

The Pilgrim Way Commentary on 1 Timothy



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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 40 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.

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 and the Legacy Standard Version, which is an unnecessary update of the 2020 update of the New American Standard Version. The LSV is better known as the John MacArthur Version and it reflects his presuppositions and those of his seminary. I also refer to the readings in the English translations that preceded the King James Bible for sake of comparison. I have also included the translation by John Nelson Darby as I make heavy use of Plymouth Brethren writings. The fatal flaw with the “Brethren” is they were infected with higher criticism and were not defenders or promoters of the Authorized Version. Darby’s translation is only marginally better than the modern critical text translations.

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 40 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 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

First Timothy has six chapters, 113 verses, and 2,269 words in our English Bible.

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.

1 The Historical Problem.

A. 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:

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

B. 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. Philippians 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.

2. The Theological Problems- Ecclesiology.

A. 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 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.

B. 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:

i. 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.

ii. 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.

C. 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.

3. The Linguistic Problems. The last so-called difficulty is linguistic in nature.

A. 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:

i. 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?

ii. 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.

iii. Are we to assume that an educated man like Paul couldn't learn a few new words over the span of his life?

These attacks against Pauline authorship fails miserably under the light of logic and sound Bible-believing scholarship. Liberals like Marvin Vincent (in his *Word Studies in the New Testament*, a work we do not recommend) are in gross error when they deny Pauline scholarship of the epistles.

Date

The date of 1 Timothy must be sometime after Paul's release from his first Roman imprisonment (around A.D. 61) and, in all probability, shortly before his re-arrest and final imprisonment. 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 A. D. 64, 1 Timothy should probably be dated no earlier than A. D. 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 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 not 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.

"Timothy was likely in Ephesus at the time Paul wrote this letter, pastoring one of the greatest of Paul's churches. The "grievous wolves" about whom Paul had warned the Ephesian elders (Acts 20:29) had at last succeeded in invading the church. Paul had sent Timothy to deal with the situation. His letter was intended to strengthen Timothy's hand and guide him in the steps he should take. We can see God's overruling hand in preventing Paul's going to Ephesus himself, for had he gone, we would not have this letter in our Bible (John Phillips, *Exploring the Pastoral Epistles*, page 26)."

"Men wanted for hazardous journey, small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success."

That advertisement appeared in a London newspaper and thousands of men responded! It was signed by the noted Antarctic explorer, Sir Ernest Shackleton, and that was what made the difference.

If Jesus Christ had advertised for workers, the announcement might have read something like this: "Men and women wanted for difficult task of helping to build My church. You will often be misunderstood, even by those working with you. You will face constant attack from an invisible enemy. You may not see the results of your labor, and your full reward will not come till after all your work is completed. It may cost you your home, your ambitions, even your life."

In spite of the demands that He makes, Jesus Christ receives the "applications" of many who gladly give their all for Him. He is certainly the greatest Master for whom anyone could work, and the task of building His church is certainly the greatest challenge to which a believer could give his life (Warren Wiersbe, *The Wiersbe New Testament Commentary*, page 749).".

Names and Titles of Christ

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

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

Listings with no notations are by the author.

Not all commentaries can be recommended. They are listed for reference purposes only. As always, discretion must be used in the selection and usage of any commentary.

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.

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).

He corrects the King James text and pays too much attention to destructive modernistic scholarship. We can't recommend it.

& 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 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 New Testament Commentary*, 1990. This 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 New English Bible. 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, John, 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.

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 I 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).

As with all of the Plymouth Brethren writers, the value of their commentaries is marginal as they do not comment verse-by-verse but rather paragraph-by-paragraph, which makes finding specific comments of individual verses difficult.

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 I 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).

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 but a topic-by-topic commentary. North is a Reconstructionist so there will be much promotion of Calvinism, postmillennialism and Reconstruction Theology. He also imagines himself spiritual enough and intelligent enough to correct the Authorized Version whenever the mood strikes him. He is not a humble commentator, on many levels. 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.

Phillips, John, *Exploring the Pastoral Epistles*, 2004, 463 pages, 193 pages for 1 Timothy. Recommended. A good mix of devotional commentary and exposition, with many useful illustrations. Premillennial and based on the Authorized Version. The outline in the introduction is worth the price of the book.

Ruckman, Peter, *The Bible Believer's Commentary on the Pastoral Epistles*. Conservative and generally useful paragraph-by-paragraph expositions based on the Authorized Version. As per his style, Ruckman goes after several "apostate Fundamentalists" in the appendixes who he believes have abandoned the Authorized Version Text. These appendixes detract from the commentary and are not needed here. He is also antagonistic toward Greek scholars, Greek scholarship or anyone who would use Greek in their study of any Bible book (iv) despite the fact that Ruckman occasionally references Greek in his commentaries. Strongly defends Pauline authorship (4,5); the traditional reading of 3:16 (72-77) and a date of 62-65 (9). Ruckman has good material but he is more caustic than usual in this volume (except maybe for his commentary on Hebrews), which will discourage many readers. Ruckman's works on *The Local Church* and *The God-Called Preacher* are probably more practical. Premillennial.

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. Ably 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 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 Authorized Version 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., *I 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.

* 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 Timothy is:

- A. A personal letter, 1 Timothy 1:1
- B. An authoritative letter, 1 Timothy 1:2
- C. A comforting letter, 1 Timothy 1:3

1. Greetings to Timothy 1:1,2

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

1a **"Paul"** As with letters written in this day, you would "sign" your letter at the beginning rather than at the end.

AV	ESV	LSV	Darby
1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, <i>which is</i> our hope;	1 Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,	1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, our hope,	1 Paul, apostle of Jesus Christ, according to <i>the</i> command of God our Saviour, and of Christ Jesus our hope,

ESV/LSV errors in 1 Timothy 1:1

- 1. 1b The ESV/LSV have "Christ Jesus" both times. Darby has "Jesus Christ" correctly with the first reading then the "Christ Jesus" error with the second reference.
- 2. 1c The ESV has "command". Roman government officials drew their authority from the emperor or the senate. Paul got his authority from God.
- 3. 1d The ESV, LSV and Darby omit "Lord".

1e 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.

- 1. 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.

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

2a. Paul's apostleship was brought about by three things:

- 1. "The will of God" (2 Timothy 1:1).
- 2. "The faith of God's elect" (Titus 1:1).
- 3. The calling of God (Romans 1:1).

AV	ESV	LSV	Darby
2 Unto Timothy, <i>my</i> own son in the faith:	2 To Timothy, my true child in the faith:	2 To Timothy, <i>my</i> genuine child in <i>the</i>	2 to Timotheus, <i>my</i> true child in faith:

Grace, mercy, <i>and</i> peace, from God our Father and Jesus Christ our Lord.	Grace, mercy, and peace from God the Father and Christ Jesus our Lord.	faith: Grace, mercy, <i>and</i> peace from God the Father and Christ Jesus our Lord.	grace, mercy, peace, from God our Father and Christ Jesus our Lord.
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2b The ESV has “my true child” and the LSV has “genuine”.

2e The ESV and LSV have “God the Father” instead of “God our Father”.

2c 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.

1. “One of the great modern mysteries of American Christianity is that not one out of ten Christian ‘celebrities’ has a ‘Timothy’- a young man that the ‘celebrity’ personally trained and follows in his teaching, lifestyle and practice. What you have in America, since 1900, are Christian ‘celebrities’ turning their works over to their sons- without God calling their sons to do anything. The daddy calls the son to inherit the work. It doesn’t work. The ‘celebrities’ got so occupied with buildings, campuses, properties and bank accounts that they quit training young men (Peter Ruckman, *The Ruckman Reference Bible*, page 1580).”

2d **“peace”** The Greek word is Strong’s #1515 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.

2f **“Jesus Christ”** The ESV has “Christ Jesus”. “We call this corruption of the text “harmonizing tendencies” (see Burgon’s work on *The Causes of Corruption in the Traditional Text*), and it comes from the fact that the sloppy, clumsy, careless scribes of the ASV, NASV, NIV, and RSV took the sloppy, clumsy, careless work of the Alexandrian scribe to be right because the term “Christ Jesus” appears in chapter one at verses 12, 14, and 15. “Reason,” therefore, would dictate (see *The Christian’s Handbook of Science and Philosophy*, p. 132), that Paul could not have written “Jesus Christ” in verses 1 and 2. Since we do not believe in demented reasoning like this or lunatic fringe nuts who think like this, we accept the King James text and throw Nestle, Aland, Metzger, and their Greek texts into the dumpster. (Peter Ruckman, *Bible Believer’s Commentary on the Pastoral Epistles*, page 12).”

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

1:3 As I besought thee to abide still at Ephesus,^a when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,^{b-c-e}

3a Timothy may have had other plans but Paul begged him to stay at Ephesus. Timothy was given the task to fix a situation that had arisen in Ephesus. As Paul warned the Ephesian elders 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.

3b **“thou mightest charge some that they teach no other doctrine”**. Someone was teaching false doctrine at Ephesus and they were due for an apostolic rebuke to be delivered by Timothy.

Notice the two types of doctrine:

1. Sound doctrine, which is true doctrine.

2. Other doctrine- If it's not "sound doctrine" then it's "other doctrine". If it is "other doctrine" then it is not true doctrine. These are your only options with regards to doctrine.
Notice the emphasis on doctrine in the Pastoral Epistles: 1 Timothy 1:10, 4:1,6,13,16, 5:17, 6:1,3; 2 Timothy 3:10,16, 4:3; Titus 1:9; 2:1,7,10.

3c There are 12 charges in 1 Timothy:

1. 1 Timothy 1:3-20. This is a charge to remember the purpose of the law and those who pervert it.
2. 1 Timothy 2:1-8. This is a charge to continue in prayer and teach the church to pray.
3. 1 Timothy 2:9-15. This is a charge to show the women in the church their proper place in the family and as a Christian witness.
4. 1 Timothy 3:1-7. This is a charge to notify the prospective bishops of their qualifications for the office.
5. 1 Timothy 3:8-13. This charge is the same type of charge applied to deacons.
6. 1 Timothy 3:14-16. This charge is to be aware of the true nature of the body of Christ.
7. 1 Timothy 4:1-11. This charge is to beware of Roman Catholic teaching already creeping into the local assemblies in the first century and to concentrate on godliness.
8. 1 Timothy 4:12-16. A charge to attend to personal holiness and intellectual and spiritual development in order to prosper as a minister.
9. 1 Timothy 5:1-16. A charge to treat older men and women properly, as well as elderly widows with no support.
10. 1 Timothy 5:17-25. A charge on how to deal with elders and a personal note on Timothy's own health.
11. 1 Timothy 6:1-5. A charge showing the correct relationship between servants and masters.
12. 1 Timothy 6:6-21. A charge on dealing with rich people and money matters as they relate to eternal life and rewards at the judgment seat of Christ

3d False teachers and doctrines must be identified, analyzed and confronted, as well as those that teach them. This protects the sheep from being carried away by the error. We cannot adopt a neutral or a "live and let live" attitude against error and false teachers. One sinner, or false teacher, can destroy much good (Ecclesiastes 9:18).

3e You must be able to identify false doctrine if you are going to warn against it and confront it. This comes by becoming very familiar with true doctrine. Become acquainted with the truth and you will be able to spot the error. Secret Service personnel, who are charged with detecting counterfeit currency, are able to spot the fakes not by studying the fake bills, but by becoming experts on what a genuine bill looks like. It is not necessary to read the Book of Mormon or all of the books put out by the Jehovah Witnesses to know they are apostate. Just become familiar with your Bible and you will be able to spot the error.

1:4^a Neither give heed to fables^b and endless genealogies,^c which minister questions, rather than godly edifying^d which is in faith:^e so do.

4a 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 Someone 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 Bhagavad 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:

A. Roman Catholic doctrines about Mary

1. She is the "Mother of God"
2. She ascended bodily into heaven, was "raptured" ahead of time and never died physically.
3. She intercedes with Christ
4. She was conceived sinless
5. You should pray to her since she can save you better than Jesus can
6. You should pray the rosary
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, "anointed" prayer cloths...
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.
5. Evolution.

4c "endless genealogies"

1. The Jews were always doing this as they took very seriously their tribal lineages.
2. 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 world's most extensive genealogical records near Salt Lake City for such purposes.
3. The Gnostics did this too, with their genealogies of the gods.
4. What about the list of 267 (or so) popes published by the Roman church? They claim the bishops are direct successors of Peter and thus have the authority to run the church and to determine doctrine and practice.
5. This would not be a reference to the inspired genealogies in 1 Chronicles 1-11 or in Matthew 1 or Luke 3. They serve a divine purpose and did not serve to inflate racial pride of the Jews or to inflate the authority of some man.
6. "**endless**" has the idea of questions or debates that can't be settled. There are many such debates today, such as on baptism or controversies on various Calvinistic doctrines, such as "unconditional election" or "limited atonement".

AV	ESV	LSV	Darby
4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: <i>so do</i> .	4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.	4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than <i>furthering</i> the stewardship from God which is by faith.	4 nor to turn their minds to fables and interminable genealogies, which bring questionings rather than <i>further</i> God's dispensation, which <i>is</i> in faith.

4d The ESV, LSV and Darby omit "godly edifying".

4e These questions invite questions and inhibit godly edifying. There are good and legitimate questions about the Bible and there is nothing wrong with them, but there are a multitude of foolish questions asked by fools. Why must these questions be avoided? Because they both minister

questions or disputes rather than godly edifying. They create questions and unnecessary controversies instead of solving them. 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. For an example of such questions, see Matthew 22:23-29.

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

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

5a This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a "guiding verse" for that quest. This is a verse that deals with some aspect of the Christian's growth and pursuit of God.

5b How many misunderstand "the commandment" in verse 5! 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.

