coppersmith of 2 Timothy 4:14. You will notice that both Hymenaeus and Alexander would have been professing Christians and they both caused much grief for Paul. They probably caused Paul more trouble than any unsaved Gentile ever did. Paul's greatest enemies were all religious, as seen in the opposition by the religious, yet unsaved Jews, and the Judiazers, who would have professed salvation.

20c Two examples of a shipwrecked faith were Hymenaeus and Alexander. What these two did that made their faith shipwreck is not told us but whatever it was, it was bad enough for Paul to have to turn them over to Satan. They were blaspheming but the exact circumstance of it is not told us. They may have been teaching false doctrine or slandering the Scripture or the character of God. Whatever it was they seemingly would not repent of it. Since church discipline and apostolic rebuke was having no effect on these two, Paul did the last thing he could do- turn them over to Satan. If they would not listen to the church and would not be corrected by the Holy Spirit, maybe they would listen to Satan! Let the devil plead with them! That is the ultimate extreme of church discipline, short of death.

20d This is the same procedure Paul commanded to the man guilty of incest in 1 Corinthians 5. If a man refuses correction of the church, he is to be turned out to let Satan beat on him a while. Maybe after his health was broken, his family destroyed and his money was gone, then he would be ready to submit himself to the authority of the local church and repent! It worked with this man guilty of incest, but we have no indication that it worked with Hymenaeus and Alexander. It is not just common church discipline but goes far beyond that. It involves the commitment of the offending person to Satan and the prayer for

1 Timothy

the hedge of divine protection to be removed from that person. Such drastic action is reserved for the worst of apostates and offenders.

1 Timothy Chapter 2

10. Pray For All Men 2:1-3

2:1 I exhort^{present-a} therefore, that, first of all,^b supplications,^{1162-c} prayers,^{4335-d} intercessions,^{1783-e} and giving of thanks,^{2169-f} be made^{4160-present middle infinitive} for all men;^g

1a Paul now exhorts that we make supplications, prayers and intercessions for all men, especially for those in authority over us, such as governmental officials. It doesn't matter what kind of a man we are praying for. He may be a heathen or openly anti-Christian, yet God commands prayers to be made for that individual. The Church's public prayers must be made for all men, from the Emperor (or President) downward. We are to make these prayers that God would allow them to let us lead a quiet and peaceable life. Christians don't want trouble from the government and we certainly don't need as much as we currently have. The Christian wants nothing more out of his government than to be left alone and for the State to simply fulfill its divine mandate to punish the evil and to praise the good. Maybe if we were to pray for our government more, we would have lower taxes and less government interference in our lives and ministries.

1b Paul mentions four different forms, or types, of prayers in 2:1: supplications, prayers, intercessions, giving of thanks.

1c Strong's #1162 δεσις deesis; a petition, request, to make known a particular need, giving prominence to a personal need. We are to petition God on behalf of our governmental leadership that they would fulfill their God-ordained duties and busy themselves with running the country rather than trying to shut down churches.

1d Strong's #4335 προσευχη proseuchê; prayer; an oratory. This is the more sacred and general word for prayer. Deesis and proseuche often appear together in the New Testament- Philippians 4:6; Ephesians 6:18; 1 Timothy 5:5...). The two terms are somewhat difficult to distinguish. Calvin has "proseuche" as prayer in general and "deesis" as prayer for particular benefits (R. C. Trench, *Synonyms of the New Testament*, page 189). Proseuche is always prayer to God. Deesis has no such restriction.

1e Strong's #1783 εντευξις enteuxis; an interview, supplication, entreat, address to God for others, to interpolate with familiarity and freedom of access, to come to God in boldness, to fall in with a person, to draw near so as to converse familiarly. It does not mean "intercession" in the accepted sense of the word, but rather, approach to God in free and familiar prayer (Kenneth Wuest, *The Pastoral Epistles*, page 39). Used only here and in 4:5.

1f Strong's #2169 ευχαριστη eucharistia; gratitude, grateful language (to God, as an act of worship). Thus praising God and the offering of thanks is a form of prayer. I think back to a statement that the Revivalist evangelist John R. Rice said regarding prayer in which he said that it wasn't really prayer unless you were asking for something. If you were just talking to God or thanking or praising God, then it really wasn't prayer. Paul disagrees (as do I) since he associates the giving of thanks with the three other forms of prayer in this verse.

1g You will notice that we are to pray for ALL men, including so-called "reprobates." Paul makes no distinction or exceptions to the command. Now in Calvinism, a reprobate is someone who has been elected to hell. If this was true then why are we commanded to pray for a man who has been elected to

2:2 For kings,^a and for all that are^{present active participle} in authority;^b that we may lead^{present subjunctive} a quiet and peaceable life in all godliness and honesty.^{c-d}

2:3 For this *is* good and acceptable in the sight of God our Savior;

hell? Isn't that a waste of time and energy? This Calvinistic error concerning so-called "reprobates" is overturned four times in the first 6 verses of this chapter by use of the word "all."

1. We are to pray for ALL men (including reprobates) in 2:1 and 2. Some of those men in authority in 2:2 might be "reprobates."
2. God desires ALL men to be saved, including "reprobates" (2:4).
3. Christ gave Himself a ransom for ALL, including "reprobates" in 2:6.

The Calvinist is thus guilty of creating distinctions in that word "all" where none exist.

John Gill tries to limit the extent of this prayer thusly: "but certainly the meaning is not, that thanks should be given for wicked men, for persecutors, and particularly for a persecuting Nero, or for heretics, and false teachers, such as Hymenaeus and Alexander, whom the apostle had delivered to Satan. But the words must be understood of men of all sorts, of every rank and quality, as the following verse shows." But why not? Are we not commanded to pray for our enemies and to pray for those who spitefully use us? Anyone can pray for a friend but it takes grace to fulfill the apostolic injunction to pray for all men, including our enemies. Had Gill never prayed for any of his enemies?

Calvinists who try to reinterpret "all" as some are called by "All-Part Men". Where they see "all", they read it as "part".

2a "As it is a positive maxim of Christianity to pray for all secular governors, so it has ever been the practice of Christians. When Cyprian defended himself before the Roman proconsul, he said: We pray to God, not only for ourselves, but for all mankind, and particularly for the emperors. Tertullian, in his *Apology*, is more particular: We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant, both to Caesar and to every man, the accomplishment of their just desires. So Origen: We pray for kings and rulers, that with their royal authority they may be found possessing a wise and prudent mind. Indeed they prayed even for those by whom they were persecuted. If the state be not in safety, the individual cannot be secure; self-preservation, therefore, should lead men to pray for the government under which they live. Rebellions and insurrections seldom terminate even in political good; and even where the government is radically bad, revolutions themselves are most precarious and hazardous. They who wish such commotions would not be quiet under the most mild and benevolent government (Adam Clarke, *Commentary on the Whole Bible*)."

2b This would include anyone who is not a king yet has some form of authority in society. This would include the governmental ministers and civil servants. This does bind us to pray for our governmental officials, whether they are good men or not, whether we voted for them or not, whether we support their policies or not. They are God's civil ministers, placed where they are by the will of God and we are commanded to pray that God will give them at least enough wisdom to leave us (personally and as local churches) alone so that we may live our lives quietly and peaceably.

2c The proper role for government- to provide us the safety we need that we may, in turn, live a quiet and peaceable life.

2d The New King James has "reverence", which is an unnecessary change.

11. God's Desire For Universal Salvation 2:4-6

2:4 Who will^{present infinitive} have all men to be saved,^{aorist passive infinitive-a-b} and to come^{aorist infinitive} unto the knowledge of the truth.

4a First Timothy 2 is one of the most anti-Calvinistic chapters in the Bible. In these three verses, the doctrine of limited atonement is destroyed. It is impossible to continue to teach the doctrine that Jesus Christ did not die for all men but only for the elect after reading these verses.

1. God will have ALL men to be saved (2:4). Not only the elect, but ALL men, including so-called reprobates.
2. God will also have ALL men come to a knowledge of the truth, including reprobates (2:4). Why waste the truth on so-called reprobates if there is no chance for them to believe it? We notice that in 2 Peter 2:1, God bought false prophets, false teachers, those who bring in damnable heresies and who plow pernicious ways. These sound like reprobates yet Christ for even them!
3. Christ gave Himself a ransom for ALL, not just the elect (2:6). Yes, Christ died for reprobates. What a waste if these so-called reprobates had absolutely no chance or opportunity to be saved! Why would Christ die for them if He has already predestinated them to hell? God loves the whole world, not just the elect.

4b "all men to be saved". How does a hyper-Calvinist handle this verse? For an example, consider John Gill's exposition: "The salvation which God wills that all men should enjoy, is not a mere possibility of salvation, or a mere putting them into a salvable state; or an offer of salvation to them; or a proposal of sufficient means of it to all in his word; but a real, certain, and actual salvation, which he has determined they shall have; and is sure from his own appointment, from the provision of Christ as a Saviour for them, from the covenant of grace, in which every thing is secured necessary for it, and from the mission of Christ to effect it, and from its being effected by him: wherefore the will of God, that all men should be saved, is not a conditional will, or what depends on the will of man, or on any thing to be performed by him, for then none might be saved; and if any should, it would be of him that willeth, contrary to the express words of Scripture; but it is an absolute and unconditional will respecting their salvation, and which infallibly secures it: nor is it such a will as is distinguishable into antecedent and consequent; with the former of which it is said, God wills the salvation of all men, as they are his creatures, and the work of his hands; and with the latter he wills, or not wills it, according to their future conduct and behaviour; but the will of God concerning man's salvation is entirely one, invariable, unalterable, and unchangeable: nor is it merely his will of approbation or complacency, which expresses only what would be grateful and well pleasing, should it be, and which is not always fulfilled; but it is his ordaining, purposing, and determining will, which is never resisted, so as to be frustrated, but is always accomplished: the will of God, the sovereign and unfrustrable will of God, has the governing sway and influence in the salvation of men; it rises from it, and is according to it; and all who are saved God wills they should be saved; nor are any saved, but whom he wills they should be saved: hence by all men, whom God would have saved, cannot be meant every individual of mankind, since it is not his will that all men, in this large sense, should be saved, unless there are two contrary wills in God; for there are some who were before ordained by him unto condemnation, and are vessels of wrath fitted for destruction; and it is his will concerning some, that they should believe a lie, that they all might be damned; nor is it fact that all are saved, as they would be, if it was his will they should; for who hath resisted his will? but there is a world of ungodly men that will be condemned, and who will go into everlasting punishment: rather therefore *all sorts of men*, agreeably to the use of the phrase in 1 Timothy 2:1 are here intended, kings and peasants, rich and poor, bond and free, male and female, young and old, greater and lesser sinners; and therefore all are to be prayed for, even all sorts of men, *because God will have all men, or all sorts of men, saved*; and particularly the Gentiles may be designed, who are sometimes called the world, the whole world, and every creature; whom God would have saved, as well as the Jews, and therefore Heathens, and Heathen magistrates, were to be prayed for as well as Jewish ones." So John Gill retranslates this as God desires "all sorts of men" to be saved, not "all men". **Anything but believe the text!** When you have to resort to such a twisted and torturous exposition of the text to support your theological system, then there is something definitely wrong with your theological system!

2:5 For *there is one God, and one mediator*^{3316-a} between God and men, the man^b Christ Jesus;^c

2:6 Who gave^{aorist active participle} himself a ransom^{487-a} for all, to be testified in due time.

5a Strong's #3316 μεσιτες mesites; a go-between, a reconciler, intercessor. This mediator then is one who stands between God and man, as both God and man, who knows and sympathizes with both sides and can understand both sides.

5b Christ is still a man today in heaven, a glorified man who also happens to be God. Christ still possesses that unique hypostatic nature that He had on earth in heaven even to this day and which He will possess for eternity.

5c Roman Catholicism fares no better in because Paul says there is only ONE mediator between God and man and it isn't Mary. The Bible is absolutely silent on the supposed virtues of Mary, such as her intercession, her assumption, her immaculate conception and her sinlessness. Paul knew nothing of it. Who is it who stands between God and man to act as a daysman between the two in reconciliation? The God-man, Christ Jesus. He is the only such mediator. There isn't for no one else is qualified. How could Mary qualify to be a co-mediatrix along with Christ? Christ qualifies because He was God-in-flesh, both God and man. Now how does Mary qualify to be a mediator between Christ and man unless she was also divine? Utter blasphemy to suggest such a thing!

Official Romanist documents clearly name Mary as a "mediatrix". On page 211 of *The Dictionary of Mary* (1985) with nihil obstat by John T. O'Connor and Imprimatur by Joseph O'Keefe, Vicar General of the Archdiocese of New York, we see that Mary is given the titles of "mediatrix", "mediatrix and counciliatrrix", "mediatrix of all graces", "mediatrix of salvation" and "mediatrix to the Mediator". On page 226 of this same book, we read "Our Lady may be styled 'Mediatrrix' either (a) because, as worthy Mother of God and full of grace, she occupies a 'middle' position between God and His creatures; or (b) because, together with Christ and under Him, she cooperated in the reconciliation of God and humankind while she was still on earth; or (c) because she distributes the graces which God bestows on His children." Yet not a single verse of Scripture is provided to support any of this. Paragraph 969 of the *Catechism of the Roman Catholic Church* (1997) reads "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. . . . Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrrix." What all this infers is that the mediation of Jesus is imperfect in and of itself or that it does not have the power necessary to do the proper job on behalf of sinners so He needs His mother's help, which, of course, is absolute blasphemy.

We must resist any and all attempts to give Jesus "help" in His role as mediator between God and man. Paul makes it clear- one mediator, not two, not a hundred. We are obviously not talking about having other saints intercede on our behalf in prayer, but that is not the mediation that Paul is speaking of. He is speaking of that mediation that only Christ can fulfill as the God-Man for our salvation. To assert this style of mediation to anyone else is to ascribe to them at least some measure of deity or to possess a hypostatic union that only Christ possesses. If Mary was a mediatrix, then she, too, would have to be at least partially divine or possess a divine nature in a hypostatic union as Christ does, thus raising her to the level of a minor goddess at least. No Bible-believer would entertain such a foolish thought even for a second.

6a Strong's #487 αντιλυτρον antilutron; from αντι anti (Strong's #473) in return, correspondence and λυτρον lutron (Strong's #3083) a ransom; a redemption-price

6b What about this anti-Calvinist verse, that Christ gave Himself a ransom for "all", not just the "elect"? It is clear that Christ died for the just and the unjust, the "elect" as well as for the "reprobate". Again, we turn to hyper-Calvinist John Gill for their spin on this verse: "What the Mediator gave as a ransom for men is

12. Paul's Appointment 2:7

2:7^a Whereunto I^b am ordained^{c-aorist passive} a preacher,^{2783-d} and an apostle,^e (I speak^{present} the truth in Christ, and lie^{present middle} not;)^f a teacher^g of the Gentiles in faith and verity.^h

"himself", his body and his soul, which were both made an offering for sin; and his life, which is the result of union between soul and body; his whole human nature as in union with his divine person, and so might be truly said to be himself: this he gave into the hands of men, of justice and of death; and that voluntarily, which shows his great love to his people; and also as a "ransom", or a ransom price for them, in their room and stead; to ransom them from the slavery of sin, and damnation by it, from the captivity of Satan, and the bondage of the law, and from the grave, death, hell, ruin, and destruction: and this ransom was given for "all"; not for every individual of mankind, for then all would be delivered, freed, and saved, whereas they are not; or else the ransom price is paid in vain, or God is unjust to receive a sufficient ransom price from Christ, and yet not free the captive, but punish the person for whom he has received satisfaction; neither of which can be said. But the meaning is, either that he gave himself a ransom for many, as in Matthew 20:28, signifies sometimes many, a multitude, and sometimes only a part of a multitude, as Kimchi observes: or rather it intends that Christ gave himself *a ransom for all sorts of men, for men of every rank and quality, of every state and condition, of every age and sex, and for all sorts of sinners, and for some out of every kindred, tongue, people, and nation, for both Jews and Gentiles*; which latter may more especially be designed by all, as they are sometimes by the world, and the whole world; and so contains another argument why all sorts of men are to be prayed for, since the same ransom price is given for them; as that for the children of Israel was the same, for the rich as for the poor." So Gill does here what he did in 2:4, retranslating "all" as "all sorts of". So in 2:6, Christ gave Himself a ransom for all sorts of men, not all men. Again, **anything but believe the text!** The theological system of Calvinism (or in Gill's case, hyper-calvinism) must be preserved at all costs!

7a Paul speaks of his three-fold divine ordination, as a preacher, apostle and teacher. He is a:

1. A preacher in call
2. An apostle in authority
3. A teacher in ministry

7b Emphatic.

7c Passive voice. Paul did not ordain himself but was ordained by another. No man has the authority to ordain himself to be a preacher. Self-called, self-anointed and self-ordained men are hirelings. Only God can call and make a preacher and only God can empower a man with the necessary spiritual gifts to be a preacher.

7d Strong's #2783 kerux kerux; a herald of divine truth, a public crier. The only other usage of this word is in 2 Timothy 1:11 and 2 Peter 2:5 In Classical Greek, a public servant of supreme power both in time of peace and war, one who summoned the "ekklêsia" (Strong's #1577), the town gathering. He was also a herald of public announcements, public sales and official actions.

7e As one who saw the resurrected Christ and who was acknowledged as a leader in the early church.

7f **speaking the truth...** is a disclaimer that Paul uses with reference to his being appointed as a teacher of the Gentiles. If the Gentiles are to be taught spiritual truth, then it is to be a Jew and an ex-Pharisee who used to despise them who will do the teaching. This Greek word order is also emphatic.

7g We emphasize again two important things about teaching:

1. Preachers must be teachers. They must be hard and deep students of the Book. To be otherwise is for that preacher to be an unfaithful steward of his call.
2. The ministry of being a Bible teacher is every bit as Biblical, relevant and important as that of pastor or evangelist. As Paul would say, "I magnify my office." Some men are not

13. Men To Pray Everywhere 2:8

2:8 I will^{a-present middle} therefore that men pray^{present middle infinitive} every where,^b lifting up^{present active participle} holy hands,^{c-d} without wrath and doubting.^{e-f}

pastoring yet are teaching the Bible in colleges, seminaries and in local churches. Their's is a vital and a Biblical ministry which is much despised in our anti-intellectual and hyper-emotional age.

7h Paul was a teacher of the Gentiles in **faith and verity**, as opposed to the false teachers who taught in lies and error.

8a But Paul does not command this. He states that he would like to see this.

8b There are no geographical limitations to prayer. One can pray anywhere, at any time, in any situation. One need not be in a church (or even anywhere near a church) in order to pray. We see prayers in the desert, in jails, in whale's bellies, while walking on water, in dried wells, on a cross, in Scripture...anywhere.

8c This was a common practice with the Jews as they would lift up the palms of their hands to heaven when they were at prayer to demonstrate to God that their hands were free from sin (as it had been confessed) and doubting (see 1 Kings 8:22 and Psalm 88:9). We ought to pray in the same light, with all sin confessed and all doubting eliminated. "Among Orientals the lifting up of the hands accompanied taking an oath, blessing and prayer (M. R. Vincent, *Word Studies in the New Testament* 4:221)." "It was a common custom, not only among the Jews, but also among the heathens, to lift up or spread out their arms and hands in prayer. It is properly the action of entreaty and request; and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed. And this very notion is conveyed in the original term *επαίρονται*, from *airo* to lift up, and *epi*, upon or over. This shows us how Christians should pray. They should come to the altar; set God before their eyes; humble themselves for their sins; bring as a sacrifice the Lamb of God; lay their hands on this sacrifice; and by faith offer it to God in their souls behalf, expecting salvation through his meritorious death alone (Adam Clarke, *Commentary on the Whole Bible*)."

8d The Charismatic practice of lifting up the hands, palm facing upward, while they close their eyes and sway back and forth as they "pray" is not what Paul has in mind here. That reminds us more of psychological manipulation if not outright demonic possession more than it does a fulfillment of this apostolic admonition. That "lifting up of the hands" is more fleshly and emotional than it is spiritual.

8e Strong's #1261 *διαλογισμος* *dialogismos*; discussion, consideration, debate, imagination, reasoning, thought. We get our word "dialogue" from this. Who are we dialoguing with in this doubt? With Satan and with our old man, both of whom are trying to implant doubt in our minds about the promises of God! The Bishop's Bible translates this as "reasonings".