1. To the man with a proper understanding of Law 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 of God.

AV	ESV	LSV	Darby
5 Now the end of the commandment is charity out of a pure heart, and <i>of</i> a good conscience, and <i>of</i> faith unfeigned:	5 The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.	5 But the goal of our command is love from a pure heart and a good conscience and an unhypocritical faith.	5 But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned faith;

5c All the translations change "charity" to "love", including the mis-named "New King James Version" and all the pre-Authorized Version translations. This is not just the emotion of love, but love put into action. Love is the noun, charity is the verb. That is why these organizations are called "charities", You can watch a telethon for some good cause and have a heart for it. It becomes charity when you take out your checkbook. "**Charity**" is the higher expression of "love", as in 1 Corinthians 13. The Authorized

Version is more accurate. The Roman Catholic Rheims-Douay agrees with the Authorized Version. 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. A good conscience that is one that pure with God and is both undefiled and unseared, which God can still deal with and that will still respond to the workings of God.
3. Faith unfeigned, or genuine faith that is not hypocritical or phony.

5d **“pure heart”** To possess such a heart with a perfect love should be the goal of every Christian life. A pure heart is a single heart without mixture, a heart that seeks only the Lord and takes the Lord as the unique goal.

5e **“good conscience”** A good conscience is a conscience without offense (Acts 24:16, **And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.**).

5e **“faith unfeigned”** Not feigned; not counterfeit; not hypocritical; real; sincere. It is a faith that is without pretense or hypocrisy, a faith that purifies the heart and operates through love.

1:6 From which some^a having swerved^b have turned aside unto vain jangling;^c

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

“Some” but thankfully not “all”!

6b It is as if they were driving a car, saw the truth, then turned to avoid hitting it as one would avoid hitting a deer in the road. 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.

AV	ESV	LSV	Darby
6 From which some having swerved have turned aside unto vain jangling;	6 Certain persons, by swerving from these, have wandered away into vain discussion,	6 For some, straying from these things, have turned aside to fruitless discussion,	6 which <i>things</i> some having missed, have turned aside to vain discourse,

6c **“Vain jangling”** The ESV has “vain discussion” and the LSV has “fruitless discussion.” With such a phrase, I would not expect any of the other versions to keep the Authorized Version reading. The Authorized Version is superior in describing what this kind of talk sounds like.

1. The word 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*, page 200).” It would sound like chains rattling.
2. 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.

3. “**Jangling**” is not an archaic word. Ever hear “I got spurs that JINGLE, JANGLE, JINGLE”? That was written in 1940.

1:7 Desiring to be teachers of the law;^a understanding neither what they say, nor whereof they affirm.^b

7a They desire high and important-sounding titles, like “Rabbi”, “Teacher”, “Doctor” or “Bishop”. This is what a true “doctor” is- a teacher, one who is apt to teach. It is a requirement for a bishop (1 Timothy 3:2). It is an academic degree but not necessarily a spiritual one.

1. In our day, with so many fake “doctors” running around in the church, this needs to be remembered. I am tired of so many unqualified men being given doctor’s degrees on an honorary basis when they have not earned it by doing the work, the writing, the research or putting in the time in the classroom. A doctorate is a teaching degree and most of these fake doctors could teach their way out of the proverbial wet paper bag. Many of these men just happen to have a friend who had some form of a “Bible College” or Institute¹ and they gave their buddy an artificial doctorate. It cheapens the degree for those who have earned it and it changes the definition of what the degree is supposed to stand for. Once these men get their “honorary doctorate”, it often goes straight to their head. They insist on being called “Doctor” and immediately have all their stationery updated. 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 and Biblical terms.

A. Having a doctorate (earned or honorary) does not make anyone spiritual or qualified to teach. All it means is that a man has fulfilled the requirements of a certain program of study (if it is a genuine doctorate) or has a buddy with a Bible Institute (if it is honorary).

2. 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 (although there are no apostles today) 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 “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 an 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, teachable 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.

1 I am not against local-church based Bible Colleges and Institutes! I graduated from two of them and served as academic dean at one as well!

1. 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!

1:8 But we know^a that the law is good, if a man use it lawfully;^b

8a **“we know”** (2 Timothy 1:8), **“knowing”** (2 Timothy 1:9) 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. 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). There is nothing wrong with the law if it is used properly. The problems arise when it is not used properly and when its purpose is misunderstood and misapplied. . The 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 or correctly. 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.

1. 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 deceives 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.

2. 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. Messianic groups also fall into this category.

3. 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.

4. 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.

5. The law served as both a system of life and salvation (in an Old Testament sense) and a standard for life for the Old Testament saint. When used well and correctly, it was “good”. When misused, it was “bad”.

1:9 Knowing this, that the law is not made^a for a righteous man,^b but for the lawless^c and disobedient,^d for the ungodly and for sinners, for unholy and profane,^e for murderers of fathers and murderers of mothers,^f for manslayers,^g

9b For whom is the Law made? Who has the most problem with it?

1. 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.

2. It was made for the wicked, as they need a law to convince and condemn them of their sins and to bring them to repentance. 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.
3. 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.

9c They refuse to acknowledge any law, including the law of God. They are rebels of the worst stripe.

9d For those who read the Scripture and then violate it, like the Jews in the Romans 2.

9e **"profane"**

1. To treat (something sacred) with abuse, irreverence, or contempt, to desecrate, to debase by a wrong, unworthy, or vulgar use.
2. These are people who have no respect for the things of God, especially the truth of God, the Bible or the Church.
3. **"profane"** "Our Eng. word "profane" = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Acts 24:6 (Ethelbert Bullinger, *Companion Bible*). From Middle English prophanen, from Anglo-French prophaner, from Latin profanare, from profanes. We get our word "profanity" from this.

AV	ESV	LSV	Darby
9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,	9 understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers,	9 knowing this, that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and godless, for those who kill their fathers or mothers, for murderers,	9 knowing this, that law has not its application to a righteous person, but to <i>the</i> lawless and insubordinate, to <i>the</i> impious and sinful, to <i>the</i> unholy and profane, to smiters of fathers and smiters of mothers; to murderers,

9f The ESV weakens **"for murderers of fathers and murderers of mothers,"** to those who "strike" their parents instead of murdering them. Darby has it as "smiters". 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. This has to be the lowest form of murder and the lowest form of murderer.

9g This would describe homicide, murder by premeditation in cold blood, with malice of intent.

1:10 For whoremongers,^a for them that defile themselves with mankind,^b for menstealers,^c for liars,^d for perjured persons,^e and if there be any other thing that is contrary to sound doctrine;^e

10a **"whoremongers"**

1. Strong's #4205 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.
 - A. The "-monger" suffix denotes a dealer or trader in a specified commodity. A "fishmonger" deals in fish, buying and selling. A "whoremonger" is one who deals in whores, buying and selling. He may be a "pimp" or engaged in some form of sex trafficking. A "-monger" is also a person who promotes a specified activity, situation, or feeling, especially one that is undesirable or discreditable.
 - B. There is a man who "uses" a whore and there is a man who promotes the practice.
2. This 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 **"them that defile themselves with mankind"**

1. **"defile"** Strong's #733 arsenokoites; from arsên (Strong's #730) a male and koitê (Strong's #2845) a bed; a sodomite, a man who lies in bed with another male. a Sodomite, practice homosexuality. This is a very bad word.
2. 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.
3. Those who claim that the Bible is silent on the issue of sodomy are either lying or are totally ignorant of Biblical teaching.
4. The Geneva Bible renders this as "buggerers", associated with not only sodomy but sex with animals. This is the British term that is used in England today but not so much in the United States.

10c 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 would also include those involved in the slave trade.

1. This is a violation of the eighth commandment against stealing, again showing that the moral law is still binding in this dispensation.

10d This would be a violation of the ninth commandment regarding false witness.

10e Perjury is lying under oath. 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 **"any other thing that is contrary to sound doctrine"** This is anything that is 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 so many men live so badly today.

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

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

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 will describe in verses 12-14 why it is glorious, as it saved a wretched, religious, hell-bound sinner and gave him a hope and a new life.

1. Every man lives by a "gospel", some sort of "good news" or system of thought that he imagines has the answers he is looking for, and he will style that to be "glorious". It may be political, economic, philosophical, hedonistic, whatever. But in the end, this god will fail and its glory will seem to be a pale counterfeit to the truth and glory of the Gospel of God. But by the time many sinners realize this, it is too late for them to repent.

11b **"committed to my trust"**

1. False teachers could not make such a claim although just about all of them would try to make such a claim. Beware of any group that claims that they and they alone are preaching the "true" Gospel.
2. 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.

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

1:12 And I thank Christ Jesus^a our Lord, who hath enabled me,^b for that he counted me faithful,^c putting me into the ministry;^d

"Christ Jesus" (1:12,14,15 et al) The emphasis is on the deity of Christ in this title, as "Christ" is used before "Jesus"

12b **"enabled me"** 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.

1. 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.
2. Attending a Bible College or seminary does not enable a man to preach. He must be enabled before he begins his studies and preparations.

12c 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.

12d God put Paul into the ministry. Paul did not call himself and Paul did not consider himself qualified or worthy to put into the ministry to preach the eternal word of God. No man should have such a high opinion of himself before God. 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. All Christians are called to witness (Acts 1:8), and all Christians

are called to preach (especially in one-on-one witnessing) Acts 8:1,4), but not all Christians are put “into the ministry”.

Paul thanked God for putting him in the ministry. Paul suffered greatly and had a lot of problems but he had no regrets, Every God-called preacher understands what Paul is saying. The ministry is the greatest call but the hardest work and can be the most rewarding and discouraging work there is. But you can't beat the retirement plan! We have opportunities to preach and teach the Scriptures, minister to people, see people saved and lives changed. That is the greatest work of them all although it is one of the worst-paying jobs there is. At the end of his life, the only stocks and bonds that Paul owned were the ones on his feet.

1:13 Who was before a blasphemer,^a and a persecutor,^b and injurious:^c but I obtained mercy, because I did it ignorantly in unbelief.^d

13a “**blasphemer**” See Acts 26:11, **And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto* strange cities.** Not content to merely blaspheme, Paul vented his hatred of Christianity into action.

13b “**persecutor**”

1. See Acts 22:4, **And I persecuted this way unto the death, binding and delivering into prisons both men and women,** and Acts 26:11, **And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto* strange cities.** The New King James Version and Darby have “an insolent man”, which is an unnecessary change. “Persecutor” is easier to understand than “an insolent man”. As usual, the modern versions take a simple word in the Authorized Version and replaces it with a longer one, more difficult word, thus ruining the readability of that version.

2. Before Acts 9, Paul was a first-century, Catholic Torquemada or Ignatius Loyola. He was absolute terror, a true religious fascist.

13c “**injurious**”

1. See Acts 26:10, **Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.**

2. 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*, page 195).”

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.

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

14a “**exceeding abundant**” Superabundant grace for the self-styled “chief of sinners” (2 Timothy 1:15). Faith and love showed to a hateful man bent on destroying the Church! Only God could show such love to such an enemy.

6. Why Christ Came Into The World 1:15

1:15 This is a faithful saying,^a and worthy of all acceptation, that Christ Jesus came into the world^b to save sinners;^c of whom I am chief.^d

15a This is the first of five “faithful” or “true” sayings in the Pastorals:

1. 1 Timothy 1:15, **This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.**
2. 1 Timothy 3:1, **This is a true saying, If a man desire the office of a bishop, he desireth a good work.**
3. 1 Timothy 4:8,9, **For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation.**
4. 2 Timothy 2:11,12, **It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us:**
5. Titus 3:7,8, **That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.**

15b All men were “born” into this world but Jesus Christ “came”, deliberately, voluntarily and with a purpose. He was sent by the Father for a definite purpose, at an appointed time and place.

15c This is the goal of the “glorious gospel”- to save sinners.

1. Christ **“came into the world to save sinners”** through the Incarnation.
2. 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.
 - A. 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.
 - B. 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. Isaiah 43:25 comes into play here, “I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins.”

15d **“of whom I am chief”**

1. 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?
2. Paul saw himself as the chief of sinners:
 - A. He knew he was a sinner.
 - B. He knew he was a terrible sinner.
 - C. He did not blame his sin on someone else but took full personal responsibility for his sins.

i. He didn't blame Adam, his father, his background, his environment, the preacher, the hypocrites in the church...

D. He was willing to take the responsibility for his sins.

3. We need to see ourselves in this same light if we want to be saved. If you don't see yourself as a filthy, rotten, degenerate sinner who is worthy of hell, then why are you getting saved?

7. Paul A Pattern 1:16

1:16 Howbeit for this cause I obtained mercy,^a that in me first Jesus Christ might show forth all longsuffering, for a pattern^b to them which should hereafter believe on him to life everlasting.

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!

1. 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!

8. A Pericope of Praise 1:17

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

17a 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.

17b 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 after that to shed itself of its true king, Jesus. We got rid of George but did not take 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. The constitution of the American colonies (except Rhode Island I believe) all acknowledged Jesus Christ in their colonial charters or constitutions. Even the Articles of Confederation acknowledge God (by referring to Him as "Great Governor of the World." That is not a strong term but it is there.) America after 1787 (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.

17c Not subject to decay, death or corruption.

17d This is because He is a spirit, as in John 4:24.

AV	ESV	LSV	Darby
17 Now unto the King eternal, immortal, invisible, the only wise God, <i>be</i> honour and glory for ever and ever. Amen.	17 To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.	17 Now to the King of the ages, immortal, invisible, the only God, <i>be</i> honor and glory forever and ever. Amen.	17 Now to the King of the ages, <i>the</i> incorruptible, invisible, only God, honour and glory to the ages of ages. Amen.

17e “wise” The ESV, LSV and Darby omit.

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

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

18a This charge included:

1. Teaching correct doctrine (2 Timothy 1:3,4).
2. Reminding the converts that there was a purpose in salvation by grace (2 Timothy 1:5,6).
3. Warning the converts that false teachers would pervert the law (2 Timothy 1:7-11).
4. Reminding the converts that salvation was wholly by grace and undeserved (2 Timothy 1:12-15).
5. That Paul's calling to longsuffering and patience was to be their pattern (2 Timothy 1:16).
6. And that glory and honor belonged to God alone (2 Timothy 1:17).

18b Paul delivers the first of his charges, or general orders to Timothy: war a good warfare. Other charges are in 1 Timothy 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.

A. 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.

B. 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 into.

C. Keep Psalm 149:5,6 in mind. Keep a song in the heart while you swing the sword of the Spirit. Be militant and magnificent!

6. 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 some unregenerate politician in Washington is a bad war since you are fighting for politics or imperialism or whatnot, instead of Christ.

A. 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.

1:19 Holding faith, and a good conscience;^a which some having put away^b concerning faith have made shipwreck:^b

19a While Timothy fought, he was to hold faith and a good conscience. Keep the faith and watch your conscience and your heart!

1. Why this warning? Because some put away their faith and made their faith shipwreck (1 Timothy 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 also ruined your spirituality.

19b "put away"

1. They knew the truth and rejected it by pushing it away.

2. "The word translated "put away" is a strong expression in the original and means "to thrust away." It implies that some people had willfully violated their consciences. Stephen used the word when he was describing the initial rejection of Moses by the enslaved Israelites in Egypt: "He that did his neighbour wrong thrust him away, saying, 'Who made thee a ruler and a judge over us?'" (Acts 7:27). Paul used the same word when the Jews in the synagogue at Pisidian Antioch, who were envious of his success, began to contradict him and blaspheme: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you (thrust it away from you)...lo, we turn to the Gentiles" (Acts 13:46) (John Philipps, *Exploring the Pastoral Epistles*, pages 56-57)."

19b 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.

1. Shipwrecks

A. This happens when a ship is run around and is damaged to the point where she is no longer seaworthy.

- i. The ship is ruined but not destroyed. The ship is still there, it simply cannot be used for its intended purpose anymore.
- ii. A shipwrecked faith is ruined, but if the person is a genuine Christian, he is still saved, although with a loss of rewards and usefulness. Many Christians are shipwrecked in this manner. They may no longer go to church or pray because of the mistakes they made in their lives. We believe in the security of the believer and IF THEY ARE GENUINELY SAVED (we have to emphasize that), they do not lose their salvation but will see nothing but wood, hay and stubble being consumed when they get to the judgment seat of Christ (1 Corinthians 3:12).

B. What causes shipwrecks?

i. Storms

- a. Many Christians do not handle storms well. The trials arise and for whatever reason, they fail and falter and abandon the faith, their stand or their profession.
- b. This also happens when one ignores the warning signs and weather forecasts. The pilot was warned that a storm was coming and chose to ignore the warnings.
 - (i.) Preachers warn about the “spirit of the age” and the great apostasy and the days of Noah, yet many of their hearers ignore the warning and are thus unprepared when the storm hits.

ii. They had inaccurate charts

- a. If the maps are wrong, how will you know where the rocks are?
- b. Many Christians are using:
 - (i). Inaccurate and corrupt Bible versions
 - (ii). Following unorthodox teachers, such as watching these men on outlets like Trinity Broadcast Network.
 - (iii). Both will lead you astray, theologically!

iii. Inexperience of the navigator or captain

- a. Inexperience on the part of the Christian, who can’t handle difficulties in the life or who had little discernment on how to handle false teachers.
- b. Inexperienced pastors and spiritual leaders who don’t know how to navigate these theological dangers.
 - (i). This is why the pastor cannot be a novice (1 Timothy 3:6).

iv. Putting away of the faith

- a. For whatever reason, some ship captains deliberately run their ship aground.
 - (i). I was on a jury once where the case was a man who burned his yacht to the water-line, for the insurance money.
 - (ii). They “put away” faith and a good conscience. It is madness to navigate anywhere without an accurate map and compass. So many try to navigate life without the Bible, local church and the Holy Spirit.
- b. Shipwrecks can be caused by accidents or negligence but sometime is deliberate and the person involved know exactly what they doing as they apostatize from the faith.

v. They also put away a good conscience.

- a. They may convince themselves that they are justified in their departure from the faith but they lie to themselves. They usually use excuses like (below is NOT a comprehensive list!):

- (i). My parents were hypocrites.
- (ii). My pastor/church did a bad thing which disillusioned me.
- (iii). My church is full of hate because they preach against Sodomites.
- (iv). I have an education now so I am too smart for this.
- (v). My church has outdated or irrational standards ("no britches on women" or something similar).

C. These people will not arrive at their desired harbor, but if they survive the shipwreck, with either be marooned on some island or will float, clinging to pieces of the destroyed vessel. They will not get what they wanted, a smooth trip to their desired harbor.

1:20 Of whom is Hymenaeus and Alexander;^{ab} whom I have delivered unto Satan, that they may learn not to blaspheme.^c

20a Paul named names. There were two men who needed to be identified and called out as a warning to Timothy and the Christians in Ephesus. Such dangers to a congregation need to be identified by name so the believers know exactly who the men in question are so they can be identified and avoided.

20b Two examples of a shipwrecked faith were Hymenaeus and Alexander.

1. 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 (Acts 5).

2. **"Hymenaeus"** (1 Timothy 1:20) is mentioned again in 2 Timothy 2:17 (we assume this to be the same man), this time with Philetus.

A. His error in 2 Timothy 2:18 was in teaching that the resurrection was past already, an eschatological error.

B. 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.

3. **"Alexander"** (1 Timothy 1:20) was a great opponent and hindrance to Paul as we read in 2 Timothy 4:14, **Alexander the coppersmith did me much evil: the Lord reward him according to his works.**

A. 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.

B. Others will identify him with Alexander the Coppersmith of 2 Timothy 4:14.

C. 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.

20b This is the same procedure Paul commanded to the man guilty of incest in 1 Corinthians 5:1-7. If a man refuses correction and restoration 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 in Corinth, but we have no indication that it worked with Hymenaeus and Alexander.

1. 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 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^a I exhort therefore, that, first of all, supplications, prayers, intercessions,^b and giving of thanks, be made for all men;^c

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 or Prime Minister) downward. In Paul's day, this would have included praying for men like Nero and the other Caesars.

Included are four actions:

1. Supplications

A. This is the general practice of asking for specific things.

2. Prayers

B. This is the general practice of prayer.

3. Intercessions.

C. This involves interceding for men in praying for their specific needs.

4. Giving of thanks.

A. Praising God and the offering of thanks is a form of prayer.

B. I think back to a statement that John R. Rice said regarding prayer in which he said that it wasn't really prayer unless you were asking for something. This idea was laid out in his book *Prayer: Asking and Receiving*. 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. Rice's view of prayer is rather selfish and self-centered.

i. Meditation is also a form of prayer.

1b Intercession:

1. Christ made intercession for transgressors.

A. Isaiah 53:12, **Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.**

2. Intercession forbidden in some cases.

A. Jeremiah 7:16, **Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.**

3. The Holy Spirit makes intercession for us in our prayers.

A. Romans 8:26,27, **Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.**

4. Christ makes intercession for us

A. Romans 8:34, **Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**

B. Hebrews 7:25, **Wherefore he is able also to save them to the uttermost⁶ that come unto God by him, seeing he ever liveth to make intercession for them.**

5. Isaiah made intercession for Israel

A. Romans 11:2, **God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias how he maketh intercession to God against Israel, saying,**

6. We are to make intercession for all men as we pray.

A. 1 Timothy 2:1, **I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;**

7. God marvels at the lack of intercessors.

A. Isaiah 59:16, **And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.**

1c We are to pray for ALL men, including so-called "reprobates." Paul makes no distinction or exceptions to the command.

1. In Calvinism, a reprobate is someone who has been elected to hell (negative election). If this was true then why are we commanded to pray for a man who has been elected to hell and who has no chance to be saved? Isn't that a waste of time and energy? This Calvinistic error concerning so-called "reprobates" is overthrown four times in the first 6 verses of this chapter by use of the word "all."¹

2. Some of those men in authority in 1 Timothy 2:2 might be "reprobates." God desires ALL men to be saved, including "reprobates" in 1 Timothy 2:4.

3. Christ gave Himself a ransom for ALL, including "reprobates" in 1 Timothy 2:6.

4. The Calvinist is guilty of creating distinctions in that word "all" where none exists.

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 despitefully 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". We will accept Paul's usage of "all" over Gill's. Take Scripture at plain sight and do not allow the philosophical speculations of any theological system make you question Scripture.

A. If "all" does not mean "all" in 1 Timothy 2:1,2,4 and 6, then "some" does not mean "some" in 1 Timothy 1:6,19; 4:1 and 5:15. If Paul meant to say that we were to pray for "some" men or that God only desired for "some" men to be saved, he would have used the word "some" not "all". If we are to pray for "all men" in 1 Timothy 2:1, then we are to believe that God desires "all men" to be saved in 1 Timothy 2:4.

i. It is true that context determines definition and application. But what context in these verses would lead anyone to re-define "all" as "all sorts of" instead of the comprehensive use of the word? The only "context" to limit "all" is the text, as it stands, violates the theological system of Calvinism, so Calvinist to redefine "all" to make it fit their system. There is nothing in this context that would argue the more limited application of "all".

B. "It is a severe indictment when in his Commentary Calvin says regarding this passage that all who use it to oppose his doctrine of absolute predestination "are subject to

¹ Calvinists deal with this by trying to re-define the word "all".

puerile hallucination,”² that Paul means that no people or class of men are excluded from salvation (apostolus simpliciter intelligit, nullum mundi vel populum, vel ordinem a salute excludit), that Paul is speaking only of the different races of men and not of individuals as such, and that he also wishes the class of kings and rulers to be included. But this is a universal statement of the Scriptures (R. C. H. Lenski, *Commentary on the New Testament*).”

C. John Calvin could get nasty with those who dared to disagree with him or his system. If anyone opposed Calvin in his interpretation on this verse, he claimed they held to a “childish folly” (in his remarks on 1 Timothy 2:4). Like Gill, Calvin misinterprets Paul’s words to mean “But the present discourse relates to classes of men, and not to individual persons...”

5. This illustrates the problem with theological systems. The system of Calvinism maintains that Christ only died for the elect, not for all men, therefore, the extent of the atonement must be limited. Then they hit a passage like 1 Timothy 2:1-4 which clearly states that Christ died for all men. Instead of changing the system, these adherents resort to changing the text or the definition of the word “all”. Calvinists are not the only ones guilty of this. Every theological system does this to maintain the validity of the system.

6. “The passage, along with 2 Peter 3:9, is intolerable to people like Pink, Shelton, Shelton Jr., Gill, Ethelbert Bullinger, and the *Sovereign Book Club*, the *Old Puritan Press*, *The Baptist Examiner*, *The Christian Baptist*, etc.; for it violates the first philosophical premise of TULIP speculation: i.e., if God really WANTED everyone to be saved, they would get saved; otherwise God’s “sovereignty” would suffer damage. This is the root foundation behind the twisted structure of all five-point Calvinism. It really means that nothing can go on of which God does not APPROVE. We all know the various dodges that take place when Calvinists are pressed on this point. They see the mess into which their philosophical theories have gotten them when confronted with such verses as Matthew 23:37 and John 5:40, so they will grant, at least, that God allows some things of which He doesn’t approve, but when it comes to salvation, no such allowance will be made. The TULIP sniffers hang up on John 12:40, 6:44, and 10:16, and then interpret the Pauline Epistles in the light of these verses after stuffing them into Ephesians 1:4 (Peter Ruckman, *Bible Believer’s Commentary on the Pastoral Epistles*, pages 32-33).”

A. The Calvinist has the idea that if God wanted all men to be saved, then all men would be saved, else God’s sovereignty would be harmed. But they do not factor in man’s free will in salvation.

2:2 For kings, and for all that are in authority;^a that we may lead a quiet and peaceable life^b in all godliness and honesty.^c

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, hey 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

2 Calvin could get very nasty and hateful with those he disagreed with, or who disagreed with him.

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 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. 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.

AV	ESV	LSV	Darby
2 For kings, and <i>for</i> all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.	2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.	2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.	2 for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety and gravity;

2c "**honesty**" The ESV has "dignified in every way" and the LSV has "dignity". Darby has "piety and gravity" for "godliness and dignity", which are unnecessary changes.

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

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

2:4 Who will have all men to be saved,^{a-b} and to come 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 (1 Timothy 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 (1 Timothy 2:6). Yes, Christ died for "reprobates". What a waste of time to pray for them 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.
4. We do not know who is saved and who is lost so we need to throw a wide net in prayer and pray for all men for salvation.

4b "**all men to be saved**".

1. How does a Calvinist handle this verse in the light of their teachings on "unconditional election" and "limited atonement"?

2. 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 unfrustrateable 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."³

A. Did you plow through all that verbiage? If it takes a ream of paper to describe your theological system and for you to justify your rejection of the clear teaching of Scripture, then there is something very wrong with your theological system.

B. John Gill retranslates this as God desires "all sorts of men" to be saved, not "all men". Anything but believe the text!

3. The claim will be made that God will somehow be "defeated" if He desired all men to be saved yet all men are not saved, as many obviously will not be. But God does not overrule the free-will of man in salvation. God wants you to be saved and He has done everything necessary to make salvation available and possible to you yet He will not force you to be saved. This is the tragedy when a man does and goes to hell, that salvation was available to him. This does not reflect badly on God, nor does it show that He was somehow "defeated". In reality, it magnifies the grace of God in that salvation was made available to that sinner in the first place, even if it was rejected. You can't blame God for that.

3 That is a very long-winded way for Gill to say “I don’t believe the text so I must re-interpret it to make it conform to my theological system.” Just believe the text as it stands! If you have to, change your theological system so that it conforms to the text.