8f Two proper ways to pray:

1. Without wrath. If we have hatred in our heart (especially toward a brother) then our prayers will be hindered. The heart must be emptied of these negative and sinful emotions before our prayers can get through.
2. Without doubt. A prayer that is not prayed in faith is not the kind of prayer that will get God's attention and it certainly will not merit an answer. It also would have to do with a prayer that is not prayed in accordance with the will of God, but is rather directed against that will, as if to argue with God about it and in trying to either thwart it or to try to get God to change it.

14. Instructions To Women 2:9-15

2:9 In like manner also, that women^a adorn^{2885-infinitive-b} themselves in modest²⁸⁸⁷ apparel,^c with shamefacedness^{127-d} and sobriety;^{4997-e} not with braided hair,^{4117-f} or gold,⁵⁵⁵⁷ or pearls,³¹³⁵ or costly⁴¹⁸⁵ array.²⁴⁴¹

9a Paul now slips into a very practical mode by dealing with the role of women in the local church. Since many local church problems stem from women who are not filling their God-appointed roles in the church but who are rather rebelling against them, it is important to preach and teach to women the proper attitude they are to have in the church as well as the ministries they may and may not involve themselves in.

9b The adorning of godly women- how is it to be done? Paul goes into some detail about the clothing, hair and jewelry of the women since women love fancy clothes, elaborate hairstyles and "putting on the dog."

9c Strong's #2887 κοσμιος kosmios; orderly, decorous, of good behavior. Immodest apparel includes immoral apparel. Both Bishop's and Geneva Bibles have "comely apparel". If it highlights the woman's body, it is to be refused. If it is designed to "catch a man" or to make a woman look sexy, it ought to be trashed at once. Modest apparel shows the woman to be a Christian rather than a streetwalker. Most modern clothing for women looks like it was designed by prostitutes and it is amazing how often these fashions will show up in church on Sunday morning. Clothes are the advertisement of the heart. You dress according to what you are and how you think. Now a woman may claim to be a Christian, but if she dresses like a strumpet, what are we to think of her profession and of her heart? A woman is not to have to rely on her clothes to make her look godly or attractive. The prohibition is against overdressing as we see in Washington cocktail parties as a way of life and as a means to promote and propagate your own "holiness" and "spirituality." The Greek also suggests an orderly apparel. There must be a rhyme and a reason as to why a woman dresses as she does. None of this "grunge" look or trash-bin style that is so fashionable today. Let her clothing be one of order, design and decorum.

Modest also has the idea of something that is not excessive in cost. If a \$50 outfit would do as well as a \$500 one, then the insistence on wearing the \$500 outfit would be sinful in this context. Excessive cost is to be avoided by the godly woman. The extravagance to which the Grecian and Asiatic women went in their ornaments might well be a reason for the apostle's command.

Some commentators, like A. T. Robertson, in his *Word Pictures in the New Testament* and M. R. Vincent in his *Word Studies in the New Testament* (who doesn't hold to Pauline authorship of the Pastorals) seem to want to limit the application of these verses only to women in the public worship. But the context does not support such a restricted application. These commands for women's dress and appearance apply to both in and out of the church-house. After all, if dressing modestly is good enough for Sunday, then why isn't it also good enough for the rest of the week? Would a Christian have two standards of dress and appearance- one for church and one for the world? Would that not be the product of a double-minded person who is trying to serve two masters?

"Alas, we have come from the Victorian era, now held up to ridicule, back again to the era of the Greeks, who loved to exhibit their nakedness. America is reaping a fearful harvest of immorality and violence from the daring, provocative clothing - or lack of it - worn by many women. But some *Christian* women come far too close to having a part in this. Do they not know that immodesty in women helps to promote immorality? The FBI knows it. The police know it. The courts know it. The news media knows it and we believe most Christian women know it too, but some who want to be "in" with the spirit of the times rationalize it and justify it in their own minds. But God does not justify it, and some Christian women ought to begin feeling convicted about it, for it has become more than evident by now that immodest dress can have a dreadfully adverse effect upon a nation. Consider its effect upon the populace as described in Gibbons' *Decline and Fall of the Roman Empire*. (Cornelius Stam, *The Pastoral Epistles*, page 53-54)."

9d Strong's #127 αἰδός aidos; bashfulness, (towards men), modesty or (towards God) awe, reverence, respectful timidity in the presence of superiors. This is the modesty that is to accompany her "modest apparel." This woman is modest around men, especially those who are not her husband. She is not

1 Timothy

2:10 But (which becometh^{present} women professing^{present middle/passive participle} godliness) with good works.^a

2:11 Let the woman learn^{present imperative} in silence with all subjection.^{a-b-c}

2:12 I suffer^{present} not a woman to teach,^{present infinitive} nor to usurp authority over^{present infinitive} the man, but to be^{present infinitive} in silence.^{b-c-d}

"fresh" or a flirt. She keeps her distance and does not push herself forward. She knows how to blush. How different from the average American woman! She drinks with the boys, drives pickup trucks, listens to the same filthy country music and can outcuss anyone of them. This "woman" is a freak of nature and is an abomination before God.

9e Strong's #4997 σοφροσυνη sophrosunê, soundness of mind, a safeness of mind. "Soberneess" in Acts 26:25. She is a woman of gravity, seriousness, not an immature person but a woman with her head on her shoulders. Euripedes, a Greek writer, calls this virtue "the fairest gift of the gods" (Kenneth Wuest, *The Pastoral Epistles*, page 46).

9f Strong's #4117 πλεγμα plegma; a plait (of hair), braided (as a basket or net). I don't think the Lord is against a nice hairdo that makes you look nice, but He does get upset when it takes 5 hours for the woman to make her hair up at a cost of \$300! If a woman's hair speaks louder than her clothes, then it is overdone. A woman is not to have to rely on her "new 'do" to make her look attractive or godly.

10a A woman's clothing and appearance ought to match her profession. Something is very wrong with a woman who claims to be a Christian woman and yet dresses and looks like an unsaved woman.

11a In the early church and later in the Reformed and Puritan churches, the congregation could ask questions of the preacher regarding his message. They would ask questions if they did not understand something or even challenge something the preacher had said. But women were prohibited from asking such questions or challenging the pastor. If they had a question or a problem, they were to go to their husbands with it. Their husband would answer the question or would take the question to the preacher. This practice died out as the church services began to shift away from teaching sessions and became nothing more than evangelistic services (R.J. Rushdoony, *Chalcedon Position Paper*).

11b This is another verse that will prohibit women preachers, especially along with 2:12. Women are to learn in the congregation, not preach. Yes, they may teach Sunday School or children or other ladies, but they do not have a church-wide teaching ministry as the pastor does.

11c A truly beautiful Christian woman is one who is in a voluntary subjection, first to God and then to her head, either her father or her husband. And she cannot be in subjection to her husband or father unless she is first subjected to her God.

12a The women in the church then are not to go off on their own authority in anything but are to submit to the spiritual authority of the church, as well as to the headship over them (being either their fathers or husbands).

12b She was not allowed to teach Scripture in a mixed assembly. Now a woman can teach doctrine to other women or maybe to young children, but in a mixed assembly with men (or teenage boys) present, she was to submit herself to the male leadership and was not to usurp any of the divinely appointed male authority in the church. As we will continue to see through 1 Timothy, this disqualifies women preachers. She may preach to other women (as the older women are to teach the younger- Titus 2:3,4) but only if no men are present. She may teach children or other women. There is nothing more unnatural than to see a woman in the pulpit, trying to preach to a mixed congregation. It sounds like fingers on a chalkboard.

2:13^a For Adam was first formed,^{aorist passive} then Eve.^b

If women preachers are so clearly prohibited in Scripture, then why are there so many women preachers?

1. These women are personally in rebellion against the Scripture. They are doing that which they are expressly forbidden to do. They intend to do whatsoever thing proceeds out of their own mouth (Jeremiah 44:17).
2. Their churches or denominations have abandoned the Scripture a long time ago so they have no intention of obeying the Lord in this matter.
3. With fewer men answering the divine call to preach, it then falls on the women to fill the empty pulpits. If these men would only obey God in surrendering to the call to preach, there would not be room for any women preachers!
4. Weak, henpecked husbands are also to blame. I've seen these wretched creatures, who have a domineering wife for a preacher who drags him around like a puppy. If more men would only act like men and assert their Biblical authority in the home like they are supposed to, their wives would have to get out of the "ministry."
5. Political correctness and feminism are the standard in such churches, not Biblical revelation.

The key word for Christian (and all) women in this passage is "submission"- submission to God, the Bible and her father or husband. A women in submission to the authorities placed over her is a lovely woman. But even a beautiful women who is a rebel and unsubmitive is in reality, horrid and ugly.

12c "I remember years ago at a special series of meetings, a servant of God was opening up many precious truths in connection with our calling in grace, our place in the Body of Christ, our inheritance in Him, and other spiritual themes. One lady who attended the meetings was so stirred that she told how these truths had meant much to her, and that she had received great blessing from them. Then in the course of the series of messages the preacher came to a certain passage in 1 Corinthians 14 that had to do with women's behaviour in the Church of God, and as he was reading-it was an open Bible Class where people were free to ask questions this same lady who had testified to having found such blessing through the precious Word, spoke up and said, "I do not believe that. I think this is all nonsense. Paul was an old bachelor who hated women, and that is why he writes the way he does; we can't depend upon what he says." The preacher said, "My dear sister, you have been rejoicing in the truth that nothing 'shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Romans 8: 39); haven't you?" "Yes," she said; "I do rejoice in that." "Well," said the preacher, "I am pained to have to inform you that Paul said that, and Paul was an old bachelor; so you can't depend upon what he says! I understand you have been rejoicing in the truth that there is "One Body of which Christ is the Head." "Yes," she said; "I rejoice in that too." "Well, I am sorry to have to tell you that that is something made known to us by Paul, and Paul was an old bachelor; so you can't depend upon what he says." He went from one scripture to another, pointing out the truths which were given to us by Paul, until that dear lady burst into tears and said, "May God forgive me; I see now that I have been trifling with the Word of God." One part of the Word is as truly inspired as another part. When you come across some things in God's Word that you may think are perhaps questionable, remember that the Holy Spirit who presented Christ as Saviour, the Holy Spirit who showed how the way into the Holiest has been opened, is the same Holy Spirit of God who tells our sisters how they ought to behave, and how careful they ought to be to maintain feminine modesty (Harry Ironside, *Timothy, Titus, Philemon*, pages 63-65)."

12d "We do not overlook the fact that there are *exceptional* cases, where a woman may be called upon to do what men *should* be doing, because the men have failed. Deborah, for example, was used to deliver Israel because of the weakness and irresponsibility of the men at that time, and especially of Barak (Judg. 4:4,8; 5:7). There are other exceptions also. But the divine *rule* is that the man, as God's appointed head over the woman, should take the lead, and the woman should serve in her God-given capacity, gladly accepting her subordinate position (Cornelius Stam, *The Pastoral Epistles*, page 52)."

13a Why these prohibitions?

1. Because Adam was first formed, then Eve (2:13). Adam came first and God gave him the responsibilities in the dominion of the earth and the headship of the family. Eve came later and

2:14 And Adam was not deceived,^{538-a-b-aorist passive} but the woman being deceived^{538-b-aorist passive participle} was^{perfect} in the transgression.

2:15^a Notwithstanding she shall be saved^{future passive} in childbearing,^{b-c} if they continue^{3aorist subjunctive} in faith and charity and holiness with sobriety.

came from Adam. Adam came from God. This hierarchy in the order of creation extends into the family, society and the church.

2. Because Adam was not deceived, but Eve was deceived in the transgression (2:14). It was Eve who was deceived by the serpent in Genesis 3. She did not have the spiritual discernment that Adam had. Adam fell willingly, knowing full well what the situation was. He harkened unto the voice of his wife (Genesis 3:17). As a rule, women do not have the spiritual discernment as the men do. This means that a women in spiritual leadership is in greater danger of apostasy and practical error than is a man. The two greatest sins in history were committed by some of the participants in ignorance: the fall of man Eve was ignorant and the crucifixion of Christ: the Roman soldiers were ignorant (Luke 23:34). Nevertheless, ignorance is no defense. Reparation for transgression is still necessary. "The woman taught once and ruined all (John Chrysostom)." Men are seldom deceived into sin or theological error. They usually know full well what they are getting into. The count the cost and then go ahead and sin. The women are, by virtue of their spiritual constitution they acquired from Mother Eve, much more liable to be seduced and deceived into sin and error. This is why it is dangerous to put women into positions of spiritual leadership. Look how many cults were started by women! Seventh-Day Adventism, Christian Science, many Charismatics...

13b You will also notice that Paul takes the Genesis account of the fall of Adam and Eve very seriously, serious enough to base a doctrine upon it. Paul was no liberal or modernist. He believed that the Genesis account was historical, accurate and reliable, as every Christian must. One cannot be a Christian and call anything in Genesis into question.

14a Men are seldom deceived when they sin. They usually count the cost and then do it.

14b Strong's #538 *απαταω* *apatāō*, *deceive, using tactics* like seduction, giving *distorted impressions*, lure into deception, emphasizes the *means* to bring in error (delusion). This *means* of deception with is often *sensual (personal)* desires, pleasure. Eve was deceived through her lusts and desires, through the lusts of the eyes, the lusts of the flesh and the pride of life.

14c Women are usually led or deceived into sin more than men are. This is why so many false religious systems are either led by women or are mainly made up of women. And this is why most false teachers, when going door-to-door, try to talk to the women when they are alone, when their husband is not home. When he does come home, he is usually greeted by "Honey, two very nice men were here this afternoon!" and the husband rolls his eyes.

15a The main question then arises "saved from what?" She shall be saved in childbearing. Under what conditions will she be saved in childbearing? If she continues in:

1. Faith. Her faith in God should remain strong during times of testing. She should also remain faithful to the faith, to orthodox truth, and wander or allow herself to be deceived away into error during these stressful times.
2. Charity. This is not just love in a human sense but a divine love, a love that is based solely upon itself and not upon some human emotion or need.
3. Holiness
4. Sobriety

15b What Paul does NOT say- that women are saved by having children. Paul was not a Mormon. Salvation by having children would be salvation by works, which cannot be allowed. The "salvation" then is not to be confused with spiritual, new-birth salvation. Both the Bishop's Bible and the Geneva Bible

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have it “saved through the bearing of children” which is questionable. Will she be saved from danger in the act of childbearing or does her bearing children save her? The King James rendering is clearer and eliminates some of this ambiguity.

Nor does Paul say that godly women would be delivered from death in childbearing. Many a godly Christian woman has died in childbirth. My wife came *that close* to dying in the birth of our fourth child in 2001, so that cannot be the correct interpretation either.

15c Now, what DOES Paul say? Look at the context- the deception of Eve by the serpent, caused by her weaker spiritual discernment. How is a woman to be saved from such damning deception? By continuing in faith, charity, holiness, sobriety. But what about the childbearing? This is something men have trouble understanding since we never have gone through labor pains. But the process of childbirth is the most stressful and dangerous for a woman. This is when she is at her weakest physically and hence she is at her greatest danger of deception at this time. She shall be saved, or delivered, or protected, from Eve-like deception while she is at her weakest, in childbirth if she fulfills the conditions in this passage. Pain in childbirth was part of Eve's curse in Genesis 3. But if a woman maintains a godly life and relationship to the Lord, she will not come under any further dominion of that curse.

1 Timothy Chapter 3

15. Qualifications for the Bishop 3:1-7

3:1 This *is* a true saying, If a man desire^{present middle} the office of a bishop,^{a-b-c} he desireth^{d-present} a good work.^{e-f}

3:2^a A bishop^b then must be^{c-d-present} blameless,^e the husband of one wife,^f vigilant,^g sober,^h of good behavior,ⁱ given to hospitality,^j apt to teach;^k

1a This is the office of a pastor. The only other church office is that of deacon. Any other church office is the creation of man. Some are good and necessary, like treasurer, but are not mandated by Scripture.

The term emphasizes the authority of the office. The term "pastor" describes the nature of the office and "elder" describes the dignity of the office. But this details the qualifications of those entrusted with the spiritual leadership in the church.

It must be noted that we do not believe in the Catholic/Protestant idea of a bishop, as one who has the rule over a local church pastor. Their concept of a "bishop" is that of a "super-pastor" who has authority over churches and pastors in a geographic area. Although this corruption of church government entered the church at an early date, the Bible knows nothing about it. Local churches are administered by pastors and others in spiritual leadership. There is no higher human authority over the churches or over the local pastors than this. The Bible knows nothing of "district superintendents", "archbishops", "cardinals", "popes" or "bishops" that lord it over local pastors.

1b "It is strange that the episcopacy, in those times, should have been an object of intense desire to any man; when it was a place of danger, awl exposure to severe labor, want, persecution, and death, without any secular emolument whatsoever (Adam Clarke, *Commentary on the Whole Bible*)."

1c The New King James Version as "position" instead of "office", stripping the "bishop" of his office and downgrading it to a mere "position".

1d He has to want the office. If he has no heart or desire for it, any pastoral ministry he may try will be a failure.

1e It's hard work but it's good work- the best a man can do. The hours can be long (as the pastor is on-call 24 hours a day, 7 days a week), the work stressful and pay low, but it is the greatest work on earth- to preach, teach and minister the Word of God and to act as a local undershepherd over God's flock.

1f "The office of a bishop, elder, or pastor of a church, "is a work", and a very laborious one; wherefore such are called labourers in the word and doctrine: it is not a mere title of honour, and a place of profit, but it is a business of labour and care; yet a good one, a famous and excellent one; it being an employment in things of the greatest excellency in themselves, and of the greatest usefulness for the good of men, and the honor of God; as the doctrines, ordinances, and discipline of the Gospel; and so must be excellently, honestly, pleasantly, and profitably a good work (John Gill, *Commentary on the Entire Bible*)."

2a Although this list is dealing with the spiritual qualifications for a bishop/pastor, I would apply them to anyone in a position of spiritual leadership, including missionaries and evangelists. The nature of the ministry and spiritual leadership should require similar qualifications for the various niches of the preaching ministry. Deacons, who are not involved in a leadership position in the church, get a different set of qualifications as the servants that they are.

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2b Or a pastor. A super-pastoral position, as seen in a Methodist or Romanist “bishop” is not in view here since that is not the biblical understanding of a bishop. “Bishop” deals with the ruling nature of the pastoral office and its authority.

2c Such qualifications are not optional. If a man does not meet these qualifications, then he does not have the spiritual qualifications to be a bishop, regardless of whatever other non-biblical “qualifications” he might have.

2d In reality, who really meets all these criteria? Every pastor is flawed and none are perfect. If it seems that the qualifications are too hard or rigid, then understand the nature of the office and the responsibilities that go along with spiritual leadership. It is a hard and difficult ministry, with awesome responsibilities for the eternal souls of men. It is not a place for novices or the unqualified. Biblically qualified pastors generally meet, or at least fulfill, the requirements in these verses, even if they are stronger in some areas than in others.

2e Not sinless, for then would no man qualify. The idea is that there is no open scandal in his life that would disqualify him. He has no skeletons in his closet, like a former wife or illegitimate children or a homosexual past that he is covering up.

The Geneva Bible has “unreproachable”.

2f Interpretations vary but I hold to a man who is not a polygamist and a man who is faithful to his wife. Polygamy was more common in Paul’s day than it is today with the Jews allowing it under the Law. Polygamy, while allowed by God, was never the Scriptural ideal for the Christian family and it is not to be promoted in the church.

But it also may refer to a divorced man who has been remarried under certain circumstances. I do not automatically think that a divorced man is unqualified for the pastorate for that depends on what the circumstances of that divorce are (and I do hold to the teaching that there are Scriptural grounds for divorce). Generally speaking, a divorced man is probably not qualified since he would fail under the qualification of having his home in order (see 3:4) unless it was a situation where his wife deserted him on account of the ministry. In a situation where a wife demands that her husband leave the ministry or make him choose between God and her, then his course of action is clear. If she does desert him under those circumstances, the husband is not chargeable. But this application would be a man who is unscripturally divorced and who has unscripturally remarried.

This also prohibits women preachers, for no woman can be the “husband of one wife” unless she was a lesbian, and then, she is disqualified again for not being blameless! There is no Biblical justification for women preachers. Women can teach (other women and children) and provide other vital services in the local church, but they are excluded from a pulpit ministry.

I believe this also requires the pastor to be a married man. Single men have other ministries but the pastorate should be reserved for a married man. I know there were godly men who were single pastors or who started single and later got married. Charles Spurgeon started as a single pastor and married one of his church members. Robert Murray McChesney never married. They had successful ministries. Granted, they probably would have done better had they been married. I cannot judge their ministries but I wonder how obedient they were to this qualification. It is a very rare single man who can pastor a church with any success. My first two pastorates (in Centreville, Maryland 1989 and Mebane, North Carolina 1993-1994) were not very successful and I was single both times. But my third pastorate (Smyrna, Delaware 1998-present) has been much better because this time, I was married and had children. I certainly would not want to try to pastor a church again without my family. I would not support a single man pastoring. I would have no problem with a widower pastoring as he was married and thus would have experience in marriage counseling and probably in raising children as well.