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

5a 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 takes its hit here because Paul says there is only ONE mediator between God and man and it isn’t Mary. Mary is NEVER presented as any sort of mediator in Scripture. The Bible is absolutely silent on the supposed virtues of Mary, such as her intercession, her assumption, her immaculate conception, her being a “co-redemptrix” or her sinlessness. Paul knew nothing of it and wrote nothing about 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!

1. 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 councilatrix”, “mediatrix of all graces”, “mediatrix of salvation” and “mediatrix to the Mediator”.

2. On page 226 of this same book, we read “Our Lady may be styled ‘Mediatrix’ 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.

3. 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 Mediatrix.” 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.

4. 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. He did not need “help” from Mary or from anyone else.⁴

A. 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.

4 When you read Roman Catholic literature on Mary, you immediately notice how little Scripture is quoted. This is because there is so little Scripture that can be quoted and Catholics admit they don't need Scripture to promote such doctrines as they have tradition, the "Fathers" and the Magisterium.

B. 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. Even if ten thousand popes made such an "infallible" assertion, every last one of them would be wrong.

2:6 Who gave himself a ransom for all,^a to be testified in due time.

6a 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".

1. Again, we turn to hyper-Calvinist John Gill for the Calvinist (or hyper-Calvinist) spin on this verse: "What the Mediator gave as a ransom for men is "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."

A. Gill does here what he did in 1 Timothy 2:4, retranslating "all" as "all sorts of". So in 1 Timothy 2:6, Christ gave Himself a ransom for all sorts of men, not all men. Again, anything but believe the text in order to defend your precious and uninspired theological system!

12. Paul's Appointment 2:7

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

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 Greek passive voice.

1. Paul did not ordain himself but was ordained by another, in this case, the Lord.
2. No man, church or denomination has the authority to ordain anyone to be a preacher, although they can recognize the call in a man and acknowledge these callings and gifts in a man. 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 “preacher”

1. Strong's #2783 kerux; a herald of divine truth, a public crier.
2. The only other usage of this word is in 2 Timothy 1:11 and 2 Peter 2:5.
3. 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.
4. In theology, a man who preaches the Scripture, interprets it and makes application.

7e “apostle”

1. As one who saw the resurrected Christ and who was acknowledged as a leader in the early church.
2. This is not necessary a modern church office, as all we are told about are pastors and bishops. If there were over 500 witnesses of the resurrected Lord, then they all could have qualified as an “apostle”, but certainly not all of them were in the ministry.
 - A. In the early church, there was a need for men who had personal experience with the Lord and His ministry to help guide the church in understanding correct doctrine and practice. As the church got older and more grounded, and when the printed Scriptures became more available, the need for these apostles ceased.
3. There are many Pentecostal pastors who style themselves as “apostles” in their misunderstanding of the word and ministry. Apostles are never equated with pastors nor are they assumed to have any ruling authority in a local church.

AV	ESV	LSV	Darby
7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, <i>and</i> lie not;) a teacher of the Gentiles in faith and verity.	7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.	7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.	7 to which *I* have been appointed a herald and apostle, (I speak <i>the</i> truth, I do not lie,) a teacher of <i>the</i> nations in faith and truth.

7f The ESV, LSV and Darby omit “in Christ”.

7g “speaking the truth...”

1. This 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.

7h “teacher”

1. We emphasize two important things about teaching:
 - A. 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.
 - B. 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 pastoring yet are teaching the Bible in colleges, seminaries and in local churches. Theirs is a vital and a Biblical ministry which is much despised in our anti-intellectual and hyper-emotional age.

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

THE THREE CALLINGS OF PAUL:

1. A preacher—every child of God is called to witness to the Gospel news (Acts 1).
 - A. The preacher is to announce the death, burial, and resurrection of Christ (1 Cor. 15:3–4).
2. An apostle—as only twelve were called in Christ’s lifetime.
 - A. The apostle is to demonstrate the powers and signs given for Israel to convince the Gentiles that “SALVATION IS OF THE JEWS” (John 4:22).
3. A teacher—as pastors are called in the body of Christ (Eph. 4).
 - A. The teacher is to root, ground, establish, and build up converts in the faith. (Peter Ruckman, *Bible Believer’s Bulletin on the Pastoral Epistles*, page 53)."

13. Men To Pray Everywhere 2:8

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

8a 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.

1. We ought to pray in the same light, with all sin confessed and all doubting eliminated.
2. "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 expiation for the sins thus confessed. And this very notion is conveyed in the original term *epairontau*, 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 "doubting"

1. Strong's #1261 dialogismos; discussion, consideration, debate, imagination, reasoning, thought.
2. 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!

8f Two proper ways to pray:

1. Without wrath.

A. 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. 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.

B. 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.

AV	ESV	LSV	Darby
8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.	8 I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;	8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.	8 I will therefore that the men pray in every place, lifting up pious hands, without wrath or reasoning.

8g "doubting" The ESV has "quarreling" and the LSV has "dissension". Darby uses "reasonings".

My Personal Prayer Manner in My Ministry in Life by O. Talmage Spence in "Straightway", January 1999.

1. **KNEEL**: Take your own habitual attitude of prayer (posture, kneel, sit, bow, stand, etc.)
 - a. Turn away from all duties, play, work, and activity.
 - b. **Approach** to prayer is the preliminary to prayer.
 - c. Jonah 2:4 "yet I will look again toward thy holy temple" (in the whale's belly).
 - d. Isa. 45:23 & Rom. 14:11 "...every knee shall bow..." (a difference between bowing the knee and kneeling on the knees: bowing the knee figures a man walking along and turning to an altar and dropping one knee in the initial act and posture of prayer.)
 - e. Psalms 95:6 "Come...let us kneel before the Lord our maker." (**approach** to prayer.)
 - f. Dan. 6:10 "...he kneeled upon his knees." (after the first knee did bow, then both knees are now pictured postured together. (Still the **approach** in prayer, NOT prayer itself.)
2. **CLOSET**: Close all the doors of activities: several moments should pass silently.

- a. Matt. 6:6 "...enter into the closet, ...shut thy door, ...in secret, ..." **APPROACH!**
- b. Hab. 2:20 "The Lord is in His holy temple; let all the earth keep silence before him." **APPROACH!**

3. **APPROACH THE LORD GOD:** Set the Lord before you. Psalms 141:2 "Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice."

4. **THINK:** Think about it first; what are the matters which matter today: Think about it **FIRST**—the agenda of your prayer. (**Approach**)

- a. Mk. 14:72 Peter: "when he thought thereon, he wept."

- b. Phil. 4:8 "Finally brethren, whatsoever things are pure...think on these."

5. **SPEAK: (Thus, the prayer actually begins.)** Whether coldly or dutifully; but reverently. "About the matters" (The Agenda of prayer begins: acknowledgments of God; events; intercessions; petitions; etc.) **THIS IS THE BODY AND CONTENT OF PRAYER.**

6. **ACCEPT:** That God has heard, has accepted, and responded to your prayer. Eph. 3:20 "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us..."

7. **WITHDRAW:** A reverent close and withdrawal from the interview-prayer; a moment of silence; arising or unclasping of hands; etc., or whatever was the habitual attitude of the prayer. Calmly leave; expectantly. Psalms 19:14 "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (appropriate verse)

Daniel 6:10 - Note similarity of his prayer.

1. He went unto his house;
2. his windows being open in his chamber toward Jerusalem
3. he kneeled upon his knees
4. three times a day,
5. **and prayed,**
6. and gave thanks before his God,
- 7 as he did aforetime.

14. Instructions To Women 2:9-15

2:9 In like manner also, that women^a adorn^b themselves in modest apparel,^c with shamefacedness^d and sobriety;^e not with braided hair,^f or gold, or pearls, or costly array.

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 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. Your clothing should identify you as a Christian.

1. 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.

2. 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?

3. "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 "shamefacedness"

1. Strong's #127 aidos; bashfulness, (towards men), modesty or (towards God) awe, reverence, respectful timidity in the presence of superiors. The word is from obsolete shamefast, bashful, ashamed, from Middle English, from Old English sceamfæst : sceamu, shame + fæst, fixed. It has the idea of "bashful".

2. This is a woman who can feel shame and still be embarrassed by her sins.

3. 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 "fresh" or a flirt. She keeps her distance and does not push herself forward. She knows how to blush.

4. How different from the average American woman! She drinks with the boys, drives pickup trucks, listens to the same filthy country music and can out-cuss anyone of them. This is a "female" and a "woman" but she is not a lady.

"In one of the Bible clubs I belong to a member posts the following criticism of the King James Bible reading in this verse: "In 1 Timothy 2:9 the original KJV had "shamefastness" rather than "shamefacedness" which is what the modern KJV has. These are two different words, the latter of which found its way in the current text by accident. It is not a literal translation of the underlying Greek word either." [End of bible critic's comments]

This illogical double-speak is essentially saying that God has preserved His words in much the same way they are found in Webster's Unabridged Dictionary - they are in there somewhere out of order and mixed up with a lot of words that are not inspired, but nobody knows for sure which ones are which.

He makes three points about the King James reading of 1 Timothy 2:9; one is correct and the other two are totally wrong. He first says the original 1611 had the word "shamefastness". In this he is correct. In its history, the King James Bible has corrected some printing errors and updated the spelling of certain words, but it has never changed its text or the meaning.

The word "shamefastness" is merely the archaic form of the word "shamefacedness" - which is simply the combination of two common English words - shame and face.

The Online One Look Dictionary

Shamefastness, Shamefast \Shame"fast\, Modest; shamefaced. --adverb Shamfastly; noun Shamefastness. [Archaic] See Shamefaced.

Shamefast she was in maiden shamefastness. --Chaucer.

Conscience is a blushing shamefast spirit. --Shak.

Modest apparel with shamefastness. --1 Tim. ii. 9 (Revised Version)

Merriam Webster Dictionary 10th edition

shame·faced, Function: adjective Etymology: ALTERATION OF SHAMEFAST (Caps are mine) 1 : showing modesty: bashful 2 : showing shame; ashamed - shamefaced·ly adverb - shame·faced·ness noun

According to Dictionary.com "shamefast" is the archaic word for "shamefaced:" before 900; Middle English schamfast shamefaced, orig., modest, bashful
<http://dictionary.reference.com/browse/shamefast?r=66>

Collins English Dictionary defines "shamefastness" as: 1) the state or quality of being modest, shy, or 2) bashful the state of being shamefaced or full of shame
<http://www.collinsdictionary.com/dictionary/english/shamefastness>

BibleStudyTools.com reports that a half century after the first edition of the KJB in 1611 the spelling "shamefacedness" supplanted the archaic spelling of "shamefastness." "Shamefacedness" is a form of "shamefastness" but not a word of "entirely different meaning" as Rick Norris suggests.

Even E.W. Bullinger acknowledged that these two words carry the same meaning when he stated, "shamefacedness = shamefastness, as originally in the A.V. 1611" on page 1802 of the *Companion Bible*.

<http://www.biblestudytools.com/dictionary/shamefastness/>

The Bible critic is wrong on two counts. These are not two different words as such, but the same word with the same meaning but spelled in a different way. Many dictionaries tell us this.

Secondly, he is completely wrong in saying this word "found its way in the current text by accident. It is not a literal translation of the underlying Greek word either."

It is no accident, but a deliberate change in the spelling of the word. It is not even an archaic word, but a perfectly acceptable English word that accurately expresses the thought of the passage.

Furthermore it would be impossible to give "a literal translation" of this word (aidous) since a literal reading would be "not seen" or "not known" which makes no sense and no version renders it this

way. The NKJV has "with propriety", Young's "with sobriety", NASB - "with modesty", the ESV has "with self-control" and the NIV "with decency", none of which are "literal translations" either.

This man who pontificates his mere opinion on such weighty matters is apparently unaware of the meaning of the words involved or of the work of previous Bible translators.

The previous Bible translations that have rendered this passage using the older spelling of SHAMEFASTNESS are Wycliffe 1395 - "with SHAMEFASTNESS and soberness", Tyndale 1525 "in comlye aparell with SHAMFASTNES", Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549 - "wyth SHAMEFASTNES", the Bishops' Bible 1568, the Geneva Bible 1587 - "with SHAMEFASTNES and modestie.", Theodore Beza's New Testament 1599 "SHAMEFASTNESS", the Revised Version and the American Standard Version of 1901 - "women adorn themselves in modest apparel, with SHAMEFASTNESS and sobriety."

Whiston's N.T. 1745 - "that women adorn themselves in modest apparel, with SHAMEFACEDNESS and sobriety"

God's First Truth 1999 actually uses the older English word "shamefastness". It reads: "Likewise also the women that they array themselves in comely apparel with SHAMEFASTNESS and discreet behavior, not with broided hair, other gold, or pearls, or costly array" And so too does the Tomson New Testament of 2002! It reads: "with SHAMEFASTNESS and modesty"

The King James Bible merely updated the spelling of this older form of the word to now read SHAMEFACEDNESS. Hey, it was even ahead of the Revised Version and the American Standard Version! :-)

The word "shamefacedness" is not even an archaic word, as any English dictionary will tell you, and the Third Millennium Bible 1998 and the KJV 21st Century Version 1994 read: "In like manner also, that women should adorn themselves in modest apparel, with SHAMEFACEDNESS and sobermindedness, not with braided hair or gold or pearls or costly array."

Notice that though these versions unnecessarily changed the word "sobriety" to "sobermindedness" they did not change the word "shamefacedness".

Also reading "SHAMEFACEDNESS" are The Word of Yah 1993, The Evidence Bible 2003, the Bond Slave Version 2009, the Hebraic Transliteration Scripture 2010 - "SHAMEFACEDNESS" and the Interlinear Hebrew-Greek Scriptures 2012 (Mebust)

This particular Bible critic may not have an inerrant word of God or even know his own English language well enough to teach a junior Sunday school class, but there are thousands of us who believe the Book and will not trade it in for the ever-changing opinions of those who make up their individual "bible versions" as they follow their own creative instincts (Will Kinney, <https://www.preservedwords.com/bp/1tim29shamefacedness.html>)

9e "sobriety"

1. Strong's #4997 *sophrosunê*, soundness of mind, a safeness of mind.
2. "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.
3. Euripedes, a Greek writer, calls this virtue "the fairest gift of the gods" (Kenneth Wuest, *The Pastoral Epistles*, page 46).

9f I don't think the Lord is against a 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 \$500! 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.

2:10 But (which becometh women professing godliness) with good works.^a

G. 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.

The best suit of clothes a woman can wear is made up of good works and modesty, as the woman in Proverbs 31.

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

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 evangelistic services. This would prevent the women in the church from publicly challenging the preacher or the teaching of the church.

11b This is another verse that will prohibit women preachers, especially along with 1 Timothy 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.

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

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.

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

A. 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).

B. Their churches or denominations have abandoned the Scripture a long time ago so they have no intention of obeying the Lord in this matter.

C. 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!

D. 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."

E. Political correctness and feminism are the standard in such churches, not Biblical revelation.

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

2:13a For Adam was first formed, then Eve.^b

13a Why these prohibitions?

1. Because Adam was first formed, then Eve (1 Timothy 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 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 (1 Timothy 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 woman 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)."

3. Men are seldom deceived into sin or theological error. They usually know full well what they are getting into and do so with their eyes wide open. They 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.

2:14 And Adam was not deceived,^{a,b} but the woman being deceived^c was in the transgression.^d

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

14b 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 and error 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 (unsaved) 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. Christian women would have more discernment since they have the indwelling of the Holy Spirit.

AV	ESV	LSV	Darby
14 And Adam was not deceived, but the woman being deceived was in the transgression.	14 and Adam was not deceived, but the woman was deceived and became a transgressor.	14 And <i>it</i> was not Adam <i>who</i> was deceived, but the woman being deceived, fell into trespass.	14 and Adam was not deceived; but the woman, having been deceived, was in transgression.

14d The ESV has "became a transgressor".

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

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 is that women are saved by having children. Paul was not a Mormon or a Roman Catholic. Salvation by having children would be salvation by works, which cannot be allowed. This would also mean that a childless woman would go to hell, which is clearly not the case. The "salvation" then is not to be confused with spiritual, new-birth salvation. Both the Bishop's Bible and the Geneva Bible 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.

1. Paul does not 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 the office of a bishop,^{a-b} he desireth^c a good work.^{d-e}

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.

1. 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 describes the qualifications of those entrusted with the spiritual leadership in the church.

2. 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.

AV	ESV	LSV	Darby
1 This <i>is</i> a true saying, If a man desire the office of a bishop, he desireth a good work.	1 The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task.	1 It is a trustworthy saying: if any man aspires to the office of overseer, he desires a good work.	1 The word <i>is</i> faithful: if any one aspires to exercise oversight, he desires a good work.

1b “**bishop**” The New King James Version as “position” instead of “office”, stripping the “bishop” of his office and downgrading it to a mere “position”. The ESV and LSV use “overseer”. Darby let his doctrinal beliefs get in the way of accurate translating by rendering it “to exercise oversight”.¹

1c 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.

1d 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.

1e “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*

¹ Plymouth Brethren don’t like the idea of pastors and bishops.

Entire Bible)."

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

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, evangelists and full-time Bible teachers. 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.

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. "Pastor" would deal with the nature of the ministry.

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. This lists the qualifications of an ideal pastor but there isn't a man in shoe leather who would qualify under all of these requirements.

2e "blameless"

1. 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.

2f "the husband of one wife"

1. Interpretations vary but I hold to a man who is not a polygamist and a man who is faithful to his wife.
2. 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.

A. Polygamy is still tolerated today in churches on some mission fields.

3. It 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 not qualified since he would fail under the qualification of having his home in order (see 1 Timothy 3:4) unless it was a situation where his wife deserted him on account of the ministry (1 Corinthians 7:15, **But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.**). 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.

4. 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.

5. I believe this 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 McCheyne 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.

A. This certainly would disqualify any Roman Catholic “priest”! No Catholic priest qualifies to pastor on a number of levels. Listening to a bachelor (who may or may not be celibate and who may very well be a homosexual as many Romanist priests are) priest try to explain how you are to run your family or love your wife is a hoot!

2g “vigilant”

1. As watchful as the watchman in his watchtower 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.
2. Some translations omit.

2h “sober”

1. This is 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”.
2. Being “grave” is not listed as a requirement for a bishop as it is for a deacon and his wife, but the thought is included under “sober”. Does he understand the seriousness of the office and his ministry that God has called him to? He is to preach and minister the word of God to the souls of men and their salvation depends on some degree on how faithful he is to that charge. The ministry is not a game and the office is not to be filled by clowns.

2i “of good behaviour”

1. 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).
2. The Greek word is Strong’s # 2887 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.
3. “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).”

2j “given to hospitality”

1. Hermits and monks do not make good pastors. Pastors must be “people persons”, although it is not required that he be a social butterfly. 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.
2. 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.
3. The Geneva Bible has a very odd (and archaic) rendering here, “harberous”.

2k **“apt to teach”** 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.

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

3a “not given to wine”

1. 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. A drinking pastor would also be a poor example of self-control. The safest course is for a bishop to simply avoid all alcoholic beverages, for the sake of his testimony. We have to keep in mind the verses which warn against booze. These verses include:

A. Proverbs 20:1, **Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.**

B. Proverbs 23:29-35, **Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.**

C. Isaiah 5:11, **Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!**

D. 1 Corinthians 6:10, **Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.**

E. Galatians 5:19-21, **Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.**

2. Verses like this would forbid the use of alcoholic wine at the Lord's Table, and many Christians who enjoy "craft beers" (if they are alcoholic).

3b **"no striker"**

1. He is 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.
2. A man who beats his wife disqualifies himself from spiritual leadership.

3c **"not greedy of filthy lucre"**

1. 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.
2. The stories of preachers abusing their position and authority for influence, attendance and money are far too numerous to list here. I remember when a friend invited my mother and I to visit their church one Sunday. They said they were having special services and she wanted us to come. Out of curiosity regarding her church (the 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. Those church members who did not go on visitation that week were publicly shamed by the pastor. 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 friend was using us to inflate the number of visitors that they could say that they brought so as to appear to have a "soulwinner's burden" and so that their pastor would not question their zeal or spirituality. My mother and I were nothing more than spiritual "cannon fodder". That was absolutely unforgivable of that pastor to use his people to the point where they were pressured to use even their own friends and 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.
3. Marvin Vincent thinks this phrase should be omitted. I wonder why? Did the Scripture cut too close to the bone for him here? We think Vincent's opinions ought to be omitted when they contract the inspired Scripture. It is omitted in the ESV and LSV.

3d **"lucre"** has the idea of "monetary gain". The word comes from the Middle English, Anglo-French and from the Latin *lucrum*; probably akin to Old English *lēan* reward, Old High German *lōn*, Greek *apolauein* to enjoy. Here, Paul qualifies it as "filthy" or "unclean" and "defiled or that which would defile". There is nothing wrong with money and possessions, except when you love them (1 Timothy 6:10) or where sin is involved in acquiring them or keeping them or in their usage. "Lucre" is related to "loot", which would indicate "ill-gotten gain".

3e “not a brawler”

1. 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.

3f “not covetous”

1. This goes along with the prohibition against being “greedy of filthy lucre”.
2. Covetousness and greed are twin sins.
3. A man is to be content with food and raiment (1 Timothy 6:8). Anything beyond that is ballast.
4. 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?

3:4 One that ruleth well his own house,^a having his children in subjection with all gravity;^b

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 1 Timothy 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. Christians ought to be able to look at their pastors and his family for the template they need. To evaluate if a man is qualified to pastor a church, follow him home and observe his family. The bachelor priests of Rome do not qualify.¹

3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)^{ab}

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.

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!

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

¹ Roman Catholic apologists claim that bachelor priests free them up to focus totally on the work of God without having to worry about a family. Paul does talk about this in 1 Corinthians 7:32,33 and it is a valid observation. But marriage is honorable in all in Hebrews 13:4. There is also a condemnation for those for forbid marriage in 1 Timothy 4:3. Such celibacy must be voluntary, not coerced, but it is not a requirement for the ministry. My wife and children were a major reason for any success I had in my ministry.

6a This would mean either:

1. One recently saved
2. A young man
3. 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.
4. The Bishop’s Bible and Geneva Bible have “not a young scholar”.

6b New Christians do not have the maturity to be placed in positions of spiritual leadership. We’ve heard of 15-year old boys pastoring 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, but we can see where he is coming from. Even the Old Testament priests did not start their tabernacle ministry until age 30.

6c 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.

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

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.

16. Qualifications for the Deacon 3:8-13

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

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 1 Timothy 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. A deacon has no ruling authority in the church. He is to serve, minister and provide “support” for the church leadership.

1. 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 too numerous to list. 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.

2. The ESV retains “deacons” in this passage while removing the “bishops” in the first part of this chapter in favor of “overseers”.

8c **“grave”** Strong’s #4586 *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 **“doubletongued”** 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 **“not given to much wine”** See remarks under 1 Timothy 3:3 but with a difference. In 1 Timothy 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 deacon. 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.

When I was a boy, my father was a physician’s assistant in the Air Force. He would occasionally be “on call” which meant he could be called into work at any time, even on his days off. Although he drank, he had to make sure he was sober on those days, and was available, and easy to be reached.

8f **“not greedy of filthy lucre”**

1. This would be identical to remarks in 1 Timothy 3:3. Really, this should apply to any and all Christians, but even more who are entrusted with a church office.

3:9 Holding the mystery of the faith in a pure conscience.^a

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 he holds and receives 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.

3:10 And let these also first be proved;^a then let them use the office of a deacon, being found blameless.^b

10a **“proved”** He has been tried and tested. This is a similar idea to the qualification that a bishop must not be a novice (1 Timothy 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 **“blameless”** Same qualification as in 1 Timothy 3:2.

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

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" 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!

1. 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.

2. The early church, in its 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, it's recognition of "deaconesses" is not binding or inspired. Why run to some early church document to overturn inspired Scripture? It doesn't matter if the early church had deaconesses, that still does not justify the creation of this office. The early church (A. D. 100-425 or so) developed many non-Scriptural practices.

3. "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 Cyclopaedia (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 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 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*)."

A. All this proves is that the early church had a lot of trouble with its own apostasy and errors.

4. 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

A. This has the idea of taking their positions seriously, understanding the gravity of their husband's ministry and their role in it.

2. They must not be slanderers

3. They must be sober

4. They must be faithful in all things

5. 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 1 Timothy 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.

A. A wife can only do so much to help her husband if he is a bishop (besides supporting him, keeping the home and praying for him) but she can a greater role in helping her husband if he is a deacon.

11c As with the bishop (remarks under 1 Timothy 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"** 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. They understand the gravity of their office and ministry as deacons.

11e **"not slanderers"**

1. 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.

2. Men, especially preachers, can be quite the gossips as well. One reason why I stopped going to "preacher's fellowships" is because we preachers talk about sports, politics, and other preachers more than we talk about the things of God.

11f **"sober"** See remarks under 1 Timothy 3:2, although the Greek words are different. In 1 Timothy 3:2, the word is Strong's #4998 *sôphrôn*; of a sound mind, sane, in one's senses, curbing one's desires and impulses, self-controlled, temperate. Here, Paul uses Strong's #3524 *nêphaleos*; sober, temperate, abstaining from wine, either entirely or at least from its immoderate use, of things free from all wine, as vessels, offerings. "Nêphaleos" deals with more the refraining from alcoholic beverages where "sôphron" has the idea of a sound mind and mental discipline. The deacon's wife is not such much required to be "sôphron" but she must be "nêphaleos", sober from intoxicating beverages.

11g **“faithful in all things”** In things both secular and sacred. This should apply to any and every Christian. If you can’t be faithful at work, you won’t be faithful in church.

3:12 Let the deacons be the husbands of one wife,^a ruling their children and their own houses well.^b

12a This is the same as the bishop in 1 Timothy 3:2. This will prohibit “deaconesses” in the same way 1 Timothy 3:2 prohibits women pastors.

12b This is the same as in 1 Timothy 3:4. If a deacon cannot run his house, then he cannot serve in the church in an “official” capacity.

3:13 For they that have used the office of a deacon well purchase^a to themselves a good degree,^b and great boldness in the faith which is in Christ Jesus.^c

13a 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. Baptist churches do it when they make a RICH Christian a deacon instead of a better qualified poorer man. 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.

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

3:14 These things write I unto thee, hoping to come unto thee shortly:^a

14a Paul probably did 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^d pillar and ground of the truth.^{ef}

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 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 **"house of God"** 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.

AV	ESV	LSV	Darby
15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.	15 if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.	15 but in case I am delayed, <i>I write</i> so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.	15 but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is <i>the assembly of the living God, the pillar and base of the truth.</i>

15d The ESV has "a pillar and buttress". Does this mean the ESV believes there is another "pillar and buttress" by using the indefinite pronoun?

15e Local churches are the guardians of Biblical truth in this dispensation, not the Bible Colleges/Universities, the denominations or the theological systems. Other institutions 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.

15f Summary of the New Testament Church

1. What is a church?

A. A called-out assembly of believers

i. A gathering of people called out from their homes into some public place, an assembly

B. Those who anywhere, in a city, village, constitute such a company and are united into one body

C. It is the Pillar and Ground of Truth

i. It is the agency God uses in this age to do His work

ii. The truth is preserved by local churches

a. Not by Christian schools or universities

iii. It is promoted by local churches

iv. The architectural imagery presents the church's responsibility of "holding up" the gospel before a watching world.