But this certainly would disqualify any Roman Catholic “priest”! No Catholic priest qualifies to pastor on a number of levels. And listening to a bachelor priest try to explain how you are to run your family or love your wife is a hoot!

2g As watchful as the watchman in his guardtower who continually scans the horizon for the approach of the enemy. A bishop has to watch over the Church, and watch for it; and this will require all his care and circumspection.

3:3 Not given to wine,^a no striker,^b not greedy of filthy lucre;^c but patient, not a brawler,^d not covetous;^e

The Bishop's Bible and Geneva Bible have "watching". The New King James uses an inferior "temperate".

2h Not just refraining from alcohol (which he ought to be doing anyway) but having a sober frame of mind. It also has the idea of "curbing one's desires and impulses, self-controlled, temperate".

2i He has to know how to behave and have the discipline to conduct himself in a Christian manner at all times, even during those times when he is (supposedly) "off duty" (which is, in reality, never, as the pastor is "on call" 24 hours a day). The Greek is Strong's # 2887 κοσμιος kosmios which has the idea of "well arranged" or "orderly". He is not a man who allows himself to be ruled or controlled by chaos. He is to have a sound mind, governed by a lot of good, old-fashioned common sense. "A clownish, rude, or boorish man should never have the rule of the Church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace (Adam Clarke)."

The Bishop's Bible has "of comely apparel", which understands this as relating to one's dress. The Geneva Bible has "modest".

2j Hermits do not make good pastors. Pastors must be "people persons", although it is not required that he be a social butterfly. But he must be a man whose home is open to his flock, who regularly invites the brethren in his home, who is comfortable doing things outside the church with his people, etc. This also has the idea of having a "love of strangers", someone who is able to entertain a man he does not know or to love those who are not exactly lovely.

The Geneva Bible has a very odd (and archaic) rendering here, "harberous".

2k The ministry is primarily a teaching one, even while preaching. The primary duty of a pastor is not "to build a great work", not "to build a large Sunday School", not "to get involved in politics", not "to be a soulwinner", but rather, he is to feed sheep and watch over sheep. He is to perfect the saints and make sure that all the saints make it home to heaven. This means that the pastor must first be a student of the Bible (and just about every other associated academic field, including history and languages, mainly Greek and Hebrew) before he can be a teacher. And why not? Why shouldn't a preacher of the Gospel be among the best educated men in town? Is it because we have allowed the hyper-evangelists to downgrade the pastoral ministry from a teaching/preaching ministry to mainly one of cheerleading and "leadership"? Men have gotten so busy in church building and what they call "evangelism" that they have little or no time to instruct their congregations regarding the great doctrines of Scripture. They are very up-to-speed on the practical issues of the ministry but their understanding of doctrine is sorely lacking. This is one reason why so many Christians are so ignorant of Scripture- their pastors are as well, and they cannot teach that which they do not know.

3a This probably opens the door for the bishop to use a little wine but certainly not to excess or drunkenness. An occasional glass once in a while may be acceptable but is it wise? All things are lawful but are all things expedient? Drunkenness starts with the occasional drink. And a drinking pastor is going to have a hard time preaching against alcoholic beverages if he is drinking them. The safest course is for a bishop to simply avoid all alcoholic beverages, for the sake of his testimony. After all, we have to keep in mind the verses in Proverbs which warn against booze.

3b Not one who resorts to physical abuse to express his anger or frustration. Lashing out in a physical manner in such circumstances shows a lack of maturity and self-control.

3c This thins out the herd! How many preachers suffer from greed? Greed of money is bad enough but there are other things to be greedy of- numbers, power, recognition, material things, church buildings, etc. If a preacher is greedy for anything except God and the power of God, he is disqualified. If he is greedy of money, then he will do anything to get it, including compromising the truth of God. He will also use and abuse his congregation to fulfill his lusts.

3:4 One that ruleth^{present middle participle} well his own house,^a having^{present active participle} his children in subjection with all gravity;^b

3:5 (For if a man know not how^{perfect} to rule^{4aorist infinitive} his own house, how shall he take care of^{future middle} the church of God?)^{a-b}

The stories of preachers abusing their position and authority and far too numerous. I remember when my aunt invited my mother and I to visit her church one Sunday. She said there were having special services and she wanted us to come. Out of curiosity regarding her church (her pastor then was a slavish disciple of Jack Hyles and his methods and philosophies), we did. The building was packed. Before the sermon, the pastor gave out a lot of awards to people who had brought the largest number of guests, who spent the most time on visitation that week, and so on. The sermon was evangelistic. Supposedly, several people got saved. But it dawned on me that my mother and I were not there to enjoy a good sermon or to participate in the worship of that congregation, but we were there to be counted in a numbers gimmick on a "big day" and my aunt was using us to inflate the number of visitors that she could say that she brought so as to appear to have a "soulwinner's burden" and so that her pastor would not question her zeal or spirituality. That was absolutely unforgivable of that pastor to use his people to the point where they were pressured to use even their own relatives just so the pastor could boast and brag about how many he had in attendance and how many "got saved" through his ministry that day. Men with that sort of greed of numbers (or anything else) are disqualified for the ministry because they will not hesitate to compromise or to use and abuse his sheep to fulfill whatever lust may be controlling him.

Marvin Vincent thinks this phrase should be omitted. I wonder why? Did the Scripture cut too close to the bone for him here?

3d Not a troublemaker, not someone who is always in the middle of something. He must be a peaceable man who is always seeking to avoid trouble and de-fuse tense and situations whenever possible. Problems are unavoidable in the ministry but something is wrong with a pastor who is always at the center of a controversy or if trouble follows him everywhere he goes.

The Bishop's Bible has "abhorring fighting". This is not just not being a brawler in a passive sense but actually hating it.

3e This goes right along with the prohibition against being "greedy of filthy lucre". Covetousness and greed are twin sins. A man is to be content with food and raiment (6:8). Anything beyond that is ballast.

And why is it that we are always so quick to jump on a man's marital state or the fact that he committed some sexual sin as a cause for disqualification from spiritual leadership, but we are never too concerned if a bishop is greedy or ant-social?

The Bishop's Bible has "abhorring covetousness", not just not being covetous, but actually hating it.

4a His wife and children in their places of Biblical subjection and the preacher/husband ruling as the head of his house. The reason for this is given in 3:5.

4b This is why a pastor should be married. His house to be a model Christian home for others in the church to emulate. In a day with sky-high divorce rates and children running wild, Christians need a model to base their families and marriages upon. Single pastors cannot provide them. But Christians ought to be able to look at their pastors and his family for the template they need.

5a This is just common sense. The home is the proving ground for spiritual leadership. If a man cannot rule his wife and children, the people closest to him and who love him the most, how can he expect to rule over a congregation? If he cannot run his own house, he cannot expect to run a local church.

This is why a pastor should be married. Not only is his house to be a model Christian home for others in the church to emulate, but being a godly father and husband will demonstrate to others that he can run a local church since he is able to run a Christian home.

3:6 Not a novice,^a lest being lifted up with pride^{b-c-aorist passive participle} he fall^{aorist subjunctive} into the condemnation of the devil.^d

3:7 Moreover he must^{present} have^{present infinitive} a good report of them which are without;^a lest he fall^{aorist subjunctive} into reproach and the snare of the devil.

16. Qualifications for the Deacon 3:8-13

3:8 Likewise^a must the deacons^b be grave,^{4586-c} not doubletongued,^d not given to much wine,^e not greedy of filthy lucre;^f

5b "Church of God" must have reference to a local congregation for God does not expect one man to care for the entire Church! The pope could never do it, and still can't, nor was he ever expected to or authorized to!

6a This would mean either:

1. One recently saved
2. A young man

Skill, talent or even spirituality cannot make up for a lack of experience in any field, including the ministry. What a "novice" is may vary from person to person. Some men may be ready to pastor at age 16 and others may not be ready until they are 30 years old.

The Bishop's Bible and Geneva Bible has "not a young scholar".

6b New Christians do not have the maturity to be placed in positions of spiritual leadership. We've heard reports of 15-year old boys pasturing in West Virginia and that cannot be condemned too strongly. The biggest danger for the young man is pride. A little bit of success or a little bit of flattery and the young man will allow it to go to his head since he does not have the maturity to handle it. Older, more experienced men have enough trouble with pride and other Satanic temptations. And it is very difficult to be an elder when you are barely out of high school or college. I heard one man say that no man under age 40 should pastor. It is a good idea, even if it is not exactly Biblical. Even the Old Testament priests did not start their tabernacle ministry until age 30.

6c Most commentators want to translate this "puffed up", as in a beclouded and stupid state of mind as the result of pride. Pride will swell a man's head and fill him with hot air and baloney.

6d Pride has destroyed more preachers (especially young preachers) than has booze, women and money combined. This is the strongest weapon has in his arsenal to bring a man down, preachers included. Satan fell through pride (Isaiah 14, Ezekiel 28) and has been very successful in instilling pride into the heart of man ever since.

7a He needs to have a good reputation in town. The unsaved in town may not like him but they ought to respect him as a man of God who is genuine and not a hypocrite. "Them which are without" are those outside the church. We expect Christians to at least have a nominal respect for the bishop, but if he is a man of God, even the unsaved will speak well of him as a man who really is as he seems.

8a Six of these nine qualifications for a deacon match that of a bishop.

8b A deacon is a servant in the church, literally "one who waits on tables" (see this definition in Acts 6:2) or a "runner through the dust". The Bishop's Bible simply translates this as "ministers" (yet it translates this as "deacons" in 3:12). They do the more menial tasks in the church to free up the preachers/elders so they can concentrate on the actually running of the church, as well as to free them up for more time for prayer and study of the Word. Thus, a deacon has no ruling authority in the church. He is to serve, minister and provide "support" for the church leadership.

3:9 Holding^{present active participle} the mystery of the faith in a pure conscience.^a

3:10 And let these also first⁴⁴¹² be proved;^{138-a-present passive imperative} then let them use the office of a deacon,^{1247-present active imperative} being^{5607-present participle} found blameless.^{410-b}

3:11 Even so *must their wives*^{a-b-c} be grave,^{4586-d} not slanderers,^e sober,^{f-3524} faithful in all things.^g

This goes contrary to the idea of what a deacon is and does in many churches, especially Baptist churches in the South. There, the idea is that “the deacon” is the one who runs the church and who hires and fires the preacher. Every church, no matter how small, usually as “the deacon” and more often than not, he keeps things stirred up and keeps the pastor on his toes. Examples and horror stories are far too numerous to list. But any deacon who thinks that he is authorized to “run the church” or to “keep the preacher in line” disqualifies himself from that office due to a wrong attitude or a gross misunderstanding of what is involved.

8c “grave” Strong’s #4586 σεμνος semnos; august, venerable, reverend, to be venerated for character, honorable, not given to frivolity. . This is not a sour-faced attitude, but rather, the deacons are to be respectable men, honored and trustworthy, whom those in the church and community can look up to and trust.

8d Not a hypocrite, not someone who speaks out of both sides of his mouth, but one who means what he says and says what he means.

8e See remarks under 3:3 but with a difference. In 3:3, the bishop is not to be “given to wine”. Here, the deacon is not to be “given to much wine”. Again, some usage of wine (not mixed drinks!) might be acceptable (and I say that with much hesitation), the bishop is to be less of a “wine drinker” than a bishop. The reason is that the deacon is not entrusted with ruling authority in the church. The bishop is. The bishop is “on call” 24 hours a day. He cannot afford to be drunk or otherwise incapacitated if a spiritual emergency among his members arises. The deacon, who has no such responsibility, need not to really worry about that.

8f This would be identical to remarks in 3:3. Really, this should apply to any and all Christians, but even more who are entrusted with a church office.

9a He needs to have the proper respect and appreciation for the great teachings and doctrines of the Bible and have a proper appreciation for them. He needs then to be familiar with these doctrines, so he needs to be a Bible student. And when does hold and receive these doctrines, he needs to do so with right motivations- to glorify God and to instruct God’s people, not to make money from it or to use these doctrines to establish a personality cult around himself.

10a A similar idea to the qualification that a bishop must not be a novice (3:6). A deacon is to be a seasoned man, who is spiritually mature and is not a novice in experience or in things of the faith.

10b Same qualification as in 3:2.

11a No requirements are given for the wives of bishops but the wives of deacons have requirements. The reason for this is that deacon’s wives can do the work of a deacon but the bishop’s wives cannot. Anyone can do the work of a deacon, even if they are not a deacon. Anyone can serve. And in some situations, a woman can handle a deacon-type situation better than the deacon can, like assisting women preparing to be baptized. In this case, the wives of the deacons can assist their husbands in their ministries, although they are not officially deacons. But the wives of bishops really can’t help their husbands in the same fashion. And I do not support the modern charismatic idea of “husband-wife”

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pastoral teams since women are barred from a pastoral office. But there would be some justification for husband-wife deacon teams. But this would not open up an office of a “deaconess” for no such office exists in the New Testament church. It is obvious that the deacon is to be a man, for nothing is said about the husbands of the deaconesses!

And no, Phoebe, in Romans 16, was no “deaconess”. The Greek word in Romans 16:1 is diakonon diakonon, meaning deacon, but Phoebe was not a deacon since no woman can be a deacon (1 Timothy 3:11). She did a deacon’s work without being a deacon. Wives of deacons do deacon’s work right along with their husband without the women actually being in the office. Phoebe (and others like her) may have supervised the baptism of female converts and maybe teaching them. They fulfilled an important function in the early church, such as instructing the women and girls. Visiting and ministering to the women in the congregation, maintaining order in the “women’s side” of the congregation during services, among other duties. Most of them were widows and elderly married ladies.

Yet the early church, in its early apostasy, established this non-Biblical office in clear opposition to what Paul wrote. The “Apostolic Constitutions” lays down the requirements and duties for the ordination of “deaconesses” but since the Constitutions is not inspired scripture but merely an early church manual, its recognition of “deaconesses” is not binding or inspired. Why run to some early church document to overturn inspired Scripture?

“Deaconesses in the Apostolical Church. — The title (usually rendered *minister* or “deacon”) is found in Romans 16:1, associated with a female name, and this has led to the conclusion that there existed in the apostolic age, as there undoubtedly did a little later (Pliny, *Ep. ad Traj.*), an order of women bearing that title, and exercising, in relation to their own sex, functions which were analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Romans 16:6, 12, belonged to such an order (Herzog, *Real-Encykl.* 3, 368). The rules given as to the conduct of women in 1 Timothy 3:11; Titus 2:3, have in like manner been referred to them (Chrysostom, Theophylact, Hammond, Wiesinger, *ad loc.*). Some writers (e.g. Rothe; Schaff, *Apost. Church*, § 135) suppose that the “widows” of 1 Timothy 5:3-10, were deaconesses. Herzog, on the other hand, holds that the passages in Timothy cannot be applied to “deaconesses.” Dr. W. L. Alexander, in Kitto’s *Cyclopoedia* (s.v.), maintains that Romans 16:1, does not show that Phoebe held any official relation to the Church; for all that appears, she may have been simply the doorkeeper or cleaner of the place of worship. Plumptre (in Smith’s *Dictionary*, s.v. says that “it seems hardly doubtful that writers have transferred to the earliest age of the Church the organization of a later. It was of course natural that the example recorded in Luke 8:2, 3, should be followed by others, even when the Lord was no longer with his disciples. The new life which pervaded the whole Christian society (Acts 2:44, 45; 4:31, 32) would lead women as well as men to devote themselves to labors of love. The strong feeling that the true service of Christians, consisted in ‘visiting the fatherless and the widow,’ would make this the special duty of those who were best fitted to undertake it. The social relations of the sexes in the cities of the empire would make it fitting that the agency of women should be employed largely in the direct personal application of Christian truth (Titus 2:3, 4), possibly in the preparation of female catechumens. Even the later organization implies the previous existence of the germs from which it was developed. It may be questioned, however, whether the passages referred to imply a recognized body bearing a distinct name. The ‘widows’ of 1 Timothy 5:3-10, were clearly, so far as the rule of ver. 9 was acted on, women who were no longer able to discharge the active duties of life, and were therefore maintained by the Church, that they might pass their remaining days in ‘prayers night and day.’ The conditions of ver. 10 may, however, imply that those only who had been previously active in ministering to the brethren were entitled to such a maintenance.”

II. Deaconesses in the early Church. — The Apostolical Constitutions distinguish “deaconesses” from “widows” and “virgins,” and prescribe their duties. A form of ordination for deaconesses is also given (bk. 8, c. 19, 20), in which the bishop prays as follows: “Eternal God, Father of our Lord Jesus Christ, Creator of man and of woman; thou who didst fill with thy Spirit Miriam, Deborah, Hannah, and Huldah; thou who didst vouchsafe to a woman the birth of thy only-begotten Son; thou who didst, in the tabernacle and in the Temple, place female keepers of thy holy gates look down now also upon this thy handmaid, and bestow on her the Holy Ghost, that she may worthily perform the work committed to her, to thy honor, and the glory of Christ” (Chase, *Constitutions of the Apostles*, p. 225. In the Eastern Church the notices of deaconesses in the first three centuries are few and slight, although Origen speaks of the ministry of women in the Church as both existing and necessary. In the Western Church the notices are fuller and more clear. Pliny the younger (about A.D. 104) appears to refer to deaconesses in his letter to Trajan, in speaking of the question by torture of “two maids who were called ministers” (ex duabus ancillis quae

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ministra dicebantur). Tertullian (220) speaks of them often, and prescribes their qualifications. In the fourth and fifth centuries all the leading Eastern fathers refer to deaconesses; e.g. Basil († 379), Gregory of Nyssa († 396), Chrysostom († 407), Theodoret († 457), Sozomen (cir. 439). Theodoret (*Eccl. Hist.* 3, 14, p. 652) calls Publia, who lived at the time of Julian. Sozomen (4. 14, 59) speaks of a certain deaconess who had been excluded Church fellowship because of having broken her vows. It was a rule that the deaconesses must be widows. Tertullian (*ad Uxorem*, 1:7; *de Virgin. veland.* c. 9) says, "The discipline of the Church and apostolic usage forbid that any widow be elected unless she have married but one husband." Virgins, it is true, were sometimes admitted, but this was the exception. The widows must have borne children. This rule arose from the belief that no person but a mother can possess those sympathizing affections which ought to animate the deaconess in her duties. The early Church was very strict in enforcing the rule which prohibits the election of any to be deaconesses who had been twice married, though lawfully and successively, to two husbands, one after the other. Tertullian says, "The apostle requires them to be (*universae*) the wives of one man" (*ad Uxorem*, 4:7). Others, however, give the words of the apostle another meaning. They suppose him to exclude those widows who, having divorced themselves from their former husbands, had married again (see Suicer, *Thesaurus*, 1:864, 867). It is disputed whether they were ordained by the imposition of hands, but the Apostolical Constitutions (8. 19) declare that such was the case, and the 15th canon of Chalcedon (sess. 15) forbids the ordination of a deaconess under forty. Still they were not consecrated to any ministerial function; so Tertullian, *De Praescript*, 41, "Let no woman speak in the Church, nor teach, nor baptize, nor offer" (that is, administer the Eucharist), "nor arrogate to herself any manly function, lest two should claim the lot of the priestly office." Their duties were to take care of the sick and poor, and to minister to martyrs and confessors in prison, to whom they could more easily gain access than the deacons; to instruct catechumens, and to assist at the baptism of women; to exercise a general oversight over the female members of the Church, and this not only in public, but in private, making occasional reports to the bishops and presbyters. How long this office continued is uncertain. It was not, however, discontinued everywhere at once. It was first abrogated in France by the Council of Orange, A.D. 441. It continued in the Roman Church for some time after this, and gradually disappeared; but in the Greek Church it did not become extinct till the twelfth century. (McClintock, John and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*.) All this proves is that the early church had a lot of trouble with its own apostasy and errors.

So what do we have here? It is true that Paul does give the qualifications for the wives of deacons in 1 Timothy 3:11 but he never talks about the wives of bishops. The deacon was expected to have a wife who would be an asset and a helper to him in his ministry of service to the church. Thus, a deacon's wife would do the work of a deacon along with her husband without ever being an "official" deacon. But the wife of a bishop/pastor cannot help her husband in the ministry in the same way since women are not allowed to have ruling authority in the church. That is why "husband-wife" pastoral teams, which are so common in Charismatic churches, is unbiblical. But it is biblical to see women doing the work of a deacon, just as long as they are not formally ordained to the office.