- D. Activities:
 - i. Worship
 - a. Corporate worship
 - b. Does not preclude private and family worship but corporate worship always provides a stronger public testimony.
 - ii. Service
 - a. Outreach-visitation
 - b. Teaching
 - iii. Encouragement
 - a. Hebrews 10:25 **Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.**
 - iv. Maturing Christians
 - a. Ephesians 4:11-13 **And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:**
- 2. It is not the building but the people
 - A, It can meet anywhere
- 3. My obligations
 - A. Join it
 - i. By so doing:
 - a. The local church endorses my spiritual testimony and salvation
 - b. I endorse the fact that I recognize it as a legitimate church
 - c. I am willing to submit myself to its teachings and disciplines
 - d. It grounds me spiritually and prevents me from becoming a "church hopper"
 - B. Support it
 - i. Attendance at public services
 - a. Hebrews 10:25 **Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.**
 - ii. Giving
 - a. 1 Corinthians 16:1,2 **Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.**
 - b. 2 Corinthians 8,9
 - iii. Support the leadership
 - a. Hebrews 13:17 **Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.**
- C. Promote it
- D. Pray for it

18. The Mystery of Godliness 3:16

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

AV	ESV	LSV	Darby
16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.	16 Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.	16 And by common confession, great is the mystery of godliness: He who was manifested in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.	16 And confessedly the mystery of piety is great. God has been manifested in flesh, has been justified in <i>the</i> Spirit, has appeared to angels, has been preached among <i>the</i> nations, has been believed on in <i>the</i> world, has been received up in glory.

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 schewed 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.

Version survey:

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
 Legacy Standard Bible- 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 Ac 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 ETHIOPIAN 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 Bezae, 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 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 Dionysius (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 This has been called "Paul's Christmas Text". 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 expressly,^b that in the latter times^c some shall depart from the faith,^d giving heed to seducing spirits,^e and doctrines of devils;^f

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.

Characteristics of people in the "Latter Times" in 1 Timothy:

1. Some shall depart from the faith- 4:1
2. They will give heed to seducing spirits- 4:1
3. They will give heed to doctrines of devils- 4:1
4. They will speak lies- 4:2
5. They will be hypocrites- 4:2
6. Their conscience will be seared with a hot iron- 4:2
7. They will forbid to marry- 4:3
8. They will forbid to eat meat- 4:3-5

1b "**expressly**" The Spirit speaks plainly, clearly, in an unmistakable manner that anyone can understand. Only a backslider, apostate or unsaved man could miss it or distort it. This is another verse to show that the Holy Spirit is a person. Can a mere influence speak?

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. We are looking at a description of the last days' apostasy.

In contrast to the "latter or last days", Paul uses "latter times". Paul did not use the expression "last DAYS" because the things he is about to mention do not wait until the Laodicean period of church history. The things Paul describes were going on in his days, just as they are going on in our day.

1d "**some shall depart**" 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 faith (which is another word for 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. Any teaching that is contrary to the clear teachings of Scripture by any church or theological system would qualify.

AV	ESV	LSV	Darby
1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;	1 Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons,	1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,	1 But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons

1h **“devils”** The ESV, LSV and Darby has “demons”. See Appendix 1.

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

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 to 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.

AV	ESV	LSV	Darby
2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;	2 through the insincerity of liars whose consciences are seared,	2 by the hypocrisy of liars, who have been seared in their own conscience,	2 speaking lies in hypocrisy, cauterised as to their own conscience,

“hypocrisy” The ESV has “insecurity of liars” which is total gibberish compared to the traditional reading.

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 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.

"Conscience" comes from two words, "con-" with and "science" knowledge. This is the "with knowledge" that all men have of right and wrong. It is the left-over knowledge of God from the fall that we still all have. When you do wrong, your conscience lets you know and bothers you until you make it right. The problem with conscience is that it can be ignored and fought against. Every time that happens, the influence of the conscience gets a little weaker until it loses any influence in the life. This is when it gets "seared".

"seared" Strong's #2743 kauteriazô; to mark by branding, to brand, branded with their own consciences, in a medical sense, to cauterize, to render unsensitive. The word is used only here in the New Testament. 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.

4:3^a Forbidding to marry,^b and commanding to abstain from meats,^c which God hath created to be received with thanksgiving of them which believe and know the truth.^{def}

3a Apostasy is marked by its attack on marriage and its attack on the eating of meat.

3b 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 "priests" to marry despite Hebrews 13:4. 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.

Paul hits the Church of Rome again by attacking their error that Mary was a perpetual virgin although she was married. The Bible gives no support to such nonsense, especially since we know that after the birth of Jesus, Mary had at least 4 more sons and 2 more daughters with Joseph.

There are some Christians who choose to voluntarily forgo marriage (at least temporarily) for the sake of their ministry. 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.

Modern 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. Any society that attacks traditional marriage (one man and one woman) is a dying society. By extension, an attack on marriage is an attack on the family.

3c Paul goes into a rather lengthy defense of meat-eating in 1 Timothy 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.

AV	ESV	LSV	Darby
3 Forbidding to marry, <i>and commanding</i> to abstain from meats, which God hath created to be received with thanksgiving of them	3 who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those	3 who forbid marriage <i>and advocate</i> abstaining from foods which God created to be shared in with thanksgiving by those	3 forbidding to marry, <i>bidding</i> to abstain from meats, which God has created for receiving with thanksgiving for

which believe and know the truth.	who believe and know the truth.	who believe and know the truth.	them who are faithful and know the truth.
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“abstain from meats” The ESV and LSV have “abstinence from foods” which destroys the revelation about the militant vegetarianism of the end times.

3d 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 Noahic 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 (they care more about animals than unborn babies as most of these people are rabid supporters of abortion) 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!

If the Lord ate meat in Luke 24:42, we may too. There is no indication anywhere that Jesus was a vegetarian while on earth.

3e 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 (1 Timothy 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 (1 Timothy 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 (1 Timothy 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.

3f We notice that 1 Timothy 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 5,000 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.

4:4 For every creature of God is good,^a and nothing to be refused, if it be received with thanksgiving:

4a I think it was Oliver Greene who said “You can eat a turkey buzzard as long as you could thank God for it”.

4:5 For it is sanctified by the word of God and prayer.^a

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 of these things,^a thou shalt be a good minister^b of Jesus Christ,^c nourished up^d in the words of faith and of good doctrine, whereunto thou hast attained.^e

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 “**minister**” Same Greek word as “deacon”.

AV	ESV	LSV	Darby
6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.	6 If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed.	6 In pointing out these things to the brothers, you will be a good servant of Christ Jesus, being nourished on the words of the faith and of the sound doctrine which you have been following.	6 Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which thou hast fully followed up.

6c “Jesus Christ” The ESV, LSV and Darby have “Christ Jesus”.

6d “nourished up” The ESV has “trained”.

6e 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.

20. What To Refuse 4:7

4:7^a But refuse^b profane and old wives' fables,^c and exercise^d thyself rather unto godliness.^e

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.

A. "**profane**" "Our Eng. word "profane" = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Acts 24:6 (Ethelbert Bullinger, *Companion Bible*). From Middle English prophanen, from Anglo-French prophaner, from Latin profanare, from profanes. We get our word "profanity" from this.

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 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 sorts 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.

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 the 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. I am 60 years old and might have another 15 years of ministry left and there is so much Bible I haven't preached (despite preaching 9,300 sermons at last count), so I don't have time to waste on "old wives fables".

"We don't have time to argue with people who say that the world is flat, that the United States did not really land men on the moon, or that the Nazi holocaust never happened. We do not want to become involved in way-out arguments of a religious nature when people ask, "How many angels can stand on the head of a pin?" or "If God made everything, who made God?" or "Where did Cain get his

wife?" Still less do we want to become involved in philosophical discussions or in wild speculations of weird cults (John Phillips, *Exploring the Pastoral Epistles*)."

AV	ESV	LSV	Darby
7 But refuse profane and old wives' fables, and exercise thyself <i>rather</i> unto godliness.	7 Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;	7 But refuse godless myths fit only for old women. On the other hand, train yourself for the purpose of godliness,	7 But profane and old wives' fables avoid, but exercise thyself unto piety;

7c **"profane and old wives' fables"** The ESV has "irreverent, silly myths" and the LSV has "refuse godless myths fit only for old women."

7d 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.

7e 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.

21. The Profitability of Godliness 4:8,9

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

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 prospective. 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. People pay thousands of dollars a year in gym memberships, buying health food and investing in exercise equipment, all to develop the body. How much money and time have you invested to develop the spiritual man?

"A famous violinist was asked how many hours a day he practiced. The answer was a considerable number of hours. He was then asked what would happen if he stopped practicing. "If I do not practice for one day," he said, "I know it. If I do not practice for two days, the conductor knows it. If I do not practice for three days, everybody knows it." Likewise, if we stop exercising the spiritual man, the world will notice. We will fail to reach our ultimate objective, which is to manifest godliness. We cannot waste the time we should be spending in developing our spiritual lives. We certainly do not have time to play mental tiddledywinks with people who want to discuss weird philosophies that they have embraced. (John Phillips, *Exploring the Pastoral Epistles*)."

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

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 and suffer reproach,^a because we trust^b in the living God,^c who is 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.

AV	ESV	LSV	Darby
10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.	10 For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.	10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.	10 for, for this we labour and suffer reproach, because we hope in a living God, who is preserver of all men, specially of those that believe.

"suffer reproach" omitted in the ESV and LSV.

10b "**trust**" is in the Greek 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 doctrine teaches that Christ did not die for all men, but only for the elect, thus He is only the Savior of "the elect". Christ did not die for the entire world but only for those who believe. "All" does not mean "all" but rather, "some" or "all sorts of". But Paul is clear that Christ 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 do not believe. He is the Savior of all men, not just "the elect". The

benefits of the work and death of Christ are available to all men but only those who believe will be saved. The atonement for ALL men is for ALL men, but it is applied to those who "believe." Christ died for so-called "reprobates" and the "non-elect." "Limited atonement" is a theological error on several counts:

1. It limits the love of God. God does not love the world (John 3:16) but only the "elect".
2. It redefines the word "all" to mean "some" or "all sorts of". Critics of Calvinism used to refer to Calvinists as "all part men" because when they saw the word "all", they thought it meant "some".
3. 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.
4. It destroys the free will and personal responsibility of man in salvation. You can hold to both the sovereignty of God and the free will of man in salvation. This is a paradox, which is two seemingly contradictory truths that are both true. The Bible is full of such paradoxes.
5. 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 interesting to see the Calvinists try to handle this verse in order to protect their theological system. Observe:

1. Matthew Poole, the Calvinist, 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. The Geneva Bible has no note on this at all in the margins.
5. Most Calvinists will re-translate the verse as meaning "all sorts or kinds of men" instead of "all men". Or they will limit the definition of "all" as to not mean "all" but rather to mean "some". Whenever a man has to change the text of Scripture in order for it to support his theological system, it shows that there is a serious weakness with that system.
6. A clear declaration of "particular redemption" is found in the articles of the "Strict Baptists", sometimes known as the "Gospel Standard Baptists" (2008):
 - a. Article 25, UNIVERSAL REDEMPTION DENIED. We deny that Christ died for all mankind.
 - b. Article 26, DUTY FAITH AND DUTY REPENTANCE DENIED. We deny duty faith and duty repentance – these terms signifying that it is every man's duty to spiritually and savingly repent and believe. We deny also that there is any capability in man by nature to any spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God.
 - c. Article 27, THE NON-ELECT INCAPABLE OF RECEIVING GRACE. We deny that the Holy Spirit ever enlightens the non-elect, to make them capable at all of receiving grace.
 - d. Article 29, INDISCRIMINATE OFFERS OF GRACE DENIED. While we believe that the Gospel is to be preached in or proclaimed to all the world, as in Mark 16, we deny offers of grace; that is to say, that the gospel is to be offered indiscriminately to all.

The extent of the saving work of Christ is as wide as the sin. This also includes those who are not Christians. Christ died for them too. The tragedy if they go to hell is that they went to hell with their sin

debt already paid! They never took the payment of Christ on the cross for their sins by faith so the credit He gained for them was never credited to their spiritual accounts. Why is this? Either they never heard a clear presentation of the gospel or they did hear and rejected it. Either way puts them in hell.

But simply because Christ died for the sins of the entire world does not mean that the entire world will be saved. It does mean that the entire world may be saved. Christ died for all men. Thus, all men have access to this salvation that is provided for them. Yet so few men will avail themselves of what has been provided for them by Christ. They hear but will not believe, will not repent, will not accept the gospel. They go to hell with the price of their sins paid but they never accepted that payment and had it applied to their account. So let no one accuse us of teaching any sort of universalism, for that is as much of a heresy as is limited atonement. Christ died for all, so all may be saved but not all will be saved.

But what will the Calvinist do with this verse? He holds to Calvin's teaching that Christ died only for the elect, not for the non-elect or the reprobate. This is the "L" in the Calvinistic TULIP- limited atonement. Christ did not die for the whole world (despite what John 3:16 or 1 John 2:2 say, among similar verses) but only for the "elect". God only loves the "elect" I suppose then that Christ is the "propitiation" only for the sins of the "elect". But what of "the whole world?" The Calvinist will interpret this as the "whole world of the elect" but that would be redundant in the light of "and not for our sins only" No, Christ died for the ENTIRE world, saved or lost and He is the propitiation for the WHOLE world, saved or lost, not just the elect. Now we certainly do not teach universalism from this in that we believe that everyone is saved or will be saved, including Satan. We never taught such a thing, nor does any so-called Arminian. If a Calvinist tries to throw this up, he is either lying, slandering or ignorant. We do not hold to the heresy of universalism, nor do we hold to the heresy of limited atonement. We hold to the universality of the atonement and that the blood of Christ can be applied to all men through faith. The Calvinist John Gill tries to reinterpret "world" as the "world of Gentiles" (9:622) or the "world of the Jews" (9:623). Anything but believe the text. The Bible is violently forced to conform to his Calvinism instead of having his Calvinism conform to the Bible. A. W. Pink is as guilty when he tries to limit "the world" here to mean only Jewish believers (A. W. Pink, *Sovereignty of God*, page 259).