11b The qualifications of the deacons' wives are:

1. They must be grave
2. They must not be slanderers
3. They must be sober
4. They must be faithful in all things

If a deacon's wife does not qualify, then he himself is not qualified for the office of a deacon. While the wife of a bishop must be considered to determine if he is qualified for the office (see 3:4 about his home being in order), the spiritual nature of the deacon's wife is an actual part of his qualifications. If his wife does not qualify, then neither does he.

11c As with the bishop (remarks under 3:2), the deacon should be a married man. Paul assumes (as he does with the bishop) that the deacon will be a married man.

11d "grave" Strong's #4586 σεμνος *semnos*; august, venerable, reverend, to be venerated for character, honorable. This is not a sour-faced attitude, but rather, the deacons are to be respectable men, honored and trustworthy, whom those in the church and community can look up to and trust.

3:12 Let the deacons be^{present imperative} the husbands of one wife,^a ruling^{present middle participle} their children and their own houses well.^b

3:13 For they that have used the office of a deacon^{aorist active participle} well purchase^{a-present middle} to themselves a good degree,^b and great boldness in the faith which is in Christ Jesus.^{c-d}

17. Behaving in the House of God 3:14-15

3:14 These things write^{present infinitive} I unto thee, hoping^{present active participle} to come^{aorist} unto thee shortly:^a

11e Women seem to have more trouble with gossip and slander than men do, although men are certainly not innocent of such sins. The probably seems to be worse in a church context for some reason.

11f See remarks under 3:2, although the Greek words are different. In 3:2, the word is Strong's #4998 σωφρων sôphrôn; of a sound mind, sane, in one's senses, curbing one's desires and impulses, self-controlled, temperate. But here, Paul uses Strong's #3524 νηφαλεος nêphaleos; sober, temperate, abstaining from wine, either entirely or at least from its immoderate use, of things free from all wine, as vessels, offerings. νηφαλεος deals with more the refraining from alcoholic beverages where σωφρων has the idea of a sound mind and mental discipline. The deacon's wife is not such much required to be σωφρων but she must be νηφαλεος, sober from intoxicating beverages.

11g This should apply to any and every Christian.

12a Same as the bishop in 3:2. This will prohibit "deaconesses" in the same way 3:2 prohibits women pastors.

12b The same as in 3:4. If a deacon cannot run his house, then he cannot serve in the church in an "official" capacity.

13a Naturally, church offices cannot be bought with money. That is called "simony" and it has been practiced in the Church of Rome with offices all the way up to the papacy. The "purchasing" here is not the office of a deacon but the good reputation and boldness that comes with the office. The "currency" for this purchase is spiritual since the execution of the duties of the office of a deacon are spiritual.

13b This "good degree" is a good name a reputation among the brethren for the discharge of a faithful ministry.

13c An obvious reward for a man who has done well to fulfill the ministry office of a deacon. It takes a special man to be placed into the office of a deacon and not let it go to his head. Some deacons begin to try to "throw their weight around" in the church and in so doing, abandon their call. But blessed is that man who maintains a servant's heart through his tenure.

13d The Bishop's Bible and Geneva Bible have this as "great liberty in the faith..."

14a Paul probably did get the chance to see Timothy after this as he was released from his first imprisonment and had several years of ministry before his final arrest.

3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself^a in the house of God,^b which is the church of the living God,^c the pillar and ground of the truth.^d

18. The Mystery of Godliness 3:16

3:16^a And without controversy^b great is^{present} the mystery of godliness:^c God was manifest^{aorist passive} in the flesh,^d justified^{aorist passive} in the Spirit,^e seen^{aorist passive} of angels,^f preached^{aorist passive} unto the Gentiles,^g believed on^{aorist passive} in the world,^h received up^{aorist passive} into glory.ⁱ

15a Every Christian needs to know how to conduct himself around the church and in the services. That is one of the main burdens of this book. Paul has already dealt with the women (end of chapter 2) and the bishops and deacons (here in chapter 3). Most Christians do not know how to properly behave in the church. They dress in a poor manner. They are sloppy in appearance. Their singing is carnal and undisciplined. Their conversation in the church house is all too often carnal, concentrating on sports or politics or gossip. They do not listen to the sermon well. We tend to forget that when we are in the church for its worship service, we are in the very presence of the King. Just as we would adjust our behavior in the presence of an earthly king or president, how much more we should when in the presence of the King of Kings, especially when we are in His house, engaged in His worship and service.

It is very obvious that many do not know how to conduct themselves in the church house or in the services. Just watch a Charismatic/Pentecostal service and you'll see all manner of silliness. In more extreme cases, I've seen people start laughing uncontrollably on the floor or hear of cases of "dogs barking in an unknown bark". Most modern churches have a rock concert for their "song service" and the people (and the preacher) are dressed casually. All of this is not in keeping with this charge. People have to be taught how to behave in church as it doesn't come naturally, even to many Christians,

15b The local church congregation meetinghouse.

15b Because the "house of God" (whatever it might be, from a large and impressive building to someone's living room) is where the church of God (the local congregation) meets together.

15d Local churches are the guardians of Biblical truth in this dispensation. Denominations tend to compromise and apostatize over time but individual, local congregations tend to remain orthodox for longer periods of time. If you want to know the truth and understand the teachings of the Scripture, the first- and best- place to look is in a Bible-believing local church.

16a This is one of the most attacked verses by the various Greek Critical texts, mainly by those who attack the doctrine of the Trinity. The issue is whether the correct reading is "God was manifest" or "He was manifest". The justification of the weaker rendering of "He" is the missing bar on a capital theta in one Greek text that either faded over the centuries or was erased, that wound up changing the reading from "God" to "He". The denial of the eternal Godhead of the Lord Jesus Christ has troubled the Church in every period of its history. Although the opponents of the truth have been known by different names, Arians, Socinians, Unitarians, Jehovah's Witnesses and others, they have had many things in common, including an intense hostility to the doctrine set forth in this text.

THE ENGLISH VERSIONS

These three were translated from the Latin Vulgate which has "quod"--"which."

Wyclif 1380--*that thing* that was schewid in fleisch...

Rheims-Douay Roman Catholic Version 1582--*which* was manifested in flesh.

Ronald Knox modern English R.C. version 1945--it is a great mystery we worship Revelation made in human flesh.

The following were translated from the Greek:

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Tyndale 1534--*God* was shewed in the flesche.
Great Bible 1539--*God* was shewed in the flesche.
Geneva N.T. 1557--*God* is shewed in the flesche.
Bishops' Bible in 1568--*God* was shewed manifestly in the flesh.
Authorised Version 1611--*God* was manifest in the flesh.
Haweis--*God* was manifested in flesh.
J.N. Darby--*God* has been manifested in flesh (with a footnote acknowledging the possibility of the alternative reading).
Young 1862--*God* was manifested in flesh.
Alford 1869--*Who* was manifested in the flesh.
Bowes 1870--*Who* was manifested in the flesh.
R.V. 1885--*He who* was manifested (with marginal note that "God" rests on no sufficient evidence).
Moffatt 1913--*it is He* who was manifested.
Weymouth--*He* who appeared in the flesh.
Schonfield--*which* in Christ was made visible physically.
Jehovah's Witnesses 1950--*He* was made manifest in flesh.
Berkeley Version 1945--*Who* was revealed in the flesh.
Phillips 1947--*The One who* shewed Himself as a human being.
Lamsa 1957--*it is* revealed in the flesh.
New English Bible--*He* who was manifested in the body.
New American Standard- He
New International Version- He
Contemporary English Version-He
Today's English Version-He
Living Bible-He
New King James Version- God but the footnotes suggests "He".
English Standard Version- He

Foreign Language Bibles

Italian (Diodati). *Iddio* e stato manifestato in carne.
French (Osterwald). *Dieu* a ete manifeste en chair.
Spanish (Valera). *Dios* ha sido manifestado en carne.
German (Luther). *Gott* ist offenbaret im Fleisch.
Portuguese (Alineida). *Deus* se manifestou em carne.

The listing of the various Greek readings:

'ov – a A C F G 33 365 1175 2127 Ethiopic version

'o- D 061, several Italic versions, Vulgate

yeov- a² A^c C² D² K L P Q 075 0150, 6 81, 104, 263 424 436 459 1241 1319 1573 1739 1852 1881 1912 2200, the lectionaries, versions of the Vulgate, Georgian and Slavic

Thus, even the manuscripts that have the 'ov rendering (a A C* have corrected editions or other copies that have the traditional rendering of yeov and thus, their testimony contradicts itself.

PROBABLE ORIGIN OF THE ALTERNATE READING

The practice of writing "God" in an abbreviated form in the uncial manuscripts made the distinction between "God" and "who" dependent upon two small strokes, one written within the first letter and the other written above the two letters. An accidental or deliberate omission of these two strokes would be sufficient to account for the substitution of "who" in a very ancient copy from which a few later copies were derived. Transcribers confronted with the odd reading, "Great is the mystery who was manifested", would be tempted to make the sentence grammatical by altering "who" to "which" and achieved this by a further abbreviation of the Greek *os* to *o*. This reading survives in a few manuscripts, including the Codex D of the 6th century.

THE TESTIMONY OF THE CODEX ALEXANDRINUS "A"

This almost complete uncial copy, probably of the 5th century, was given to King Charles I by the Patriarch Cyril Lucar and is now in the British Museum near to the Codex Sinaiticus. It agrees with the Received Text to a much greater extent than the copies named in the previous paragraph. The critics assert that it originally had "who" and that a later hand altered this to "God" by adding the two strokes required. Many distinguished scholars who have examined this copy during the last three hundred years have explained that these strokes were written in the original copy, that they had become indistinct with the passage of the centuries and had been written over at a later time to make them clearer, and that the original strokes could still be discerned.

The passage has been examined so many times that the parchment is worn away, rendering its present evidence doubtful, but we may refer to the weighty opinions of those who had the copy in their hands long ago. They agreed that it supports the Received Text, "God was manifest in the flesh".

Patrick Young had custody of this copy from A.D. 1628-1652 and he assured Archbishop Ussher that the original reading was "God". In 1657 Huish collated the manuscript for Walton, who printed "God" in his massive Polyglot. Bishop Pearson wrote in 1659 "we find not 'who' in any copy". Mill worked on his edition of the Greek from 1677 to 1707 and clearly states that he found "God" in the Codex Alexandrinus at this place. In 1718 Wotton wrote, "There can be no doubt that this manuscript always read 'God' in this place". In 1716 Wetstein wrote, "Though the middle stroke has been retouched, the fine stroke originally, in the letter is discernible at each end of the fuller stroke of the corrector".

THE GOTHIC VERSION

An ancient version that prefers the weaker rendering of this verse was the Gothic translation by Ulphilas, who became Bishop of the Goths in A.D. 348. He was known to favor the heresy of Arius, who denied the pre-existence of the Son of God, affirming that He was created by God and not of one substance with the Father. Existing manuscripts of the Gothic version indicate some measure of corruption from Latin sources. The Latin versions all have "which was manifested". Finding this erroneous reading in the sources available to him, Ulphilas would have no difficulty in adopting it, but would be likely to welcome it as favorable to his Arian views.

THE ARMENIAN AND ETHIOPIC VERSIONS

This 5th century version was influenced partly by the Syriac and partly by the Latin. Existing copies differ greatly from each other and closely resemble the Latin Vulgate. It is probable that when the Armenian Church submitted to Rome in the 13th century the Armenian text was revised in accordance with the Latin.

The Ethiopic version was probably translated in the 6th or 7th century, but existing copies are of comparatively recent date. According to Scrivener, it was the work of someone whose knowledge of Greek was far from perfect and the text has numerous interpolations from Syriac and Arabic sources. The present text may be compounded from two or more translations, and great caution is needed in applying this version to the criticism of the New Testament.

An accidental or deliberate omission in one early Greek copy gave rise to a small company of similarly defective Greek copies. These influenced the Latin versions, which in their turn influenced the versions in several other languages. These versions cannot therefore be regarded as witnesses of indisputable authority against the Received reading, "God was manifest in the flesh", which is supported by the majority of the Greek copies. Nor can the ancient versions be fairly quoted in support of "the mystery... who was manifested...". In this particular text they have more in common with the old Latin "quod manifestum est"--"Which was manifested... ", an ancient error also found in the Greek Codex D and still reflected by the Roman Catholic versions.

"The insertion of, Θεος for ὁς, or ὁς for Θεος, may be easily accounted for. In ancient times the Greek was all written in capitals, for the common Greek character is comparatively of modern date. In these early times words of frequent recurrence were written contractedly, thus: for πατηρ, πρ; Θεος, θς; Κυριος, κς; Ιησους, ιης, etc. This is very frequent in the oldest MSS., and is continually recurring in the Codex Bexae, and Codex Alexandrinus. If, therefore, the middle stroke of the Θ, in ΘΣ, happened to be faint, or obliterated, and the dash above not very apparent, both of which I have observed in ancient MSS., then ΘΣ, the contraction for Θεος, God, might be mistaken for ΟΣ, which or who; and vice versa. This appears to have been the case in the Codex Alexandrinus, in this passage. To me there is ample reason to

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believe that the Codex Alexandrinus originally read ΘΣ, God, in this place; but the stroke becoming faint by length of time and injudicious handling, of which the MS. in this place has had a large proportion, some person has supplied the place, most reprehensibly, with a thick black line. This has destroyed the evidence of this MS., as now it can neither be quoted pro or con, though it is very likely that the person who supplied the ink line, did it from a conscientious conviction that ΘΣ was the original reading of this MS. I examined this MS. about thirty years ago, and this was the conviction that rested then on my mind. I have seen the MS. several times since, and have not changed my opinion. The enemies of the Deity of Christ have been at as much pains to destroy the evidence afforded by the common reading in support of this doctrine as if this text were the only one by which it can be supported; they must be aware that John1:1, and John1:14, proclaim the same truth; and that in those verses there is no authority to doubt the genuineness of the reading. We read, therefore, God was manifested in the flesh, and I cannot see what good sense can be taken out of, the Gospel was manifested in the flesh; or, the mystery of godliness was manifested in the flesh. After seriously considering this subject in every point of light, I hold with the reading in the commonly received text (Adam Clarke, *Commentary on the Whole Bible*).

The Traditional reading is ancient, going back to Ignatius (35-116) who quotes the verse as “God” and not “He”. Hippolytus (170-236) and Dionysis (3rd century) also quote the verse as “God”.

In conclusion, there is no good reason to render this as “He who...” Who is the “he” here? It could be anyone. It does not surprise us that every modern critical text translation renders this as “He” in an attempt to weaken the reading. Again, Adam Clarke’s summation is as good as any.

16b The truths that follow cannot be denied by any rational, orthodox, Bible-believing Christian. The only ones who would attack these dear and precious truths are liberals, modernists, infidels, backsliders, cultists and other assorted sinners.

16c So great that hundreds of thousands of books have been written on, universities have been built to study it, the Christian church has been fractured into hundreds of denominations because of it and men and women have gone to the stake because they refused to renounce it or compromise it.

What exactly is this “mystery”? It can encompass just about anything relating to the practical and theological doctrines of God, from His salvation to His grace to His mercy to His longsuffering...

16d In the incarnation of Jesus Christ, when God was made flesh and dwelt among us. And Jesus really was a man, with human flesh and human blood. He was human, and possessed fully humanity, untainted by Adam’s sin.

16e Throughout His earthly ministry, when Jesus relied totally upon the power of the Spirit, and not in His own divine power, for His earthly life and ministry.

16f Probably throughout His earthly ministry, including at His birth when the angels sang His birth announcement, to the Garden of Gethsemane, when an angel appeared to strengthen Him in His hour of need.

16g In the Book of Acts and all the way up to this present hour.

16h Not as much as we would like, but many in the world, in all generations, have believed unto salvation.

16i In the Ascension in Acts 1.

1 Timothy Chapter 4

19. In The Latter Times 4:1-6

4:1^a Now the Spirit speaketh^{present} expressly,^b that in the latter times^c some shall depart^{future middle} from the faith,^d giving heed^{present active participle} to seducing spirits,^e and doctrines of devils;^f

4:2 Speaking lies in hypocrisy;^{a-b} having their conscience seared²⁷⁴³ with a hot iron;^{c-perfect passive participle}

1a This section deals with religious and social conditions "in the latter times." Paul does not use the term "last days" here because what Paul is about to describe was occurring in his day, as well as will occur in ours.

1b The Spirit speaks plainly, clearly, in an unmistakable manner. Only a backslider, apostate or unsaved man could miss it or distort it.

1c What are the "latter times?" This is the only place in the Bible where this phrase occurs. It is obvious from the context that we are dealing with a period, probably still yet future, which will describe the continues in the last times before Jesus comes. This description is similar to the "days of Noah" which will return just before the rapture. So we are looking at a description of the last days' apostasy.

1d Some, many, but thankfully, not all! God will have His faithful remnant who will worship Him in spirit and in truth in all ages. This speaks of the last times apostasy where more and more professing Christians will abandon the truth they once held to in order to go chase some new wind of doctrine that strikes their fancy.

1e It will be these seducing spirits (demonic and demonic-controlled human) that will lure away these professors into damnable doctrines. These spirits, as well as the false teachers that they inspire, will claim some form of divine inspiration, attempting to mimic the Holy Spirit.

1f Devils preach and they have doctrines! And many of them preach in the pulpits of churches in your town every Sunday morning. Technically, anything that is in opposition to clear, sound Bible doctrine is a doctrine of devils. Examples would be legion if we were to list them all. There seems to be more error than truth.

2a They will pick up the lies from these seducing spirits and will begin to speak them as they start to believe them. There is a secular application to this as people will think nothing of lying in order to get what they want. A man's word will no longer be his bond but men will lie to each other regularly. The truth will be hard to come by in these days since no one (including the preachers and professing Christians!) will speak it or even desire it. They are hypocrites in saying one thing while believing another, or promising to do one thing while intending to do something else. Liars and hypocrites are cut from the same cloth.

2b "Persons pretending, not only to Divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, etc., in order to accredit the lies and false doctrines which they taught. Multitudes of lies were framed concerning miracles wrought by the relics of departed saints, as they were termed. For, even in this country, Thomas a Becket was, deemed a saint, his relics wrought numerous miracles; and his tomb was frequented by multitudes of pilgrims! However, as he works none now, we may rest assured that he never did work any. In 1305, King Edward I. was prevailed on by his clergy to write to Pope Clement V. to canonize Thomas de Cantelupo, bishop of Hereford, because a multitude of miracles had been wrought by his influence. The king said 'Insomuch that, by his glorious

4:3 Forbidding^{present active participle} to marry,^{a-present infinitive} and commanding to abstain^{present middle infinitive} from meats,^b which God hath created^{aorist} to be received with thanksgiving²¹⁶⁹ of them which believe and know^{1perfect active participle} the truth.^{c-d-e}

merits and intercessions, the blind receive their sight, the deaf hear, the dumb speak, and the lame walk; and many other benefits are conferred by the right hand of the Divine Being on those who implore his patronage. And therefore he prays that this dead bishop may be added to the calendar, that he and his kingdom may enjoy his suffrages and merit his patronage in heaven, who had the benefit of his conversation on earth' (Adam Clarke, *Commentary on the Whole Bible*)."

2c Their conscience will be seared with a hot iron. They won't care! Sin will mean absolutely nothing to them. They have been sinning so long and fighting the Holy Spirit so long that it will no longer bother them that they are guilty of the grossest forms of sin. The nerve endings of their conscience (we speak figuratively of course) have been burned away are they are totally numb. There is absolutely no feeling or sensation in their conscience. Every time the Holy Spirit pricks them about something, they cannot feel it.

4:2 "seared" Strong's #2743 *καυτηριαζω* *kauteriazô*; to mark by branding, to brand, branded with their own consciences, in a medical sense, to cauterize, to render insensitive. Used only here. Their consciences are literally cauterized and rendered insensible due to extended periods of sin and rejection of the internal witnesses of both their conscience and the Holy Spirit. Every time we rebel against these twin internal witnesses, we dull our sensitivity to them until we at last reach the point where we simply cannot feel or sense anything anymore.

3a Marriage will be a light and a despised thing in their eyes. Marriage will be passé and unpopular, even a thing to be mocked at. The Roman Catholic Church must plead guilty here as they forbid their religious ministers to marry. This is a main reason why so priests resort to homosexuality and sexual perversion, such as child molestation. The Church has taken away the legal and lawful means to sexual fulfillment (marriage) so they are forced to find another outlet- and they will. There are some Christians who choose to voluntarily forgo marriage (at least temporarily) for the sake of their ministry. That is one thing. If a missionary chooses to postpone marriage so he can devote his time to an exceptionally difficult and dangerous mission field, then there is nothing wrong in that. But to command him to do is quite something else.

Of course, society as a whole also looks down on marriage. The high divorce rates, the couples who "shack up", even governmental tax policies that penalize married couples are signs of the spirit of the latter days.

3b Paul goes into a rather lengthy defense of meat-eating in 4:3b-5. But this is also another swipe at the Roman Catholic system which forbids the eating of meats (but does allow the eating of fish) on Friday during Lent, a commandment that the Bible knows nothing about. These false teachers don't just suggest it, they command it, usually with a spiritual injunction.

3c Militant, spiritual and ecological vegetarianism is a doctrine of devils. We are not speaking of those who choose vegetarianism for health and diet reasons or just because they simply do not like meat or don't like the thought of eating animals. They do not come under any condemnation. But it must be realized that there is absolutely nothing wrong with the eating of meat, as it was ordained by God. This would also have a reference to the Judaizers who would force the Gentiles back under the Mosaic dietary laws. Who is so "militant" about not eating meat (which is allowed under the Noachic Covenant in Genesis 9:3 and under the Mosaic Covenant with the dietary laws of Leviticus 11) today? New Agers. Extremist groups like People For The Ethical Treatment of Animals and Earth First! are primary culprits. This doctrine (as well as their nature worship as they worship the creation rather than the Creator) tag them as demonic. For some reason, devils don't like the idea of eating meat!

4:4 For every creature of God is good, and nothing to be refused, if it be received^{present passive participle} with thanksgiving:

4:5 For it is sanctified^{37-present passive} by the word³⁰⁵⁶ of God²³¹⁶ and prayer.^{1783-a}

3d The eating of meats is allowable by God:

1. God has created them to be received with thanksgiving of them which believe and know the truth (4:3). There is one reason we have table graces, to thank God for the food (including the meats) that He has provided for us.
2. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving (4:4). You could eat a turkey buzzard, as long as you gave thanks for it.
3. For it is sanctified by the word of God and prayer (4:5). Even the "unclean" foods are sanctified, or made holy, through thanksgiving and prayer. Also see Acts 10:5-15 where Peter learned this lesson.

The idea here is that the Old Testament dietary laws are no longer binding on Christians. They were ceremonial under the Law and applied to Israel only. The prohibition regarding eating blood remains (Acts 15 at the Jerusalem Conference) but that is it. The Mosaic ceremonial law has been fulfilled in Christ. We need not worry about the dietary laws unless we are planning to engage in tabernacle worship and offer animal sacrifices. There may indeed be health reasons for observing the dietary laws but no spiritual ones today. The Christian has the liberty to eat whatever he desires, as long as he can pray over it and thank God for it.

If you want to be a vegetarian for health reasons or because you can't stand the thought of eating Bambi, feel free and help yourself. You have that liberty. But you have no right (based on Scripture) to condemn another human being for eating meat! To do so identifies you as a legalistic Pharisee.

This also has an application of some ascetic groups of Paul's day who would eat only as much as was absolutely necessary in order to "purify" the body and to bring oneself into a state of holiness. When they would eat, they would eat very little and then only most unpalatable types of foods. This is also condemned because foods do not commend us to God, nor do they hinder our spirituality in any way.

3e We notice that 4:1-3 is primarily negative. Prophecies concerning the last days tend to be negative, with increasing apostasy, godlessness and a corresponding decline in godliness and spirituality. This is not being "negative"- just being realistic. Dispensationalism and premillennialism are often slammed as being "negative" in its prophetic outlook yet we are only repeating what the Bible prophecies tell us. Postmillennialism tends to paint itself as a "positive vision of victory", prophetic-wise but they ignore these negative last-days prophecies. They maintain that eventually, the Church will defeat all her foes before Christ returns. It might take 5000 years but the Church will be the ultimate victor. Premillennialism teaches that the Church will also emerge victorious in the end but only after the Second Coming and Christ will secure the victory Himself. When a postmillennialist claims that premillennialism is a "vision of defeat and failure", he only demonstrates that he is either ignorant or a slanderer. We are only temporarily pessimistic (following a literal interpretation of these prophecies) but in the long range, and over all, we are very optimistic about the future of the Church.

5a They are sanctified through spiritual means, not through carnal or religious agents or rites. As long as you can thank God for it, you may eat what you will. The prohibition against eating blood still remains but everything else is still, literally, on the table. Colossians 2:8 and 1 Corinthians 8 make it clear that no one has the spiritual right to judge another man because he eats meat or because he eats ceremonially unclean foods.

4:6 If thou put the brethren in remembrance^{present middle participle} of these things,^a thou shalt be^{future} a good minister^b of Jesus Christ,^a nourished up^{present passive} in the words of faith and of good doctrine, whereunto thou hast attained.^{c-}
participle perfect

20. What To Refuse 4:7

4:7^a But refuse^{b-present middle/passive imperative} profane⁹⁵² and old wives'¹¹²⁶ fables,³⁴⁵⁴ and exercise^{1128-c-present imperative} thyself *rather* unto⁴³¹⁴ godliness.^{2150-d}

6a Part of the responsibility of the preacher is to continually remind his people both the positive truths as well as the negative ones. We are to be preaching on what is true but are also to be warning against what is false. To do this will reveal us to be a good minister of Christ. Peter speaks of the same thing in 2 Peter 1:12,13. It is not that we do not know these truths but that we cannot seem to remember them. Part of the responsibility of the preacher is to continually remind his people of these spiritual and practical truths. People tend to be very forgetful of these truths so the preacher must continually hammer them in. To do otherwise would be negligence. The word "minister" is the same as "deacon".

6b Same Greek word as "deacon".

6c The words of truth and doctrine are our spiritual nourishment as the Bible is often compared to physical food. To be spiritually strong, we must feed on this good meat of orthodoxy. To feed on error and false teaching is to feed on spiritual junk food which will result in spiritual malnutrition. The Greek also has the idea to "educate". When we educate our students in the things of righteousness, we are giving them both spiritual and intellectual nourishment which will help them to grow up to maturity.

And they must be nourished up in doctrine. This is a very unpopular thing today in our anti-intellectual age. Christians today hate doctrine and rather desire entertainment in the services. It is impossible to preach the Bible faithfully without preaching doctrine. Once, the chaplain of the prison where I preached complained about my preaching to the inmates. He declared "You can't preach doctrine to these men! They can't handle it!" If I do not preach doctrine, then what am I to preach? Experience? The news? My opinions? Tell stories? Then I am not preaching the gospel, nor am I a faithful minister.

7a Timothy is to separate himself from some unprofitable things and practices. There are two mentioned here:

1. **Profane fables.** Stories or doctrines that have no redeeming valuable to them at all. Your life is too short to be fooling around with cheap romance novels, watching brain-numbing movies and television programs and wasting time listening to silly stories (like the Immaculate Conception, the Infallibility of the pope or Mormon holy underwear). And the Jews of Paul's day had so many religious fables that it's a wonder they could still remember what the truth was. Even today, in the Lubavitch movement, they believe that a Russian Rebbe by the name of Menachem M. Schneerson (who died in 1994) is the Messiah. Orthodox Jews can certainly give Roman Catholics a run for their money when it comes to fables.

2. **Old wives' fables.** Women are responsible for much in the way of false doctrine, including Seventh Day Adventism (old wife Ellen G. White), Theosophy (old wife Annie Besant and Helen Blavastky) and Christian Science (old battle-axe [literally!] Mary Baker Eddy and astrology (old maid Jeanne Dixon). They are also prominent in the New Age Movement. Women who are spouting off false doctrines like these are to be avoided. Rather than waste time on these sort of unprofitable tales, Timothy should rather put forth his energies and efforts toward godliness, those things that count for eternity. Concentrate on those things that do not fall under profane and old wives' tales. Timothy should have the discernment to be able to distinguish the differences.

21. The Profitability of Godliness 4:8,9

4:8 For bodily exercise profiteth^{present} little:^a but godliness is^{present} profitable unto all things,^b having^{present active participle} promise of the life that now is, and of that which is to come.^{present active participle}

4:9 This is a faithful saying^a and worthy of all acceptance.

7b Some things simply are not worth your time to preach. I have important Bible doctrine to preach and I don't have the time to worry about pyramids, UFOs, the "Ten Lost Tribes" and other "old wives tales". I only preach 3 times a week and I have the entire Bible to preach, so I must manage my time wisely in determining what to preach.

7c "exercise" Strong's #1128 γυμναζω gumnazô; to practise naked (in the games), train, exercise. This has an athletic definition. Just as the athlete trains for the games in order to win a corruptible crown, the Christian is to put forth the same type of effort to win his heavenly, eternal crown that cannot fade away.

7d Just as an athlete would undergo physical training and discipline for the games, the Christian must also subject himself to a similar form of spiritual training and conditioning for the spiritual race that he is running. There is a strong parallel between the physical athlete and the spiritual one here.

8a Physical exercise is good and it does render a little profit, but the bulk of our exercise should be spiritual. Physical exercise is not prohibited, only put into its proper place in the proper perspective. Anything that helps the body, the temple of the Holy Spirit, should be considered as good. But what will it matter if you can run a four-minute mile and bench-press three hundred pounds if you are a spiritual weakling? How many men who look like Adonis on the outside are 98-pound spiritual weaklings on the inside! The Lord taketh not pleasure in the legs of a man (Psalm 147:10) and the strong man is not to glory in his strength (Jeremiah 9:23). We've seen men who run 20 miles a day and who eat nothing but rabbit food die of heart attacks at age 40, so how did all that physical exercise help them?

The Greeks of Paul's day put much emphasis on the outward man, especially with their Olympic days. It is much the same today, with a plethora of exercise videos, fitness clubs and the resulting pornography. Paul says to put the bulk of our attention not on the outward man which perishes, but rather on the immortal inward man. We wonder if Timothy might not have been somewhat taken with the Greek "exercise rage" of his day. If so, Paul seeks here to turn him away from such vanity.

We are not to neglect our physical bodies in terms of exercise. Our redeemed bodies are the temples of the Holy Spirit and we should keep them in prime condition so that we may get the maximum amount of use out of them as we serve the Lord. We will not be able to serve the Lord effectively if we eat our way into an early stroke or likewise abuse this vessel that God has granted unto us to be used for His glory and service.

8b Godliness is more profitable than bodily exercise. Physical exercise lasts only a little while and you are going to die anyway. How many people have we seen who exercise 6 hours every day, for their entire lives, and then die anyway! And most of them die lost. So what did all that exercise profit them? They are still in hell, just as though they never worked out. But spiritual exercise pays off in eternal benefits. An hour in devotions is more profitable than an hour jogging.

9a The "faithful saying" stands out at us like the Lord's "Verily Verily" in John's gospel. Of course, all of the Book is true, but here is a truth that is worth taking special attention to.

22. The Saviour of All Men 4:10

4:10 For therefore we both labor^{present} and suffer reproach,^{a-present passive} because we trust^{b-perfect active} in the living God,^c who is^{present} the Savior of all men, especially of those that believe.^d

10a Those who live godly in Christ Jesus and those who serve God in spirit and in truth shall suffer persecution.

10b "trust" is in the perfect tense, showing it is a full and complete and finished act, to which nothing can be added. Their trust in God was a mature and full one, that could not be added to or improved upon.

10c The God of Israel, of the Bible, is the only true and living God, as compared to the idols and false gods of man, like the Allah of Islam, which cannot be said to be the Living God.

10d This verse overthrows the Calvinistic idea of "limited atonement." This false doctrine teaches that Christ did not die for all men, but only for the elect. Christ did not die for the entire world but only for those who believe. Alright then, explain "who is the Saviour of all men, especially of those that believe." Yes, Christ died for "those that believe" but what does the Calvinist do with the "all men?" Christ died for all men, including those who believe. But the "all men" means that Christ also died for those who did NOT believe! Christ died for so-called "reprobates" and the "non-elect." Thus "limited atonement" is a lie on several counts:

1. It limits the love of God.
2. It gives the "non-elect" and "reprobate" no chance at all to be saved and deprives them of their responsibility in the matter of salvation.
3. It destroys the free will and personal responsibility of man in salvation.
4. Most importantly, it violates those verses that deal with the universal extent of the atonement, like this one!

We have then the extent of the atonement (all men) and application of that atonement (specially of those that believe). It is fun (if not pathetic) to see the Calvinists try to handle this verse. It is a perfect example of what happens when men put human theological systems ahead of the clear teachings of Scripture.

Observe:

1. Matthew Poole, the Calvinist, blatantly denies the text: "(God is the Preserver of all men)...This seemeth rather to be the sense of the text, than to understand it of eternal salvation, for God is not the actual Saviour of all...(3:783 in his *Commentary on the Holy Bible*)"
2. The Calvinist/Reconstructionist Gary North admits "Unquestionably, the salvation spoken of is universal- not in the sense of special grace, and therefore in the sense of common grace. This is probably the most difficult verse in the Bible for those who deny universal salvation from hell and who also deny common grace. (*Tools of Dominion*, page 956)"
3. The Calvinist John Gill: "Who is the Saviour of all men; in a providential way, giving them being and breath, upholding them in their beings, preserving their lives and indulging them with the blessings and mercies of life; for that he is the Saviour of all men, with a special and everlasting salvation, is not true in fact. (*Commentary on the Entire Bible* 9:296)"
4. It is interesting that the Geneva Bible has no note on this at all in the margins. It is as if the translators couldn't handle this divine slap at their theological system.
5. Most Calvinists will re-translate the verse as meaning "all sorts or kinds of men" instead of "all men". Whenever a man has to change the text of Scripture in order for it to support his theological system, watch out! There is something very wrong with his theological system.

23. These Things Command And Teach 4:11

4:11 These things^a command^{b-present imperative} and teach.^{c-present imperative}

24. Let No Man Despise Thy Youth 4:12

4:12 Let no man despise^{present imperative} thy youth;^{a-b} but be^{present middle/passive imperative} thou an example^c of the believers,^{d-e} in word, in conversation, in charity, in spirit, in faith, in purity.

11a What things? Those things discussed up to this point. These include:

1. The qualifications for church offices.
2. How to behave in the house of God.
3. The universality of the atonement.
4. Refusing profane and old wives' tales.
5. Exercising unto godliness.

11b Command them! Instruct your people regarding these things and command them with all the spiritual authority at your disposal to follow after them as you do! But make sure you properly teach them to your people so they know what they are to do and how they are to do it.

11c The primary ministry of a pastor- that of a teacher.

12a This can be a real problem to young preachers. A young preacher who has finished Bible College and/or seminary takes a church. He may be young but he has been trained, equipped and gifted. But because he is young (in his 20s or early 30s), some people may not take him seriously. They may consider him too young for them to submit themselves to. "Why, I've been saved longer than he's been alive!" Timothy is not to allow himself to be intimidated by such attitudes. He is to fully exercise his authority regardless of what the people may think of him and he is to plow forward, regardless of how young he may be. Youth is not to be a barrier or hindrance to the God-called man.

Moses left all in faith when he was, by ratio, 23 years old for a normal threescore and ten.

Joseph, as a young man (about 17), endured all in hope. Daniel was a teenager when put to the test in Babylon. Rebekah left all in love and young Esther risked all to save her people. "Let no man despise thy youth."

12b "Vincent says that Timothy was probably 38-40 years old at the time...in any case, the terms 'young' and 'old' are used relatively to the average age at which men attain positions in the world. Forty is reckoned old for a captain in the army, young for a bishop and very young for a Prime Minister (Kenneth Wuest, *The Pastoral Epistles*, pages 72-73)."

12c "Be a pattern of life and conduct."

12d "Act with all the gravity and decorum which become thy situation in the Church. As thou art in the place of an elder, act as an elder. Boyish playfulness ill becomes a minister of the Gospel, whatever his age may be (Adam Clarke, *Commentary on the Whole Bible*)." How many Fundamentalist preachers, who are clowns in the pulpit or who little more than tell stories and crack jokes, need to heed these words.

12e To offset any such criticism, Timothy is commanded to set the spiritual example before his people by being an example in:

1. **Word.** In what you say, and more importantly, what you do not say! The Bible has much to say warning about the sins of the tongue. The preacher is not to be dragged down by his.
2. **Conversation.** In your lifestyle and conduct, both personal and public. This definition is not simply limited to the idea of "speech". The preacher should be able to "Do as I do", not "Do as I say but not as I do."

25. Reading and Doctrine 4:13

4:13 Till I come,^{present middle/passive} **give attendance**^{a-present imperative} **to reading,**^b **to exhortation, to doctrine.**

3. **Charity.** Charity is love in action, the verb-form of love. Show the people what it really means to love! Don't just talk about love- put it in action. Anyone can talk about love (and many people do just that- talk). Show them love in action!

4. **Spirit.** Be an example in your attitudes. Don't be sour, bitter, complaining, vengeful, lazy or any other carnal, sinful frames of mind. Keep a right spirit about you at all times and in all seasons. This involves the proper discipline and governing of the passions.

5. **Faith.** The preacher should set the pace in terms of prayer and belief in the promises of God, especially during the trials of life. The people are to look to the pastor for examples as to how they are to pray and how they can believe God as he does.

6. **Purity.** "Keep thyself pure" is the apostolic command. It is bad enough when a Christian falls into immorality, but how much worse is it when the preacher or the spiritual leadership do! How many Christians does he discourage? And what sort of an example does it set? Many will say "If the preacher can run around and sleep all over town, then why can't I?"

13a This is Timothy's daily pastoral diet and regimen. He is to concentrate his ministerial and spiritual areas into three areas:

1. **Reading.** The preacher is to be a scholar because he is required to be "apt to teach." How do you expect to be able to teach if you are not a student and if you do not study? This is one of the glaring sins of Bible-believing preachers is that too many of them wallow in ignorance and mistake it for spirituality.

The preacher is to be a bookworm. I want nothing to do with a preacher who is not first a lover of the Book and then a lover of books. He ought to rather by a book than eat. A preacher ought to be a book collector and be in constant need of bookshelf space. This is because we gain most of our knowledge (secular and sacred) through reading. A preacher who always has a book in his hand probably knows something worth telling and you will hear it in one of his sermons. And you can tell a lot about a man by the books he reads. Of course, in Paul's day, there were few, if any Christian books, unlike today, so Paul's immediate meaning is dealing with the reading of the Scriptures, which was to take up much of Timothy's time.

2. **Exhortation.** He is to give himself to encouraging the brethren continually. Saints tend to be very discouraged very often and when they are in that frame of mind, they are sitting ducks for Satan. The preacher is to strive to keep his people spiritually pumped up at all times.

3. **Doctrine.** What else is there to teach or preach? Certainly not personal opinions, news or politics or just telling jokes and stories as many preachers do. If the preacher is not preaching doctrine then what is he preaching? All preaching must be doctrinal preaching of some sort. In order to preach doctrinally, the preacher must know his doctrine, so here is where the reading comes in. You learn doctrine by reading of it in the Bible and in good books.

13b Concerning ministerial reading, Adam Clarke has these interesting comments: "At present the truth of God is not only to be proclaimed, but defended; and many customs or manners, and forms of speech, which are to us obsolete, must be explained from the writings of the ancients, and particularly from the works of those who lived about the same times, or nearest to them, and in the same or contiguous countries. This will require the knowledge of those languages in which those works have been composed, the chief of which are Hebrew and Greek, the languages in which the Holy Scriptures of the Old and New Testaments have been originally written.

"Latin is certainly of the next consequence; a language in which some of the most early comments have been written; and it is worth the trouble of being learned, were it only for the sake of the works of St. Jerome, who translated and wrote a commentary on the whole of the Scriptures; though in many respects it is both erroneous and superficial.

"Arabic and Syriac may be added with great advantage: the latter being in effect the language in which Christ and his apostles spoke and preached in Judea; and the former being radically the same with

26. Neglect Not The Gift 4:14

4:14 Neglect^{present imperative} not the gift^a that is in thee, which was given^{aorist passive} thee by prophecy,^b with the laying on of the hands of the presbytery.^{4244-c}

27. Meditate On These Things 4:15

4:15 Meditate upon^{present imperative} these things;^a give thyself wholly^{present imperative} to them;^b that thy profiting may appear^{present subjunctive} to all.

the Hebrew, and preserving many of the roots of that language, the derivatives of which often occur in the Hebrew Bible, but the roots never."