Christ died for all men without distinction and without exception potentially, but that death only does its redemptive work for those who believe. "This is because the Bible clearly differentiates between the universal provision and the individual application of the atonement. The work of Christ is complete but conditional; the atonement is actual but potential (Laurence Vance, *The Other Side of Calvinism*, page 428)."

Other verses that clearly teach that the extent of the atonement is universal and not limited are:

1. Isaiah 53:6- All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all (not just the "elect".)
2. John 1:29- The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world (not just the sin of the "elect").
3. John 3:16- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
4. John 4:42- And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
5. John 6:51- I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
6. 2 Corinthians 5:14- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
7. 2 Corinthians 5:19- To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
8. 1 Timothy 2:4,6- (4) Who will have all men to be saved, and to come unto the knowledge of the truth. (6) Who gave himself a ransom for all, to be testified in due time.

9. 1 Timothy 4:10- For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

10. Hebrews 2:9- But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

11. 1 John 2:2- And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

12. 1 John 4:14- And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

In the light of these verses, it is clear that the Calvinist teaching of "limited atonement" is not supported by Scripture.

23. These Things Command And Teach 4:11

4:11 These things^a command^b and teach.^c

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 is that of a teacher, He is to teach the word and to shepherd the sheep. This is primary. Soul winning, church building and running busses are secondary. As a Christian, he is to be a witness, As a pastor, he is to be a teacher and an undershepherd.

24. Let No Man Despise Thy Youth 4:12

4:12 Let no man despise thy youth;^a but be thou an example^b of the believers,^c in word, in conversation, in charity, in spirit, in faith, in purity.

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, especially the older members of the congregation. 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.

Older preachers have the same problem with younger preachers. The term "preacher boy" is usually applied to a young preacher but it is an insulting title. That "boy" may be in his late teens or twenties, making him a man. If God calls a young man into the ministry, then he is worthy of respect. I hate the term "preacher boy" and never use it. It has to go.

When I was in seminary from 1992-1994, the preachers wore a ministerial vest over their suit jacket. This was to identify that man as a minister to the general congregation that he should be respected and prayed for. My seminary was unique in that we could do that without anyone getting a

swelled head. We dare not try that in today's atmosphere as most preachers would let such a public identification go to their heads and they would become insufferably proud and arrogant.

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."

Age is relative. Forty is considered old for most professional athletes, yet it is considered young for the chief executive of a corporate conglomerate and very youthful indeed for a president or prime minister. Forty is probably "about right" for someone in spiritual leadership.

12b "be thou an example"

1. "Be a pattern of life and conduct."
2. "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.

12c 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.
 - A. Colossians 4:6 "Let your speech be alway with grace, seasoned with salt"
 - B. 1 Peter 4:11 "If any man speak, let him speak as the oracles of God"
2. **Conversation.** In your lifestyle and conduct, both personal and public.
 - A. This definition is not simply limited to the idea of "speech" but involves a way, or manner of life and conduct. Your lifestyle is be an advertisement for the gospel.
 - B. The preacher should be able to "Do as I do", not "Do as I say but not as I do."
3. **Charity.**
 - A. Charity is love in action, the verbal form of love.
 - B. 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.**
 - A. 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.
 - B. This involves the proper discipline and governing of the passions.
5. **Faith.**
 - A. 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.**
 - A. "Keep thyself pure" is the apostolic command (1 Timothy 5:22).
 - B. 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?"
 - C. Filthy talk, filthy pictures, filthy reading, filthy music are to be avoided. Timothy was pastoring in Ephesus, a morally filthy city. The temple of Diana was a center for

prostitution and all manner of filthy practices. In contrast, the Christians were to live above reproach as a testimony against the spirit of the age and for the gospel.
D. Psalm 119:9 "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

25. Reading and Doctrine 4:13

4:13 Till I come, give attendance^a to reading,^b to exhortation, to doctrine.

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

1. Reading

- A. The preacher is to be a student because he is required to be "apt to teach." (1 Timothy 3:12)
- B. 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.
- C. 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 buy 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.
- D. You can tell a lot about a man by the books he reads. 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.
- E. The preacher is to read good secular books as well, to give himself a good, well-rounded education.
- F. My recommended Christian booklist is at the end of this chapter.

2. Exhortation

- A. He is to give himself to encouraging the brethren continually and to exhort them onto faithfulness and to the Christian life.
- B. Saints tend to be very discouraged very often and when they are in that frame of mind, they are sitting ducks for Satan.

3. Doctrine

- A. 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?
 - i. When I was involved in a jail ministry, the jail chaplain (who was a Southern Baptist) said to our group once "Men, I appreciate your good ministry, but you have to stop preaching doctrine to these men!" It was his belief that the preaching of doctrinal messages only served to confuse the inmates and that we should just be trying to get them saved and nothing else. But once saved, how are they supposed to grow into strong Christians if they are not taught doctrine? This is one problem in our churches today, that church members don't know what they believe or why they believe what they do believe. This is largely the fault of the pulpit.
- B. 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 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."

26. Neglect Not The Gift 4:14

4:14 Neglect not the gift^a that is in thee, which was given thee by prophecy,^b with the laying on of the hands of the presbytery.^c

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 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.

27. Meditate On These Things 4:15

4:15 Meditate^{ab} upon these things;^c give thyself wholly to them;^d that thy profiting may appear to all.

AV	ESV	LSV	Darby
15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.	15 Practice these things, immerse yourself in them, so that all may see your progress.	15 Take pains with these things; be <i>absorbed</i> in them, so that your progress will be evident to all.	15 Occupy thyself with these things; be wholly in them, that thy progress may be manifest to all.

15a “**meditate**” The modern versions all replace “meditate”.

15b Meditation is a lost art form. It is difficult to meditate with the TV or radio on or with a webpage up. The saints of old, who did not have all of the distractions of life that we do today were able to go deep into because they were able to think and meditate on it for long, uninterrupted periods. “As the miser often returns to look upon his treasure, so does the devout believer, by frequent meditation, turn over the priceless wealth which he has discovered in the Book of the Lord (Charles Spurgeon).”

Meditation is the practice of deeply thinking upon Scripture, examining every angle and every application. It is seeking to milk it dry, to gain every ounce of meaning and application possible. It is like the cow that takes a mouthful of grass, chews it and swallows it, and then finds a nice tree to sit under. The cow will then bring the grass up again and chew it all over again, to get as much of the flavor and nutrients it can.

Verses that deal with meditation:

1. Genesis 24:63, **And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels [were] coming.**
2. Joshua 1:8, **This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.**
3. Psalm 1:2, **But his delight [is] in the law of the LORD; and in his law doth he meditate day and night.**
4. Psalm 19:14, **Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.**
5. Psalm 49:3, **My mouth shall speak of wisdom; and the meditation of my heart [shall be] of understanding.**
6. Psalm 63:6, **When I remember thee upon my bed, [and] meditate on thee in the [night] watches.**
7. Psalm 77:12, **I will meditate also of all thy work, and talk of thy doings.**
8. Psalm 94:19, **In the multitude of my thoughts within me thy comforts delight my soul.**
9. Psalm 119:11, **Thy word have I hid in mine heart, that I might not sin against thee.**
10. Psalm 119:15, **I will meditate in thy precepts, and have respect unto thy ways.**
11. Psalm 119:23, **Princes also did sit [and] speak against me: [but] thy servant did meditate in thy statutes.**
12. Psalm 119:48, **My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.**

13. Psalm 119:78, **Let the proud be ashamed; for they dealt perversely with me without a cause: [but] I will meditate in thy precepts.**
14. Psalm 119:99, **I have more understanding than all my teachers: for thy testimonies [are] my meditation.**
15. Psalm 119:148, **Mine eyes prevent the [night] watches, that I might meditate in thy word**
16. Psalm 143:5, **I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.**
17. Luke 2:19, **But Mary kept all these things, and pondered [them] in her heart.**
18. 1 Timothy 4:13, **Till I come, give attendance to reading, to exhortation, to doctrine.**
19. 1 Timothy 4:15, **Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**

“A Christian without meditation is like a soldier without arms, or a workman without tools. Without meditation the truths of God will not stay with us; the heart is hard, and the memory slippery, and without meditation all is lost. (Thomas Watson, *A Treatise Concerning Meditation*)”.

When and how often should we meditate? It must be frequent. Twice a day is good, if time and obligations permit. If Joshua, as a busy commander, was ordered by God to meditate on His law day and night, shouldn't we also delight in meditating on God's truth every morning and evening? The more frequently we meditate on the Triune God and His truth, the more intimately we will know Him.

Set a time for meditation and stick to that time. Let it be the most seasonable time for you, when you are most alert and not stressed by other obligations. Morning is an excellent time, because your meditations then will set the tone for the remainder of the day. For some, evenings may be more fruitful with the busyness of the day done.

“Meditation is the soul's retiring of itself. A Christian, when he goes to meditate, must lock up himself from the world. The world spoils meditation; Christ went by himself into the mountainside to pray, Matt. 14:23, so, go into a solitary place when you are to meditate. “Isaac went out to meditate in the field,” Gen. 24:63; he sequestered and retired himself that he might take a walk with God by meditation. Zaccheus had a mind to see Christ, and he got out of the crowd, “He ran before, and climbed up into a sycamore tree to see him,” Luke 19:3, 4. So, when we would see God, we must get out of the crowd of worldly business; we must climb up into the tree by retiredness of meditation, and there we shall have the best prospect of heaven (Thomas Watson, *A Treatise Concerning Meditation*).”

Also use the Lord's Day for generous doses of meditation time. I have wondered if it might not be better for us to end our Sunday evening services and urge Christians to use that time in spiritual reading and meditation.

Preparation for meditation.

1. Clear your heart from things of this world.
2. Cleanse your heart from the guilt and pollution of sin.
3. Approach the task of meditation with utmost seriousness. Be aware of its weightiness, excellence, and potential.
4. Find a place for meditation that is quiet and free from interruption. Aim for a place of secrecy, silence and rest.
5. Maintain a body posture that is reverent, whether it be sitting, standing, walking, or lying prostrate before the Almighty. While meditating, the body should be the servant of the soul, following its affections.
6. A notebook is a very handy item to record your thoughts that otherwise would have been lost to memory. The old proverb says “The weakest ink is stronger than the mightiest memory.”

Meditation upon Scripture begets a deeper respect and appreciation of it. It is something worth meditating upon. A man will meditate on an object that fascinates him and that he likes. One reason why

there is so little respect as to the Scripture in this wicked generation is because few dwell upon it. This is a day where more people know the American League box scores or who won a Grammy Award last year than they do the Bible. In this case, a lack of familiarity with the Scripture breeds a contempt for it. The word “meditate” means to “think upon” or “reflect.” “While I was musing the fire burned,” David said (Psalm 39:3). It also Scripture means “to murmur, to mutter, to make sound with the mouth.... It implies what we express by one talking to himself.”

The Bible often speaks of meditation. Isaac meditated at eventide in Genesis 24:63. The Lord commanded Joshua to meditate on the book of the law day and night (Joshua 1:8). “Meditation” occurs more often in the Psalms than in all other books of the Bible combined. Psalm 1 calls that man blessed who delights in the law of the Lord and meditates on it day and night. In Psalm 63:6, David speaks of remembering the Lord on his bed and meditating on Him in the night watches. Psalm 119:148 says, “Mine eyes prevent the night watches, that I might meditate in thy word.

15c Meditate on what things? The things mentioned under 1 Timothy 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!

Reading the Bible without meditation is like driving cross-country on an interstate highway. You get where you are going quickly but you don’t see anything. They were built for speed, not for sightseeing. Charles Kuralt once said “With the opening of the interstate highway system, it is now possible to drive from coast to coast and see absolutely nothing”. The interstates were built for speed, not for scenery. Some people boast that they read the Bible through four times a year. The apparently read quickly, but they miss all the sights. Read your Bible slowly and meditate on what you see. You are in no hurry and don’t put yourself on an artificial schedule.

1dc **"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 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*)."

28. Take Heed To Thyself 4:16

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

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.

Recommended Book List, by Pastor John Cereghin

NOTE: No book is perfect, except the Bible. Even with this list, discernment is required and not everyone will agree with my conclusions. These are simply a list of books that I found to be very useful, even when I disagree with some of the conclusions of the author. I have not limited my list to a single theological system for that would be foolish. This list is very broad in the types of men and systems represented. This list is not comprehensive or exhaustive and is subject to periodic revision.