14a This "gift" would be spiritual gifts that the preacher has received from God to equip him for his ministry. But like almost anything else, he must "use it or lose it." If a man who is called to preach doesn't for an extended period of time, he may find himself like Samson, after he got out of the devil's barber shop. He wist not that the Lord had departed from him. So it may be with the sluggish preacher who may awake one morning to find his spiritual gifts gone through neglect. The gifts much be stirred up by constant and regular use. You may have a gift to preach but the only way you learn to preach is to preach! And the only way that gift is maintained is through preaching. The same may be said of any other spiritual gift.

14b This gift was given Timothy by prophecy, with the laying on of the hands of the presbytery. What does this mean? Well, it does not mean that Timothy's ministerial gifts were imparted to him by the Church for man does not have the power or authority to impart spiritual gift. But it can impart authority to use and apply those gifts. This is what ordination is. It gives the preacher the authority and endorsement he needs to use his spiritual gifts. Now I can hear someone say "I don't need no ordination (double negative left in deliberately)! God called me! I'm just gonna go out an' preach!" But the odd thing is, few other people will vouch for his "call to preach." If a man has truly been called, it will be obvious to all and everyone will testify to it. But these freelancers who do not need church authority to preach in churches (!) usually have few spiritually redeeming features that would make others think they had a call of any sort. A God-called man ought to be willing to submit himself to the spiritual authority over him and submit to it (as long as he does not sin in so doing). I do not have much respect for freelancers in the ministry who respect no one's authority over their ministry. If he won't submit himself to the spiritual church authority that has been placed over him, then he will not submit to God's authority either! If he rejects God's delegated human authority in the church, then what makes us think he will submit to God Himself? No, he is antinomian and a law unto himself.

14c Strong's #4244 πρεσβυτεριον presbuterion; a body of elders, a presbytery, a senate, a council. used of the elders of any body (assembly) of Christians. This does not necessarily have to refer to any type of Presbyterian presbytery. A group of elders in a local church will also fit the bill. An elder, in the context of a Baptist or Congregational church, would be anyone in a position of spiritual leadership who is not the pastor.

15a Again, what things? The things mentioned under 4:11. Think on them! Mull them over. Turn them over in your mind. Addict yourself to them. Dedicate yourself to them. In that way, your spiritual profiting and growth will be made obvious unto all men. They may not like you, but they will still have to say that you have the spiritual gifts and that you have been called to preach!

15b "give thyself wholly to them" Be thou in these things. Horace has a similar expression: *Omnis in hoc sum*. I am absorbed in this. Occupy thyself wholly with them; make them not only thy chief but thy sole concern. Thou art called to save thy own soul, and the souls of them that hear thee; and God has given thee the Divine gifts for this and no other purpose. To this let all thy reading and study be directed; this is thy great business, and thou must perform it as the servant and steward of the Lord. Bengel has a good

28. Take Heed To Thyself 4:16

4:16 Take heed^{present imperative} unto thyself,^a and unto the doctrine;^b continue^{present imperative} in them: for in doing^{present active participle} this thou shalt both save^{future} thyself,^c and them that hear^{present active participle} thee.

saying on this verse, which I will quote: He who is wholly in these things will be little in worldly company, in foreign studies, in collecting books, shells, and coins, in which many ministers consume a principal part of their life. Such persons are worthy of the deepest reprehension, unless all these studies, collections, etc., be formed with the express view, of illustrating the sacred records; and to such awful drudgery few Christian ministers are called. Many, when they have made such collections, seem to know nothing of their use; they only see them and show them, but can never bring them to their assistance in the work of the ministry. These should be prayed for and pitied (Adam Clarke, *Commentary on the Whole Bible*)."

16a Keep an eye on yourself! You may be sure that others are watching you! Careful! Watch your thoughts, actions, words and conversation to make sure that they are godly and edifying. Then keep an eye on your doctrine. Make sure that you are not riding a hobby or are neglecting important doctrines. Keep a record of what you preach and review it periodically. Listen to your sermons on tape and make sure that you are not drifting off into error.

16b By keeping a careful watch on our lives and doctrines and continuing in orthodoxy and orthopraxy, we will save ourselves (that we be not found as a castaway or with a shipwrecked salvation) as well as those who sit under our ministry. We can prevent sin in their lives if we prevent it in ours. And we can keep them morally pure if we are ourselves. "Like prophet, like people."

16c Emphatic.

1 Timothy Chapter 5

29. How To Treat Elders 5:1

5:1^a Rebuke not an elder,^b but entreat *him* as a father;^c *and* the younger men as brethren;

30. How To Treat the Women 5:2

5:2 The elder women as mothers;^a the younger as sisters, with all purity.^b

31. Commandments For Widows 5:3-16

5:3^a Honor widows that are widows indeed.^b

1a Paul now turns his attention to relationships within the church. First he deals with how elders are to be treated. These elders would include both pastors and those men involved in church leadership, as well as simply the older men. Their authority within the church is to be respected and they are not to be publicly rebuked.

1b What if they do something that deserves a rebuke? It is to be done in such a manner so that his authority within the church is not undermined. A public rebuke from non-elders may indeed weaken the authority of that elder or pastor. If he can be rebuked by "anyone" for "any reason" before the church, then in reality, he has no authority at all. So then these rebukes, if needed, must be done respectfully, recognizing the dignity of his office and call.

1c The elders are to be entreated as fathers while the younger men in the church are to be entreated as brethren. This entreating deals with necessary rebukes and corrections that we all need on occasion in the church. There is a Biblical way that such rebukes are to be administered- in respect and in Christian brotherhood. The younger men are brothers in Christ and brothers to Christ. Also see remarks under 5:19,20.

Elders (both in age and rank) are not to be rebuked by young church members should a disagreement arise. After all, the elder is not your equal but your superior. Should a disagreement arise, you express your disagreement respectfully. You entreat for a resolution to the situation. You do not demand from the elder.

2a In the church, the elder women are to be treated as mothers. Give the older women in the church the same kind of respect that you would give your mother.

2b The younger women are to be treated as sisters in purity. There should be a family-style love and relationship between all the members of a local church. If this were done, it would cut down on many of the personality problems that plague churches. This will keep sexual misconduct between the older men and the younger women down if the men look on the younger women as sisters.

3a This lengthy section deals with the church's responsibility toward treating its widows. The church has no listed specific responsibilities toward widowers, since most men can take care of themselves better than a widow can. The local church was expected to provide for its widows instead of just turning them over to the state. The church is to provide for its own and to provide the basic welfare for its members. The church can do a far superior job providing the social needs for its members than the state can. Providing welfare and social needs is not even the function of the state. These activities belong to the family and the church.

5:4^a But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

5:6 But she that liveth in pleasure is dead while she liveth.

3b Widows (if they meet the specifications listed below) are worthy of honor and must be accorded such a place in the church.

4a In order to qualify as "a widow indeed" or a godly, Christian widow, the following qualifications must be met:

1. If she has children or nephews, let them learn first to shew piety at home, and to requite their parents (5:4). Her children or those under her charge must be brought up in the nurture and admonition of the Lord. A widow with rebellious or ungodly children would not qualify.
2. She trusts in God (5:5).
3. She continues in supplications and prayers night and day (5:5). Anna (Luke 2:36,37) would be the Biblical example of this sort of very important ministry.
4. She must be desolate (5:5). Strong's #3443 *μονοῶ* *monoō*; to isolate, bereave, be desolate, only, alone. If she can take care of herself then the church is not under obligation to take care of her. This may occur if her husband left her a large sum of money. The church has the obligation to poor widows with no family. If anyone else can take care of her, then the church is not charged with it. She must be alone and broke to enter into the church's welfare program.
5. If she is worldly, carnal and lives in pleasure, then she is dead while she liveth (5:6). If she is wanton, then the church has no obligation to her. The "merry widow" is an ungodly abomination in the church. She takes advantage of the insurance money left by the "old boy" to live it up. A woman who lives in pleasure is "outwardly splendid of old, inwardly lifeless, dead and cold; her power and warmth all dead and gone, like the dead moon, she still shines on."
6. She must be blameless (5:7). She is to be just like her pastor in respect to her testimony, reputation and character. There must be nothing that can be said against her. If there is a blot on her name, then she is not to be taken into the church.
7. No widow is to be taken into the care of a church who is under 60 years old (5:9). Younger widows are not to be taken into the church's support. When they have begun to wax wanton against Christ, they will marry (5:11). "Wax wonton" properly signifies either the lustiness, or the headstrong temper, of beasts, that wax fat (Matthew Poole, *Commentary on the Holy Bible* 3:785). The church's support is designed for widows who cannot provide for themselves and who have little chance of being remarried. The younger widows do have a better chance of being remarried. By a "younger widow" Paul does not mean a woman in her 50s but rather widows who are still of childbearing age (20s-40s). This "taking in of widows" is seen in Acts 6:1-4.
8. She must have been married only once (5:9).
9. Other qualifications from 5:10:
 1. She has a reputation and report of having done many good works and continues in them.
 2. She has brought up children. Does this disqualify a childless widow? One would think a widow with no children would be in greater need of church support since she would have no children to support her. I think the idea here would be more in the direction of having raised her children well, that she was a good and a godly mother, more than the fact that she had any children at all.
 3. She is hospitable (lodging strangers).
 4. She has the heart of a servant (washing the saint's feet) and the humility that goes along with it.
 5. She has relieved the afflicted. She may not have much money but she is generous with what she does have.

5:7 And these things give in charge, that they may be blameless.^{a-b}

5:8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.^a

5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

5:11^a But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

7a The charge here is to be given to the widows.

7b Again, not sinless, as no one can live that way. But we can live blameless, with no scandal in our life that the Enemy can use against us.

8a Paul inserts a thought about those who do not provide for his own, and especially for those of his own house. This man or woman (or widow) has denied the faith, and is worse than an infidel. This could apply to anyone who is the head of a house. If this person who has the means to do so does not provide the necessities of life to his wife and children, he is worse than an infidel. The classic example is the drunkard who drinks up his paycheck as soon as he gets it while his wife and children are home, cold, hungry and dressed in rags. This man isn't worth shooting. What about the man or woman who buys cigarettes and lottery tickets and beer instead of food and clothes for their kids? Is there a lower form of life on earth than this wretched person? Such a wretched creature is actually worse in God's sight than an unbeliever. If this man is a professing Christian (for a true Christian would not be guilty of such a thing), he is worse morally than a sinner.

11a The problem with the younger widows:

1. There is a real danger with them that they may cast off their first faith (5:12). This is because she has no headship. Women are weaker spiritually and are more apt to go off into apostasy, or even start one. This is why all women need a head, either their husband or their father. The younger widows have no head unless they remarry. While in this condition, they are in very real danger of drifting away from the faith. It would be better for the young widow to return to her father's house and put herself back under his headship until she remarries or reaches age 60. This is given in Leviticus 22:13 where such a young widow is expected to move back home until she remarries. The older widows (60 and older) will submit to the headship of the church if they are taken in. They do not have good prospects of picking up a new head by remarrying and their fathers are probably dead, so they may go under the headship of their local church.

2. They learn to be idle, wandering about from house to house (5:13). With no husband to take care of and probably no children, they fill up their days learning to do nothing! But they do engage in "house to house visitation" where they spread rumors and gossip all day long. They do nothing productive, despite having a lot of free time on their hands. In this case, idle hands do indeed become the devil's workshop. It is odd that they have to learn these sins. Man, in his natural depraved state, naturally gravitates towards sins and evils such as these, but these idle widows, seeing they have nothing else to do, take it upon themselves to go beyond their natural depravity and actually study to learn to do evil.

5:12 Having damnation, because they have cast off^{a-114} their first faith.^b

5:13 And withal they learn *to be idle*,^a wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

5:14^a I will therefore that the younger women marry,^b bear children, guide the house,^{c-d} give none occasion to the adversary^e to speak reproachfully.

5:15 For some are already turned aside^a after Satan.

3. They become tattlers and busybodies (5:13). They are always wagging their tongues and sticking their nose into business that does not pertain to them. Again, what else do they have to do? If they will not serve the Lord with their time, then the devil will give them something to do. Those with the least to do often become the busiest with being busybodies.

12a Strong's #114 *αθετεω* *athetēō*, *do away with*; reject what is already laid down; to *set aside* (disregard as spurious); nullify, make void; to break faith ; remove out of an appointed (proper) place, ireject as invalid; refuse to respect (even "despise"); to cancel, disannul, abrogate. This is a strong idea that they have not simply rejected the faith or turned away from it but they did so almost in disgust, throwing it away as one would a soiled garment.

12b They have rejected the first faith they were saved by (or at least what they professed to believe) and have taken up with a new one, another gospel that is not a gospel at all.

13a They really study this and learn to raise it to an art form! They study diligently how to be idle.

14a Apostolic commands for the younger widows:

1. They should remarry. Remarriage after death is clearly allowed in Scripture.
2. They should bear children.
3. They should guide their house. Guide it, not rule it! The husband is to rule the house while the wife is to guide it. Yet the woman has authority as well. The husband is the head but he delegates some of the elements of the running and operation of the home to his wife. The wife can do many things better than the husband and can do many things that the husband cannot do. The same holds true for the raising of the children. In some areas of childraising, the mother does better than the father.
4. They should live so as not to give any occasion to the adversary to speak reproachfully. The adversary is obviously Satan and his minions who are always looking for a way to bring the church into reproach. One way is through the conduct of the idle young widows in the church who have too much time on their hands.

14b Paul is obviously not against marriage as some claim.

14c If they busy themselves with these tasks, they will be too busy to devolve into busybodies.

14d It is this realm that women are the happiest and the most productive. They can raise the children (in the day-to-day administration) and guide the household better than men can.

14e The devil and those who follow him, who are always looking for an occasion to speak against the faith and blaspheme the Lord.

15a Turned off of the right path and unto an apostate way of life. Since this way is "after Satan", no good can come out of it and it will lead to judgment and destruction.

5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged;^a that it may relieve¹⁸⁸⁴ them that are widows indeed.

32. Double Honor For Elders 5:17,18

5:17 Let the elders that rule well^a be counted worthy of double honor,^{b-c} especially they who labor in the word and doctrine.^d

16a If a Christian house has a widow living with them, let that house relieve that widow if they can, so that the church be not charged. That money can be spent on a widow who does not have a Christian household to support her. We see then that the widows are to be cared for either by the local church or by the family. If she has children who can take care of her, then they are to so that the church be not charged. If her children won't support her (if they can) then the church may pick up the slack. But woe to the children who simply dump mom off in a nursing home (and visit her once a year on "Mother's Day.") because they are too busy with their careers or too much of a tightwad to take care of her! There are many families like this. The kids are too wrapped up in their own little self-centered world to take care of the woman who took care of them! They have the money to take care of their mother. They just don't want to be bothered with the "old woman." They are without natural affections. If they are church members, they are to be immediately excommunicated if they refuse to fulfill their family obligations!

We will also notice that nothing is said about the state provide such relief! The State has no Biblical mandate or authority to undertake such support for these widows through any "welfare" or "Medicare" program. The modern "Welfare State" anoints itself such a responsibility that God never gave it.

17a What does it mean for an elder to "rule well?"

1. He is to desire, or volunteer for the office of a bishop (3:1).
2. He is to feed the sheep and to do the work of a shepherd (John 21:15-17; 1 Peter 5:1-4). This is his primary responsibility.
3. He is to be an example to the flock in all things (4:12).
4. He is not to be in the ministry for the money (3:3; 1 Peter 5:1-4).
5. He is to teach the Word of God (3:2; 5:17).
6. He is to declare the whole counsel of God (Acts 20:26,27).

17b If an elder rules well, he is to be counted worthy of double honor. He is worthy of honor already by virtue of his call and office, but even that honor should go above and beyond the norm, from honor to double honor. This is especially true if the labor in the word and doctrine. If they are teachers and if they teach well, then this is what makes them worthy of double honor. They are to be honored for their leadership and administration in the local church but also for their scholarship and teaching ministry, which is the most important ministry of the local church. And this is work too! If you don't think study and reading are hard work, it is because you have never tried it. Personally, I am always more exhausted after 2 hours of solid intellectual work and study than I am after 2 hours of physical work. Mental fatigue is just as exhausting, if not more so, as physical fatigue.

17c "**double honor**" "Almost every critic of note allows that "time" here signifies reward, stipend, wages. Let him have a double or a larger salary who rules well; and why? Because in the discharge of his office he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers; in a word, in his being given to hospitality, which was required of every bishop or presbyter (Adam Clarke, *Commentary on the Whole Bible*)."

17d And it is labor! Being a student of the Bible, writing commentaries, preparing sermons and lessons takes time, energy and effort and it is not for the lazy. Even producing a commentary like this one can

5:18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out^a the corn. And, The laborer *is* worthy of his reward.^{b-c}

33. Public Rebuking 5:19,20

5:19 Against an elder receive not an accusation,^a but before two or three witnesses.^b

5:20 Them that sin rebuke before all, that others also may fear.^a

take hundreds of hours of writing and reading. You can always tell such a Bible student when he ascends into the pulpit as his sermons will be full to bursting with Biblical truths and applications. By contrast, you can also tell a man who does not study. He preaches as long as the student does but since he has less to preach about, he will have to stuff his sermons with jokes, stories and politics.

18a Quoted from Deuteronomy 25:4. Paul also quotes this verse as he gives the necessity of ministerial support in 1 Corinthians 9:9.

18b The elder is also worthy of support by the church. He feeds the sheep and the sheep feed him. He is to be supported by the church. They are to give him a decent wage and to provide for his material needs so that he may devote fulltime to the church without having to waste time working on the outside to make ends meet. The laborer is worthy of his reward. Considering the eternal importance and the duties involved with running a church, the godly elder/pastor deserves the highest salary in town. A church that is a tightwad with its pastor is a church of thieves and crooks that God will judge. Everyone in that church demands a healthy salary for the work they do. But when it comes to the preacher, many of them expect him to "live by faith." Yet none of them would try it for five minutes!

18c I have heard some men say that when candidating for a church, you ought not to discuss money. Why not? Would you take a job where you might have to work 80 hours a week and be on call 24 hours a day for minimum wage? The pastor is worthy of support from his church and he is entitled to it. Everyone else in that church makes a nice living so why not the most important man in the church, the pastor? He has a family to support. He has bills. Now if the church is unable to give him full support, that is one thing. But if the church could give the pastor a comfortable salary and doesn't for some reason, then the pastor has every right to know about it and think twice before pastoring a church full of tightfisted thieves and crooks. It may sound pious to not want to talk about money, but it is not very practical.

19a Back to what was discussed under 5:1 regarding rebuking elders. An accusation against an elder is not to be heard of considered either individually or by the church except there are two or three witnesses. No accusation by can be made by just one person.

19b But what if there are sufficient witnesses against an elder and he has been found guilty of some sin that needs a public rebuke? Then it is to be done before the church. There are two reasons why a public rebuke is necessary:

1. It shows that the elder is not above the law. If he sins, he pays for it just like anyone else.
2. So that others may fear. If a church member who is guilty of the same sin as that elder or who may be contemplating that same sin sees what the church does to the elder or pastor, then it will make him think twice about doing the same thing! If the church deals with sin in its leadership like this, then how will they treat a "common" church member like me!

20a This public rebuke was also practiced in the synagogues and the practice was to be brought over into the churches.

34. Charge #2: Observe These Things Without Partiality 5:21

5:21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels,^a that thou observe these things without preferring one before another, doing nothing by partiality.^b

35. Lay Hands On No Man Suddenly 5:22a

5:22a Lay hands^a suddenly on no man,

36. Personal Separation 5:22b

5:22b neither be partaker of other men's sins:^{b-c} keep thyself^d pure.^e

21a The unfallen angels.

21b But in dealing with matters of church discipline or any other social dealings within the church, nothing is to be done by partiality. All men are to be given a "fair shake" and no favoritism is to be displayed, not even toward the pastor! And if the pastor wants or demands some form of special treatment or favors, then you have a crook for a pastor!

James deals with these matters in James 2:1-9. He says in 2:9 that "if ye have respect to persons, ye commit sin." Showing favoritism and partiality in the church is sin. All men are on an equal plane in the sight of God and should also be in the church.

22a This deals with ordination or any ecclesiastical appointment that would be similar to ordination. The requirements that a bishop or deacon not be a novice (3:6,10) applies here. Before you ordain a man and send him into the vineyard, pray about it and take your time, lest you ordain the kind of man who never should have been ordained. That will make you look bad as a result. He wary and hesitant in ordaining anyone and certainly do not rush into it. Kenneth Wuest thinks it has to do with the restoration of a sinning church member back into fellowship (*The Pastoral Epistles*, page 87). The "laying on of hands" supposedly has to do with spiritual restoration of a sinning church member. The only problem with this is that there are no Biblical examples of such a practice. We see the laying on of hands for ordination and missionary commissioning but not for restoration.

22b Practice personal separation from other men's sins! If you see a man (especially a brother) caught up in a sin, have no dealings with the man until the sin is confessed and forsaken.

22c If you continue to fellowship with a man in this condition, you stand in danger of two things:

1. Being snared in that same sin through your association with the guilty party.
2. Being identified (even if you are not guilty) with that sin through your association with the guilty party.

22d Emphatic.

22e For the sake of your testimony, keep thyself pure! Avoid all appearance of evil and forever be thinking about your testimony and the consequences of that sin that you may be contemplating. Personal separation helps the preacher to keep himself pure from the sins of others.

37. Wine As Medicine 5:23

5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.^{a-b}

38. Manifestation of Personal Good and Evil 5:24,25

5:24 Some men's sins are open beforehand,^a going before to judgment; and some men they follow after.

23a Here, wine is recommended to soothe an upset stomach. Since there was no Pepto-Bismol in these days, a little wine would be used to help settle an upset tummy. Timothy must have been a Baptist preacher because it seems that he had a bad stomach! Pastors do have to deal with a lot of ministerial pressures. Paul tells Timothy not to simply drink water for his stomach's sake, but to mix a little wine with it. But we will not use this verse as any sort of "proof-text" for drunkards to justify alcoholism. The Bible is very clear about the dangers of drunkenness and the only way you get drunk is to drink intoxicating beverages. We like non-alcoholic "wine", which is grape juice, that has not undergone the corruption of fermentation.

Adam Clarke has extended comments on this verse: "It may be necessary to inquire a little into the reasons of the advice itself. The priests under the Mosaic law, while performing sacred rites, were forbidden to drink wine (Leviticus 10:9; Ezekiel 44:21). It was the same with the Egyptian priests. It was forbidden also among the Romans, and particularly to women and young persons...From Athenaeus we learn that the Greeks often mingled their wine with water; sometimes one part of wine to two of water; three parts of water to one of wine; and at other times three parts of water to two of wine. Among the Locrians, if any one was found to have drunk unmixed wine, unless prescribed by a physician, he was punished with death; the laws of Zaleucus so requiring. And among the Romans, no servant, nor free woman, nor youths of quality, drank any wine till they were thirty years of age. And it was a maxim among all, that continual water-drinking injured the stomach. Thus Libanius said "Our stomach is weakened by continual water-drinking." From 4:12, we learn that Timothy was a young man; but as among the Greeks and Roman the state of youth or adolescence was extended to thirty years, and no respectable young men were permitted to drink wine before that time; allowing that Timothy was about twenty when Paul had him circumcised, which was, according to Calmet, in the year of our Lord 51, and that this epistle was written about A. D. 64 or 65, then Timothy must have been about thirty-five when he received this epistle; and as that was on the borders of adolescence, and as the Scripture generally calls that youth that is not old age, Timothy might be treated as a young man by Paul, as in the above text, and might still feel himself under the custom of his country relative to drinking wine, (for his father was a Greek, Acts 16:1,) and, through the influence of his Christian profession, still continue to abstain from wine, drinking water only; which must have been very prejudicial to him, his weak state of health considered, the delicacy of his stomach, and the excess of his ecclesiastical labors."

23b Why is Paul suggesting medicine and mentioning "oft infirmities"? I thought Paul could heal the sick and raise the dead. I thought Jesus bore all of our diseases on the cross so that we would never have to be sick again. I thought divine healing was in the atonement. I thought that it was a sin to be sick and that if you were sick, it showed you lacked faith. Yet here is an apostle, who could raise the dead and heal the sick, prescribing wine for the stomach problems and other "oft" sicknesses of another preacher! It would seem Timothy had stomach problems as well as other physical conditions that Paul either never tried to heal or was not able to heal. Verses like this one show that the Charismatic/Pentecostal "faith healers" have no idea of what they are talking about when it comes to divine healing. I always wondered why Oral Roberts, who claimed to have the power to heal in his right hand, wore glasses. Why not cure himself of his bad eyesight?

"The above proves that the era of healing powers had by then passed from the scene. The Apostle, who had healed so many with a word or a touch during his early ministry could not, certainly *did not*, do so now. Indeed he himself was called upon to endure physical infirmity, even though he had

5:25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.^a

earnestly prayed for deliverance (II Cor. 12:7-9). Similarly he could not heal Epaphroditus (Phil. 2:27) and had had to leave Trophimus at Miletum sick (II Tim. 4:20). All of them together had to learn the precious lesson of II Cor. 12, that God's blessing *in* sickness can be a greater triumph than deliverance *from* sickness, since God assures us: "*My grace is sufficient for thee; for My strength is made perfect in weakness*" (II Cor. 12:9), and the Apostle bears witness: "*Therefore I take pleasure in infirmities ... for when I am weak, then am I strong*" (Ver. 10). Surely it must be obvious to the thoughtful believer that when we are well and strong in body we are more apt to forget our need of divine help, while when we are weak and ill we are apt to pray more earnestly and lean more heavily *on Him*, the source of our strength. Thus, in our infirmities, we take sensible measures to keep well, but in the final analysis commit ourselves to Him (Cornelius Stam, *The Pastoral Epistles*, page 105).".

24a A man is known by his works and eventually a man's works (and corresponding character) will be manifested. A man's character cannot be hidden for it is manifested in his works. A man does as he is. Even if he is playing the role of a hypocrite, the true man must eventually come out.

25a You can't hide fruit. If good works are there, they will be manifested, even without trying.

1 Timothy Chapter 6

These are the kinds of people Timothy had in his church and community- just like every pastor has in his, and we also need to know how to treat them.

39. Commands to Servants 6:1,2

6:1 Let as many servants^{1401-a-b} as are under the yoke count their own masters^{1203-c} worthy of all honor,^d that the name of God and *his* doctrine be not blasphemed.^{e-f}

1a Servants are commanded to honor and respect their masters so that by their actions the name of God and His doctrine be not blasphemed. The Bible nowhere condemns the practice of slavery, especially the economic kind. Many people in Paul's day found themselves either in outright slavery or in a form of economic servitude due to debt. Regardless of the circumstances, those servants who found themselves under the yoke were to fulfill their duties. Paul told them to stay in the yoke. Paul nowhere advocated that servants or slaves rise up against their masters. He rather advocated submission in these situations. To do otherwise was to blaspheme the name of God.

"We need to remember that many of the early Christians were bondmen. Conditions of society that prevailed at that time were such that there were more slaves in the Roman Empire than there were free men; and even when the gospel began to be disseminated widely throughout the Empire we do not read of any movement on the part of Christian leaders seeking to overturn the institution of slavery, and that for a very good reason. Political circumstances and economic conditions were such in that ancient, pagan world that those in bondage as slaves to Christian masters were in a far better position than they could possibly have been if they had been freed and turned out to shift for themselves. But gradually throughout the centuries that followed as the nations received the gospel, the slaves were freed (Harry Ironside, *Timothy, Titus, Philemon*, page 136)."

1b Strong's #1401 δουλός *doulos*; a slave, one in a permanent relation of servitude to another, his will being altogether consumed in the will of another. From "deo", "to bind". It also denotes absolute dependence. The emphasis here is on the service of the slave and of the dependence of the slave upon his lord. This service is not bound by the reason of choice by the slave for he must perform his service whether he wishes to or not. He is subject as a slave to an alien will, that of his owner. It is never used in a disparaging or contemptuous fashion in the New Testament.

1c Strong's #1203 δεσποτες *despotes*; an absolute ruler, despot, Lord, master. The use of this word shows Paul to be dealing with a master-slave relationship, not an employer-employee relationship, although an application can certainly be made here. Again, Paul never condemns Christians holding slaves or being slaves.

1d If a Christian servant has a master who was also a Christian was that servant to be in submission. We have an example of this is Philemon. In this situation, the Christian master may certainly release his servant but he is not under any obligation to do so. If he does, then great. But if not, that servant was to honor his master and serve him to the glory of God. No doubt some saved slaves with saved masters started to presume that since his master was a brother in the Lord that he would be given some slack on his work. Some Christians, when shopping at a business owned by a fellow Christian, sometimes expect, if not outright demand, a discount or a break. The Christian relationship was not to be used to take advantage of a brother or to expect special "favors" from him. The Christian slave should keep in mind that the fact of his master being a Christian entitles him to better service than a heathen slave would render. Forget increased privileges of being a Christian and instead concentrate on your increased responsibilities.

6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.^{a-b} These things teach and exhort.

40. The Rebellion of Rejection 6:3-5

6:3 If any man teach otherwise, and consent no to wholesome words,^a even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1e Bad conduct on the part of Christians (including Christian slaves and servants) results in blasphemy through conduct, if not so much through word. Bad conduct and a bad testimony result in blaspheming the name of God by our actions and by giving the enemies of the Lord an opportunity to blaspheme.

There are three instances where the name of God is so blasphemed by this sort of conduct:

1. When a wife does not obey her husband (Titus 2:5).
2. When a Jew does not obey the law (Romans 2:24).
3. When servants do not obey their masters (1 Timothy 6:1).

1f This command to servants has two applications:

1. The slave-master relationship. The slave is to obey his master and honor him, especially if he is a Christian slave. The character or worthiness of the master is not an issue here. This also includes those in economic servitude, like being in debt. They are bound by the same command. This is the primary interpretation.
2. The employer-employee relationship, where the employee is to honor and respect his "boss man." This is not the primary interpretation but rather an application.

2a This can refer to a slave-servant relationship as well as an employer-employee relationship. If you are a slave, you are to serve your master, regardless if he is a Christian or not. But if he is a believer, then you ought to serve him all the better. Paul does not command the Christian master to free his slave, nor does he encourage the slave to run away from his master. If whatever position you find yourself in and regardless as to what kind of person your master is, you are to serve him as unto the Lord and respect and honor him.

2b Spiritual benefits, as both servant and master are equal before God at the bema seat and both share equal spiritual opportunities and benefits before God.

3a There were many in Paul's day who would have kicked at such teaching of 6:1,2. There were rabble-rousers and other assorted troublemakers who were urging servants to rise up and overthrow their masters in a slave revolt. Paul condemns those who preach revolution and revolt as:

1. Anti-Christian as they reject the teachings and doctrines of Christ. Christ preached submission, not revolution.
2. Proud. Their word is law, even if it goes against the Bible. To them, they are supreme so God must step aside. They are completely antinomian.
3. Ignorant. Any man who opposes Bible doctrine must be classified as ignorant, regardless of how high his I.Q. may be.
4. Doting about questions and strifes of words. All they do is engage in meaningless debates. They are brain-sick about questions of no use, but to make a contention about words. (Matthew Poole 3:788). His mind is distempered, he is like one in a fever that is delirious; his head is light and wild, his fancy is roving and he talks of things he knows not what; his head runs upon questions, foolish and unlearned ones (John Gill 9:309). They also have a tendency to harp on certain themes to the exclusion of others. Many of them only preach on healing or prophecy or soulwinning or the church and nothing else. They are seriously unbalanced in their preaching and ministry. This also reminds us of the common (in this day) Jewish practice of pointless debates

6:4 He is proud, knowing nothing, but dotting about questions and strifes of words,^a whereof cometh envy, strife, railings evil surmisings.

6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness:^a from such withdraw thyself.^b

regarding insignificant points of the law. The rival schools of Hillel and Shammai were famous for arguing all day long about interpretations that were not at all important.

5. Causing envy, strife, railings and evil surmisings. They divide people despite all their high sounding wind about "unifying the people" and "bringing people together." An ignorant person, if proud, can never yield that another knows more than he doth. (Matthew Poole 3:788)

6. They are engaged in perverse disputings of men of corrupt minds. They are corrupt because they are hypocrites. They don't care about the "poor, downtrodden masses" but rather they care about fleecing the sheep. Two of the biggest such hypocrites in recent memory would include Michael (alias Martin) Luther King, Al Sharpton and Jesse Jackson. These "ministers" make longwinded speeches about civil rights, but all they really care about is turning a fast buck off these suckers and exalting themselves at their expense. "Perverse disputings" has the idea of a rubbing or continued friction, a wearing discussion or a protracted wrangling (M. R. Vincent, *Word Studies in the New Testament* 4:274-275). Such disputings are then a waste of time that accomplish nothing.

7. They are destitute of the truth. They don't have it and their lives, teachings and ministries are void of it.

This is the same crowd that looking to make a quick buck. That is why they preach social upheaval and revolution, so they can profit from it. These boys suppose that gain is godliness. If a man can make money or if he has money, then it is good and right.

4a "Have you ever met any of these people who were sick about questions? They take one or two little points and are always hammering away on them. No matter what text they start with when they attempt to preach they always come back to their favorite theme. They get their minds fixed on some peculiar views and cannot seem to consider anything else. I remember an old man, when I was a lad, who would rise to speak at every opportunity. He had only one topic, and that was that Judas was not present at the Lord's Supper. No matter what the subject under discussion might be he would break in with: "Brethren, I want to show you that Judas was not present at the Lord's Supper." We got so tired of it that we dreaded to see or hear him. I do not believe that Judas was at the Lord's Supper, but I would hate to have no other topic except that about which to talk (Harry Ironside, *Timothy, Titus, Philemon*, pages 139-140)". We wish Ironside would have followed his own advice, especially regarding human ordination of preachers. No fewer than three times in his commentary on 1 Timothy in his commentary cited above, he mentions that Charles Spurgeon had no human ordination. Plymouth Brethren writers tended to get into such ruts in attacking ordination or pastor-led churches.

5a Those who suppose that gain is godliness would indict many people, including many Pentecostals and Charismatics who teach that wealth and health are signs of the blessing of God while poverty and illness are signs of a divine curse. These "faith" preachers, "positive confession" preachers and the "name it and claim it (or blab it and grab it)" crowd all fall under this condemnation. Anyone who uses religion to turn a fast buck comes under the condemnation of God. Gain is NOT godliness as God curses many people with money! The more money, the more worry and bother. The ideal is to have all that you need to get by on and maybe a little bit more to fall back on. If we have food and raiment, we are then supposed to be content (6:8).

5b Timothy then is to separate himself from these groups:

1. Social anarchists who are forever trying to stage slave revolts in order for them to profit by it.
2. Greed peddlers who teach that gain is godliness.

41. Godliness With Contentment 6:6-10

6:6 But godliness with contentment is great gain.^a

6:7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.^a

6:8 And having food and raiment let us be therewith content.^a

6:9 But they that will be rich fall into temptation^a and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

6:10 For the love of money is the root of all evil: which while some coveted after,^{a-b} they have erred from the faith,^c and pierced themselves through with many sorrows.

6a This is the verse that Americans hate. The prosperity preachers also hate it, as they think that gain is a sign of godliness. Contentment is the poor man's riches. How can you purchase contentment? It does not come with money, since money generates greed. The more money you get the more you want, just like drinking salt water. Gain is not godliness (6:5) but godliness with contentment is great gain (6:6)!

7a The only riches you can take to heaven with are those you send on ahead in this life. Many people cannot send their riches on ahead because they would melt! This is why you will probably lose your teeth and hair before you die because you didn't have any when you were born! And you have never seen a hearse pulling a trailer behind it.

8a What else do you really need? You think you need a wide-screen television or a boat or an outdoor swimming pool. It is amazing how many things you really can do without if you stop and think about.

9a There are great dangers that accompany money. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. After all, the love of money is the root of all evil. Money is not the root of all evil but rather the love of it. Money is neutral and amoral until you begin to lust after it. Then it can destroy you. The surest route to hell is through the bank. Many have coveted after the almighty dollar.

10a There are two results that come from such covetousness:

1. Apostasy. Once you fall in love with money, you will do anything to get more, including selling Jesus Christ down the river in compromise. This is why there are so many apostates- people will pay to hear false doctrine but will not pay for the truth.

2. Self-inflicted sorrows. There are few happy millionaires. More money equals more sorrow and troubles. These include (for starters):

1. Ulcers
2. Headaches
3. Sleepless nights
4. Family problems
5. Paranoia in thinking everyone is after your fortune
6. Being constantly asked for money
7. Increased attention by charities, greedy relatives and the IRS
8. A decline in personal godliness
9. An increasing inability to enjoy what you already have because you always want more

In other words, every evil in your town can be traced back to one sin- idolatry- someone loves money more than they love God.

42. What To Follow After 6:11^a

6:11 But thou, O man of God, flee these things; and follow after^b righteousness, godliness, faith, love,²⁶ patience, meekness.⁴²³⁶

Of course, there are some Christians God could trust with money, like R. G. LaTourneau. But men like him are the exception rather than the rule.

10b You will be tempted to lie and cheat to keep your wealth. You will be tempted to attack and slander anyone who threatens your wealth. You will attack the preachers for warning against riches. And you will be tempted to stop tithing when you realize how much you must tithe off of a million dollars. All of these are sin promoted by a love of money. When you get in debt you are tempted to lie in order to get money. If that doesn't work, you will be tempted to steal it. If that doesn't work, the last step of a desperate man is to murder for money. This is played out daily in the lives of drug users and drug pushers. That is why our crime and homicide rates are so high.

10c Money then is the primary motivation for apostasy. Preaching the truth and standing for the right are not very profitable in these last days. Satan rewards his ministers very well in this life but the bills come due in the next! The Lord sustains His faithful ministers in this life but we must look for our full and ultimate rewards in the next life and not here. Since apostasy and compromise pay off better than faithfulness in this world, many men fall away, lured by a dollar bill on a hook that will ensnare them to perdition if they bite.

11a Thee commands to Timothy in 6:11,12

1. Flee 6:11a
2. Follow 6:11b
3. Fight 6:12

11b Timothy has been charged to avoid many things in 6:1-10. Paul commands him to flee, literally to escape, from the sins listed above. But a man needs something to follow. He can't flee from everything. What can he follow after?

1. **Righteousness.** In the Greek classics there appears an eternal, divine, unwritten principle of right, dwelling in the human consciousness, shaping both the physical and the moral ordering of the world, and personified as Themis. This divine ordering requires that men should be shown or pointed to that which is according to it- a definite circle of duties and obligations which constitute right. It has a both religious and secular understanding. Each man stands in direct and primary relation to the holy God as He is by the law of His own nature. Righteousness is union with God in character. Plato designated "dikaiosunê" as inseparably linked with "sophrosunê", the expression of a sound mind, the ability to place restrictions on one's freedom in action.
2. **Godliness.** In classical Greek the word is not confined to religion, but means also piety in the fulfillment of human relationships, like the Latin "pietas". Even in classical Greek it is a standing word for piety in the religious sense, showing itself in right reverence.
3. **Faith.**
4. **Love.** Strong's #26 αγαπη agapê; love, affection, benevolence, a love-feast, charity, dear, love. This is the highest form of love, the kind of love that God loves with, a love that is not based on emotion but rather on the nature of the person who is loving. God loves because it is His nature to do so. His love is not based on human feelings, relationships or emotions.
5. **Patience.** The pastor is to set this example by not rushing ahead of God but being able to wait on His timing in all things. It also has the idea of being able to endure suffering as a Christian and be able to maintain a good testimony during such seasons.
6. **Meekness.** Strong's #4236 πραιοτης praiotês; gentleness, humility, meekness, forbearance, calmness toward God, acceptance of God's dealings with us. According to Aristotle, praotês is that virtue that stands between two extremes, the "orgilotês", uncontrolled and unjustified anger and "aorgisia", not becoming angry at all no matter what takes place around you.

43. Fight The Good Fight 6:12

6:12 Fight⁷⁵ the good fight^{73-a} of faith,^{a-b} lay hold on eternal life,^c whereunto thou art also called, and hast professed a good profession before many witnesses.^d

12a "fight" (first usage) Strong's #75 αγωνιζομαι agonizomai; to struggle, to compete for a prize, to contend with an adversary, to endeavor to accomplish something, fight, labor fervently, strive, to contend for victory in public games, fight, wrestle. We can see the word "agonize" here.

"fight" (second usage) Strong's #73 αγων agon; a place of assembly, a contest, an effort or anxiety, conflict, contention, fight, race, contest for victory or mastery such as was used in the Greek games of running, boxing, wrestling.

12b A holy militancy is enjoined. Timothy is to fight, to take the offensive. He is to fight against those things he was told to avoid in 6:1-10

12c Timothy is also charged to lay fast hold onto eternal life. Now if Timothy was saved (and he was) he already had it, but he is to grab onto it, seize it, study it, examine it, and start enjoying it now. Never let go or sell it for a mess of pottage (or any amount of money). You have eternal life now. Why not start enjoying the heavenly benefits of your salvation now?

This is all the Christian really has to worry about, and all the pastor has to worry about with his people. Salvation must be nailed down in one's own life as well as in the lives of the congregation. If there is uncertainty regarding salvation, then the Christian life miscarries. Don't bother yourself with politics (secular or ecclesiastical) or church growth or conferences or any other side issue- preach to Christians! Preach on how to be saved and then how to live once you are saved! Help them to firmly grasp eternal life and the Christian life!

How do we lay hold on eternal life?

1. *Believe in it as true.* Believe in this eternal life, in the power and reality of it; and whenever Satan tempts you to think that it is a fiction, a dream, an idea born of fanaticism, resist him by the plain testimony of the Word of God, and the abundant witness of those who have gone before you, rejoicing in the power of it. Every child of God has times when he questions himself; but still he can truly say, "I am not what I used to be. I have feelings both of pain and joy that come not of the old life, but of the new, which has come to me by God's gracious gift."

2. *Appropriate it.* There is a book, and I believe that it is there; but if anybody told me that it was a present for me, and said, "All that you have to do in order to have it is to lay hold upon it," I should understand that he meant, not only that I was to believe in its existence, but that I was to take it up, and carry it home with me. That is how you are to "lay hold on eternal life." Believe in the Lord Jesus Christ. Take him to be yours. Accept him as your Substitute, bearing the death justly your due; and having given his life *for* you, now giving it *to* you. Make the exchange. Christ took your death: take his life. He bore your ill: take his good. Appropriate it. Lay hold on eternal life." When people are sinking in the water, and there is a life-buoy or a rope near, they do not need much exhorting to lay hold upon it, nor any elaborate explanation of the way. They simply grip anything that gives them half a hope of being saved from the devouring deep.

3. *Hold to it,* and never let it go. Hide it in your heart as a choice treasure; and, if any would rob you of it, or frown you out of it, or laugh at you because you prize so highly what they so lightly esteem, lay hold on it still more. Cling to it. Hold fast by it constantly. As with a death-grip, grasp it with new energy.

4. Lay hold on eternal life, *let other things go.* "All that a man hath will he give for his life." If this be wise for a transient life, how much more for the life which is eternal! Let all that opposes go — friends, kindred, comfort, this present life; let them all go, if by the sacrifice we may more firmly lay hold on eternal life.

44. Charge #3: Keep This Commandment 6:13-16

6:13 I give thee charge^a in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

6:14 That thou keep *this* commandment^a without spot, unrebukable, until the appearing of our Lord Jesus Christ:

6:15 Which in his times he shall show, *who is* the blessed and only Potentate, the King⁹³⁵ of kings,⁹³⁶ and Lord²⁹⁶² of lords;^{a-2961}

12d Who are the witnesses? Not only living saints (friends and enemies!) but also that great cloud of heavenly witnesses (Hebrews 12:1) that are watching us and cheering us on to run lawfully and to finish our race.

13a Charge and General Order Number Three: Keep This Commandment. Which one? See in 6:12-fight! Be militant! The man of God is expected to be a fighter and to actively attack false doctrine and false teachers as well as to defend against those attacks upon the faith from without. This is not an option but is rather an apostolic command.

14a Timothy was to keep this commandment:

1. **Without spot.**
2. **Unrebukable.** Strong's #423 ανεπιληπτος ανεπιληπτος; not apprehended, that cannot be laid hold of, that cannot be reprehended, not open to censure, irreproachable. If you are going to fight, you must fight right and legally! You cannot just fight for fight sake but rather fight according to the confines and boundaries of the word of God. You must fight with a song in the heart but with a double-edged sword in the hand (Psalm 149:6-9).
3. **Until the appearing of Christ.** Keep fighting and faithful until Jesus comes or until He calls you home when He promotes you to glory.

15a Paul also slips in more material about Christ himself as he continues to expand on his Christology.

1. **He is blessed.**
2. **He is the only Potentate.** There is only One King. There may be many earthly kings and rulers, but in the overall view, there is only One King, who is above and over all others.
3. **He is King of Kings.** Two different Greek words are used for "king", really one word but in two forms. The first usage is Strong's #935 βασιλευς basileus; a sovereign, king, monarch. The second one is Strong's #936 βασιλευω basileuo; to rule, to reign, to be a king.
4. **He is Lord of lords.** As above, two different forms of the same word is used. The first word is Strong's #2962 κυριος kurios; supreme in authority, controller, might, power God, Lord, master, Sir, the New Testament equivalent for the Old Testament Hebrew "Jehovah". The second word is Strong's #2961 κυριευω kurieuo; to rule, have dominion over, lord, be lord of, exercise lordship over.
5. **Christ is the only one who has immortality.** This does not mean that the rest of us are not immortal for we are. We all will live forever, either in heaven or hell. What this means that only Christ, as God, has immortality as a part of His divine nature. He is immortal because He is God. Our immortality comes from other sources. We are created with an Immortal soul. Men and angels (both immortal) do not have their immortality in themselves but it is rather given them by God, the source of immortality. It has been suggested that there is here a possible allusion to the practice of deifying the Roman emperors with an implied protest against paying them divine honors. In the Asian provinces generally, this imperial cultus was organized as the highest and most authoritative religion. (M. R. Vincent, *Word Studies in the New Testament*, 4:281).
6. **Christ dwells in the light which no man can approach unto; whom no man hath seen, nor can see.** But He has revealed Himself in a physical way through the incarnation. Christ, as

6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen.

45. Commands to the Rich 6:17-19

6:17 Charge them that are rich in this world,^{a-b} that they be not highminded; nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

God, dwells in that inaccessible light. But as the God-Man, we can approach unto Him and see Him, as He was seen in those 33 years He was on earth. Yet the Greek has the idea of God being unapproachable. In most ways, He is. If God did not reveal Himself and make a way of access and approach to Him, we would have no knowledge of Him and no access to Him. Yet God has revealed Himself and has made it possible for fallen man to both Approach Him and to learn of Him, and even to have communion and fellowship with Him! This is what separates Christianity from other world "religions". They tend to worship an unapproachable God who has little of no desire to be approached.

7. To whom be honour and power everlasting. Amen.

17a Paul is still dwelling on the money since he is aware of just how seductive it is. Now it is not a sin to be rich, but being rich can lead to sin unless the Christian takes special care to avoid falling into the snare of riches.

1. **They are not to be highminded.** Pride, haughtiness and arrogance usually accompany riches. Rich men are rarely humble men and they seldom will submit themselves to a spiritual authority nor will they follow a pastor.
2. **They are not to trust in uncertain riches,** but in the living God, who giveth us richly all things to enjoy. He is uncertain, unlike your money. You can rely upon God for He never fails. Physical riches are uncertain because they can be here today and gone tomorrow. The rich would be much smarter to put their trust in the eternal, divine riches rather than in stocks and bonds that can be stolen, devalued and will one day burn. "Riches are uncertain because the future is uncertain. There is no way to be sure that what constitutes riches today will do so tomorrow. A war, a plague, a revolution or a natural disaster may drastically change the terms of trade (Gary North, "Christian Economics in One Lesson Part 5: Profit, Thrift and Tools" in *Biblical Economics Today*, 17:5, October/November 1995, page 2)." This is one of the most difficult charges to fulfill in modern-day American Christianity!
3. **They are to do good, ready to distribute, willing to communicate.** Riches obligate you to use them on the behalf of others, especially for the poor and needy. Good works are then commanded of all, but especially the rich Christian, as he has more resources to do good with than does a poorer Christian.
4. **By doing these things, they lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.** Their riches are no sort of protection against the judgment or condemnation of God. The right and proper use of those riches is what God notices and counts.

46. O Timothy! 6:20,21

6:20 O Timothy,^a keep that which is committed to thy trust,^b avoiding profane^c and vain babblings,^d and oppositions of science falsely so called:^e

17b Just because you are rich in this world does not necessarily mean you will be rich in the next.

20a An interjection of deep pathos. This is what the preacher, yea, any Christian, is to concern himself with- keeping that which God has entrusted to him. Be a faithful steward of the mysteries of the faith! Keep the doctrines of the Virgin Birth, inspiration and infallibility of Scripture, salvation by faith without the deeds of the law, the deity of Christ, the doctrine of the Trinity and our traditional text Bibles! Never mind how big your church is or how many "souls you've won"- all that means nothing if you are unfaithful to this charge to be faithful (1 Corinthians 4:2).

20b Keep these things! Keep a firm grasp on them, observe them and do not let them slip. These things were committed to Timothy's trust, thus he had a very strong responsibility to be faithful to that which had been committed to him, as do we all.

20c From the Webster's *1828 Dictionary of the American Language*:

PROFANE, a. [L. profanus; pro and fanum, a temple.]

1. Irreverent to any thing sacred; applied to persons. A man is profane when he takes the name of God in vain, or treats sacred things with abuse and irreverence.
2. Irreverent; proceeding from a contempt of sacred things, or implying it; as profane words or language; profane swearing.
3. Not sacred; secular; relating to secular things; as profane history.
4. Polluted; not pure. Nothing is profane that serveth to holy things.
5. Not purified or holy; allowed for common use; as a profane place. Ezek.42. and 48.
6. Obscene; heathenish; tending to bring reproach on religion; as profane fables. 1 Tim.4.

Profane is used chiefly in Scripture in opposition to holy, or qualified ceremonially for sacred services.

PROFANE, v.t. To violate any thing sacred, or treat it with abuse, irreverence, obloquy or contempt; as, to profane the name of God; to profane the sabbath; to profane the Scriptures or the ordinances of God.

1. To pollute; to defile; to apply to temporal uses; to use as base or common. Ezek.24.
2. To violate. Mal.2.
3. To pollute; to debase. Lev.21.
4. To put to a wrong use.

20d Timothy was to avoid profane and vain babblings. We have already talked about vain janglings and this is similar. "Babbling" is idle talk. Any talk and discussion that is not based on Scripture must be based as profane and vain babbling. For examples of it, consult your nearest unsaved philosopher or scientist, the nightly news on any network, your local newspaper or apostate preacher. They also involve the dirty stories, locker room talks, most political discussions, 99% of the music heard on the radio, all prime-time television, 99% of Hollywood movies, 99% of what is being sold at the newsstand and magazine rack and so on.

20e Timothy was also to watch out for oppositions of science falsely so called. Greek science and philosophy was the danger in Timothy's day that he was to watch out for. Today, we must worry about humanism, socialism and evolution. These all masquerade as "science" and thus profess to be just as authoritative as Scripture. Timothy will meet much in the way of opposition from science and philosophy as they seek to undermine the authority of Scripture. Timothy was to be on the alert against these attacks. Many professing Christians have been lured away from the faith by false science and other devilish philosophies and many more will be. Timothy had no excuse if he should fall away since he had been warned. Timothy was to keep an eye on himself as well as warning others against falling away.

What are some of the more common errors and lies told by this religion called "Science" today?

1. Genetic engineering

1 Timothy

2. Test tube babies
3. Evolution
4. Colonizing space will be the salvation of mankind
5. Science is never wrong but religion always is
6. Science and technology is the savior of mankind
7. The earth is 4 billion years old and the universe is 12 billion years old
8. Evolution (again! worth mentioning twice)
9. Global warming
10. Intelligent Design and Creation Science are not “science” but Naturalistic Darwinism is.

Timothy is to avoid this entire mess. The problem with science (including today) is that it has divorced itself from the Queen of the Sciences, theology. Science must be studied within the context of theology else it will lead you astray. The majority of modern scientists are agnostic at best. Since they reject divine revelation, it is just sheer luck if they ever stumble across a scientific truth.

True science (and there is such a thing) always starts with God and the Bible- ALWAYS! It always consults the Scripture regarding chemistry, physics, astronomy and biology. And true Science and the Bible are always in harmony with each other. As long as the scientist is a Bible-believing Christian, then he can make some contribution. But as soon as he throws his Bible in the trashcan, he has just disqualified himself as a scientist and an intelligent man.

We realize that the Bible is not a textbook on Science. For example, the Bible makes it very clear that Jesus Christ is the Creator and there is no room of Darwinian Evolution. Yet the Bible does not tell us how God created the heavens and the earth. That is the job of genuine Science, to examine the Biblical record and then to find out the means and mechanisms God used to carry out His creative acts. But when the Bible does make a scientific statement, it is accurate. Secular “science” has yet to disprove a single scientific fact as presented by Scripture.

The Bible is not a science book, yet it is scientifically accurate. We are not aware of *any* scientific evidence that contradicts the Bible. We have listed statements on this page that are consistent with known scientific facts. Many of them were listed in the Bible hundreds or even thousands of years before being recorded elsewhere. Many concepts and notes on this page are adapted from ideas and statements that appear in *The Defender's Study Bible*, edited by Henry Morris.

Statements Consistent With Astronomy

The Bible frequently refers to the great number of stars in the heavens. Here are two examples.

Genesis 22:17 Blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies.

Jeremiah 33:22 “As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.”

Even today, scientists admit that they do not know how many stars there are. Only about 3,000 can be seen with the naked eye. We have seen *estimates* of 10^{21} stars—which is a lot of stars. The number of grains of sand on the earth's seashores is estimated to be 10^{25} .

The Bible also says that each star is unique.

1 Corinthians 15:41 *There is* one glory of the sun, another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory. All stars look alike to the naked eye. Even when seen through a telescope, they seem to be just points of light. However, analysis of their light spectra reveals that each is unique and different from all others.

The Bible describes the suspension of the Earth in space.

Job 26:7 He stretches out the north over empty space; *He* hangs the earth on nothing.

Statements Consistent With Meteorology

The Bible describes the circulation of the atmosphere.

Ecclesiastes 1:6

The wind goes toward the south,
And turns around to the north;

1 Timothy

The wind whirls about continually,
And comes again on its circuit.

The Bible includes some principles of fluid dynamics.

Job 28:25

To establish a weight for the wind,
And apportion the waters by measure.

The fact that air has *weight* was proven scientifically only about 300 years ago. The relative weights of air and water are needed for the efficient functioning of the world's hydrologic cycle, which in turn sustains life on the earth.

Statements Consistent With Biology

The book of Leviticus (written prior to 1400 BC) describes the value of blood.

Leviticus 17:11 'For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.'

The blood carries nourishment to every cell, maintains the body's temperature, and removes the waste material of the body's cells. The blood also carries oxygen from the lungs throughout the body. In 1616, William Harvey discovered that blood circulation is the key factor in physical life—confirming what the Bible revealed 3,000 years earlier.

The Bible describes biogenesis (the development of living organisms from other living organisms) and the stability of each kind of living organism.

Genesis 1:11,12 Then God said, "Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth"; and it was so. And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good.

Genesis 1:21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good.

Genesis 1:25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

The phrase "according to its kind" occurs repeatedly, stressing the reproductive integrity of each kind of animal and plant. Today we know this occurs because all of these reproductive systems are programmed by their genetic codes.

The Bible describes the chemical nature of flesh.

Genesis 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 3:19

In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you *are*,
And to dust you shall return.

It is a proven fact that a person's mental and spiritual health is strongly correlated with physical health. The Bible revealed this to us with these statements (and others) written by King Solomon about 950 BC.

Proverbs 12:4 An excellent wife *is* the crown of her husband, But she who causes shame *is* like rottenness in his bones.

Proverbs 14:30 A sound heart *is* life to the body, But envy *is* rottenness to the bones.

Proverbs 15:30 The light of the eyes rejoices the heart, *And* a good report makes the bones healthy.

Proverbs 16:24 Pleasant words *are like* a honeycomb, Sweetness to the soul and health to the bones.

Proverbs 17:22 A merry heart does good, *like* medicine, But a broken spirit dries the bones.

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Statements Consistent With Anthropology

We have cave paintings and other evidence that people inhabited caves. The Bible also describes cave men.

Job 30:5,6 They were driven out from among *men*, They shouted at them as *at* a thief. *They had* to live in the clefts of the valleys, *In* caves of the earth and the rocks.

Note that these were not ape-men, but descendants of those who scattered from Babel. They were driven from the community by those tribes who competed successfully for the more desirable regions of the earth. Then for some reason they deteriorated mentally, physically, and spiritually.

Statements Consistent With Hydrology

The Bible includes reasonably complete descriptions of the hydrologic cycle.

Psalms 135:7 He causes the vapors to ascend from the ends of the earth; He makes lightning for the rain; He brings the wind out of His treasures.

Jeremiah 10:13 When He utters His voice, *There is* a multitude of waters in the heavens: "And He causes the vapors to ascend from the ends of the earth. He makes lightning for the rain, He brings the wind out of His treasures."

In these verses you can see several phases of the hydrologic cycle—the worldwide processes of evaporation, translation aloft by atmospheric circulation, condensation with electrical discharges, and precipitation.

Job 36:27-29 For He draws up drops of water, Which distill as rain from the mist, Which the clouds drop down *And* pour abundantly on man. Indeed, can *anyone* understand the spreading of clouds. The thunder from His canopy?

This simple verse has remarkable scientific insight. The drops of water which eventually pour down as rain first become vapor and then condense to tiny liquid water droplets in the clouds. These finally coalesce into drops large enough to overcome the updrafts that suspend them in the air.

The Bible describes the recirculation of water.

Ecclesiastes 1:7 All the rivers run into the sea, Yet the sea *is* not full; To the place from which the rivers come, There they return again.

Isaiah 55:10 For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater,

The Bible refers to the surprising amount of water that can be held as condensation in clouds.

Job 26:8 He binds up the water in His thick clouds, Yet the clouds are not broken under it.

Job 37:11 Also with moisture He saturates the thick clouds; He scatters His bright clouds.

Hydrothermal vents are described in two books of the Bible written before 1400BC—more than 3,000 years before their discovery by science.

Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.

Job 38:16 Have you entered the springs of the sea? Or have you walked in search of the depths?

Statements Consistent With Geology

The Bible describes the Earth's crust (along with a comment on astronomy).

Jeremiah 31:37 Thus says the LORD: If heaven above can be measured, And the foundations of the earth searched out beneath, I will also cast off all the seed of Israel For all that they have done, says the LORD.

Although some scientists claim that they have now measured the size of the universe, it is interesting to note that every human attempt to drill through the earth's crust to the plastic mantle beneath has, thus far, ended in failure.

The Bible described the shape of the earth centuries before people thought that the earth was spherical.

6:21 Which some professing^a have erred concerning the faith.^b Grace be with thee. Amen.

Isaiah 40:22 *It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain, And spreads them out like a tent to dwell in.*

The word translated “circle” here is the Hebrew word which is also translated “circuit,” or “compass” (depending on the context). That is, it indicates something spherical, rounded, or arched—not something that is flat or square. The book of Isaiah was written sometime between 740 and 680 BC. This is at least 300 years before Aristotle suggested that the earth might be a sphere in his book *On the Heavens*. This brings up an important historical note related to this topic. Many people are aware of the conflict between Galileo and the Roman Catholic Pope, Paul V. After publishing *A Dialogue on the Two Principal Systems of the World*, Galileo was summoned to Rome, where he was forced to renounce his findings. We could not find any place in the Bible that claims that the Earth is flat, or that it is the center of the universe. History shows that this conflict, which took place at the time of the Inquisition, was part of a power struggle. As a result, scientific *and* biblical knowledge became casualties—an effect we still feel to this day.

Statements Consistent With Physics

The Bible suggests the presence of nuclear processes like those we associate with nuclear weaponry. This is certainly not something that could have been explained in 67 AD using known scientific principles (when Peter wrote the following verse).

2 Peter 3:10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

The television is a practical (if not always worthwhile) device that uses electromagnetic waves (which transmit its video signal). The Bible contains passages that describe something like television—something that allows everyone on earth see a single event.

Matthew 24:30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

Revelation 11:9-11 Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth. Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.

Things In The Bible That Science Can Not Explain

The purpose of this page is *not* to explain what a great science text the Bible is, but to show that it is consistent with scientific facts. Still, the Bible mentions some things that we can not explain. Yet, if God is really God, He should have the ability to do some things we can not explain. In the last 100 years scientists discovered many proofs that confirm the Bible’s accuracy. Since these proofs support the accuracy of the text we can understand scientifically, it makes sense to trust the Bible’s text that we can not yet understand. (For example, how many people knew what hydrothermal vents were 30 years ago?)

21a A “professor” is not necessarily saved. They may have made a profession of salvation, but that does not automatically mean that they were saved.

21b One reason is they got tangled up with “science falsely so-called” in thinking that “science” was superior to the Bible, or that the Bible had to be corrected in accordance with the “latest scientific finding”. That surrender to science led to apostasy. They forgot that “Real knowledge begins with the fear of the Lord (Psalm 111:10), and ends with Jesus Christ (Colossians 2:3), apart from whom there is no

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knowledge whatsoever (Colossians 2:8) (Peter Ruckman, *The Bible Believer's Commentary on the Pastoral Epistles*, page 165).”

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