APOLOGETICS

Ferguson, Paul, *God and the Atheist*

Geisler, Norm, *Baker's Dictionary of Apologetics*

McDowell, Josh, *Evidence That Demands a Verdict, More Evidence That Demands a Verdict*

Wurmbrand, Richard, *The Answer to the Atheist's Handbook*

BIOGRAPHICAL

Bonar, Andrew, *Diary, Memoirs and Remains of Robert Murray McCheyne*

Dabney, Robert Lewis, *Life and Campaigns of Stonewall Jackson*

Dallimore, Arnold, *George Whitefield*

Darby, John Nelson, *Letters*

Martyn, Henry, *Letters and Journals*

Murray, Iain, *Jonathan Edwards, A New Biography*

Newton, John, *Works, Letters*

Olford, Stephen, *Olford on Scroggie*

Patton, John, *Autobiography*

Payson, Edward, *Complete Works*

Rutherford, Samuel, *Letters*

Spurgeon, Charles, *Autobiography*

Tyler, Bennett, *Ashael Nettleton: His Life and His Labors*

Weremchuk, Max, *John Nelson Darby*

Wesley, John, *Journal*

CHURCH HISTORY BOOKS

BAPTIST HISTORY

Allix, Peter, *History of the Ancient Churches of the Albigenses, History of the Ancient Churches of Piedmont*

Benedict, David, *History of the Donatists, A History of the Welsh Baptists*

Cummins, David, *This Day in Baptist History* (3 volumes)

Murray, Iain, *Revival and Revivalism*

Paul, S. F., *The History of Some Churches of the Strict and Particular Baptists* (6 volumes)

Verduin, Leonard, *The Reformers and their Stepchildren*

Wylie, J., *A History of the Waldenses*

CHURCH HISTORY (GENERAL)

Beale, David, *In Pursuit of Purity: A History of Fundamentalism Since 1850*

Beeke, Joel and Randall Pederson, *Meet The Puritans*
Bennett, W. W., *The Great Revival in the Southern Armies*
Cloud, Davis, *Rome and the Bible*
Jones, J. William, *Christ in the Camp*
Pitts, Charles, *Chaplains in Gray*
van Braght, Thieleman, *Martyr's Mirror*
Usher, James, *Annals of the World*
Wylie, J. A., *History of the Papacy*

COMMENTARIES

ENTIRE BIBLE-COLLECTIONS

Henry, Matthew, *Commentary on the Whole Bible (Genesis-Acts)*
Smith, James, et al, *Handfuls on Purpose*

BIBLE SURVEYS

Baxter, J. Sidlow, *Explore the Book*
Boyd, Robert, *World's Bible Handbook*
Halley, H. H., *Halley's Bible Handbook*
Scroggie, W. Graham, *The Unfolding Drama of Redemption*
Spence, H. T., *The Canon of Scripture*
Willmington, Harold, *The Outline Bible*

OLD TESTAMENT COMMENTARIES

Jones, Floyd, *Chronology of the Old Testament*

PENTATEUCH

Spence, O. Talmadge, *The Foundations Bible Commentary; The Pentateuch*

GENESIS

Morris, Henry, *The Genesis Flood, The Genesis Record*
Ruckman, Peter, *Bible Believer's Commentary on Genesis*

EXODUS

Ruckman, Peter, *Bible Believer's Commentary on Exodus*

LEVITICUS

Bonar, Andrew, *Leviticus*

JOSHUA

Spence, O. Talmadge, *The Foundations Bible Commentary: Joshua*

JOB

Ruckman, Peter, *Bible Believer's Commentary on Job*

PSALMS

Baker, Richard, *Meditations and Disquisitions Upon Certain Psalms*
Phillips, John, *Exploring Psalms*, 2 volumes
Scroggie, W. Graham, *A Guide to the Psalms*
Spence, H. T., *The Ascent of the Christian Life (The Songs of Degrees)*
Spurgeon, Charles, *Treasury of David, The Golden Alphabet*

PROVERBS

Bridges, Charles, *Proverbs*

Ruckman, Peter, *Bible Believer's Commentary on Proverbs*

ECCLESIASTES

Ruckman, Peter, *Bible Believer's Commentary on Ecclesiastes*

SONG OF SOLOMON

Gill, John, *Exposition of the Book of the Song of Solomon*

Spence, O. Talmadge, *Foundations Bible Commentary: The Song of Solomon*

Spurgeon, Charles, *The Most Holy Place: Sermons on the Song of Solomon*

DANIEL

Larkin, Clarence, *The Book of Daniel*

Phillips, John, *Exploring Daniel*

JONAH

Knox, James, *The Christ Honoring Commentary Series: Jonah*

ZECHARIAH

Knox, James, *The Christ Honoring Commentary Series: Zechariah*

MALACHI

Knox, James, *The Christ Honoring Commentary Series: Malachi*

THE GOSPELS

Robertson, A. T., *A Harmony of the Gospels*

Scroggie, W. Graham, *A Guide to the Gospels*

MATTHEW

Phillips, John, *Exploring Matthew*

Ruckman, Peter, *Bible Believer's Commentary on Matthew*

MARK

Phillips, John, *Exploring Mark*

LUKE

Phillips, John, *Exploring Luke*

Van Doren, W. H., *A Suggestive Commentary on Luke*

JOHN

Phillips, John, *Exploring John*

Van Doren, W. H. *A Suggestive Commentary on St. John*

ACTS

Ruckman, Peter, *Bible Believer's Commentary on Acts*

Thomas, W. Griffin, *Expository Outlines of Acts*

ROMANS

Phillips, John, *Exploring Romans*

Robinson, Thomas, *A Suggestive Commentary on the Epistle of St Paul to the Romans*

1 CORINTHIANS

Phillips, John, *Exploring 1 Corinthians*

2 CORINTHIANS

Phillips, John, *Exploring 2 Corinthians*

GALATIANS-COLOSSIANS

Ruckman, Peter, *Bible Believer's Commentary on Galatians-Colossians*

GALATIANS

Phillips, John, *Exploring Galatians*

EPHESIANS

Phillips, John, *Exploring Ephesians*

Waite, D. A., *Ephesians, Preaching Verse by Verse*

PHILIPPIANS

Phillips, John, *Exploring Philippians*

COLOSSIANS

Phillips, John, *Exploring Colossians and Philemon*

1 2 THESSALONIANS

Phillips, John, *Exploring 1 and 2 Thessalonians*

1 TIMOTHY

Phillips, John, *Exploring the Pastoral Epistles*

2 TIMOTHY

Phillips, John, *Exploring the Pastoral Epistles*

TITUS

Knox, James, *The Christ Honoring Commentary Series: Titus*

Phillips, John, *Exploring the Pastoral Epistles*

HEBREWS

Phillips, John, *Exploring Hebrews*

Spence, H. T. *The Epistle to the Hebrews*

JAMES

Manton, Thomas, *An Exposition of the Epistle of James*

Phillips, John, *Exploring James*

1 PETER

Phillips, John, *Exploring the Epistles of Peter*

2 PETER

Phillips, John, *Exploring the Epistles of Peter*

123 JOHN

Phillips, John, *Exploring the Epistles of John*

JUDE

Manton, Thomas, *An Exposition on the Epistle of Jude*

Phillips, John, *Exploring the Epistle of Jude*

REVELATION

Knox, James, *The Christ Honoring Commentary Series: Revelation*

Larkin, Clarence, *The Book of Revelation*

BIBLE CUSTOMS

Freeman, James, *Manners and Customs of the Bible*

CONTEMPORARY THEOLOGY

Spence, H. T., *Critical Truths For Critical Days* (six volumes)

CREATIONISM

Ferrell, Vince, *The Evolution Cruncher*

Patten, Donald, *The Biblical Flood and the Ice Age Epoch, The Long Day of Joshua, The Earth-Mars Wars*

SCIENCE/PHILOSOPHY

Ruckman, Peter, *The Christian's Handbook on Science and Philosophy* (also has a section on psychology)

DEVOTIONAL-CHRISTIAN LIFE

Brooks, Thomas, *Private Prayer, The Secret Key of Heaven, Precious Remedies Against Satan's Devices*

Chambers, Oswald, *My Utmost For His Highest*

Havergal, Frances, *The Five Royal Books*

Henry, Matthew, *Daily Communion With God*

Jay, William, *Morning Exercises, Evening Exercises*

Muller, George, *Answers to Prayer*

Nee, Watchman, *Sit, Walk, Stand*

Spence, O. Talmadge, *The Quest for Christian Purity, The Divine Interlude*

Spurgeon, Charles, *Morning and Evening*

Watson, Thomas, *A Treatise Concerning Meditation*

DOCTRINE

Willmington, Harold, *Willmington's Guide to Bible Knowledge: Introduction to Theology*

CALVINISM

Vance, Laurence, *The Other Side of Calvinism*

DICTIONARY

Vance, Laurence, *Archaic Words and the Authorized Version*

White, Stephen, *White's Dictionary of the King James Language* (2 volumes)

DISPENSATIONALISM

Gribben, Crawford, *J. N. Darby and the Roots of Dispensationalism*
Huebner, R. A., *Elements of Dispensational Truth (5 volumes), J. N. Darby's Teaching Regarding Dispensations, Ages and Administrations*
Larkin, Clarence, *Dispensational Truth*

PROPHECY

Pentecost, Dwight, *Things To Come*

SANCTIFICATION

Doddridge, Phillip, *The Rise and Progress of Religion in the Soul*
Ryle, J. C., *Holiness*
Spence, O. Talmadge, *The Quest For Christian Purity*
Tozer, A. W. *The Pursuit of God*

MANUSCRIPT EVIDENCE- AV DEFENSE

Cloud, David, *Bible Version Question and Answer Database*
Hallina, C.P., *The Authorized Version: A Wonderful and Unfinished History*
O'Reilley, Alan, *'O Biblios*
Paine, Gustavus, *The Men Behind the King James Version*
Riplinger, Gail, *In Awe of Thy Word, The Language of the King James Bible, New Age Bible Versions, Hazardous Materials*
Ruckman, Peter, *The Christian's Handbook on Manuscript Evidence, The Christian's Handbook on Biblical Scholarship, The Bible Babel*
Spence, Talmadge, *The King James Version Case, Preserving the Preserved Word*
Strouse, Thomas and Jeffrey Khoo, *Reviews of the Book "From The Mind of God to the Mind of Man"*
Vance, Laurence, *King James, His Bible and Its Translators*
Waite, D.A., *Defending the King James Bible*

MINISTRY

Gibbs, Alfred, *The Preacher and His Preaching*
Ruckman, Peter, *The Local Church*
Spence, H.T., *A Preacher Am I!*
Spurgeon, Charles, *Lectures to my Students*

MUSIC-ART

Cowper, Williams and John Newton, *Olney Hymns*
Darby, John, *Hymns For The Little Flock*
Ruckman, Peter, *Art and Artists, Music and Musicians*
Spence, H. T. *Confronting Contemporary Christian Music*
Watts, Isaac, *The Psalms and Hymns of Isaac Watts*

GENERAL WORKS, assorted by author

Brooks, Thomas, *Precious Remedies Against Satan's Devices*
Bunyan, John, *The Pilgrim's Progress*
Newton, John, *Letters*
Spence, O. Talmadge, *The Divine Interlude*
Spurgeon, Charles, *John Ploughman's Pictures, John Ploughman's Talks, Pictures from Pilgrim's Progress, The Salt Cellars, The Park Street Pulpit, The Metropolitan Tabernacle Pulpit, Autobiography*
Wesley, John, *Journal*

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;

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. These rebukes, if needed, must be done respectfully, recognizing the dignity of his office and call.

This does not mean that these elders are above rebuke or are never to be rebuked at all. Paul is simply detailing the proper attitude that is required. Some Baptist preachers will interpret this as that the pastor is NEVER to be rebuked or disagreed with or questioned. "Touch not mine anointed" is their justification and they subscribe to the heresy "leadership is always right". Such men tend to be arrogant and easily offended. I have simply asked some preachers on social media why they promote a heretic like Charles Finney (and I provided plenty of documentation since I wrote my doctoral dissertation on Finney and the Second Great Awakening) or expressed some concerns about the hyper-evangelism of the modern "Independent Fundamental Baptist" movement and they then blocked me. They will accept NO criticism, NO concerns and NO questions. They are right and you must believe and support them 100%. It may be that they are unable to defend their position, which leads them to refuse to discuss their positions at all. These men do not belong in the ministry.

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.

30. How To Treat the Women 5:2

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

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.

31. Commandments For Widows 5:3-16

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

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. This was especially true in the early church where there was no "Medicaid" or "Social Security" programs to give state assistance to widows.

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

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

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 show piety at home, and to requite their parents (1 Timothy 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 takes care of her parents, if they are alive, instead of just sticking them in a nursing home.
3. She trusts in God (1 Timothy 5:5).
4. She continues in supplications and prayers night and day (1 Timothy 5:5). Anna (Luke 2:36,37) would be the Biblical example of this sort of very important ministry.
5. She must be desolate (1 Timothy 5:5). 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.
6. If she is worldly, carnal and lives in pleasure, then she is dead while she liveth (1 Timothy 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."
7. She must be blameless (1 Timothy 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.
8. No widow is to be taken into the care of a church who is under 60 years old (1 Timothy 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 (1 Timothy 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.
9. She must have been married only once (1 Timothy 5:9).
10. Other qualifications from 1 Timothy 5:10:

- A. She has a reputation and report of having done many good works and continues in them.
- B. She has brought up children. Does this disqualify a childless widow? If so, why? 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.
- C. She is hospitable (lodging strangers).
- D. She has the heart of a servant (washing the saint's feet) and the humility that goes along with it.
- E. She has relieved the afflicted. She may not have much money but she is generous with what she does have.

AV	ESV	LSV
4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.	4 But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God.	4 but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.

4b “**nephews**” The ESV and LSV have “grandchildren”. Darby has “descendants”.

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.^{ab}

6a Take any dozen Hollywood stars (living or dead) for a good example of this.

6b “For example: Grace Kelly, Rita Hayworth, Brooke Shields, Dolly Parton, Farah Fawcett, Priscilla Presley, Jean Harlow, Jackie Kennedy, Miss Universe, et al. Like Liz Taylor, she is “outwardly splendid as of old, inwardly lifeless, dead and cold; her power and warmth all dead and gone, like the dead moon she still shines on!” The graceful movements in the gorgeous gown are the dance of death. The gilded body is a casket for a putrifying heart. The hairdo, the polished nails, the frantic laughter, and the nervous smiling are the spasms of a headless chicken: she’s dead. Poor Marilyn Monroe, with the world at her feet and Hollywood at her doorstep, could not find a reason to stay alive; neither could Judy Garland. Rock Hudson—“a man’s man”—turned out to be a “man’s man”; he just didn’t look like Liberace and Bill Tilden. Lauded by the world, bemoaned by the press, deified by the news media, and worshipped by fornicators and perverts, he died miserably, alone in the world, without hope, and without God. But that was nothing new in 1611: HE WAS DEAD (Eph. 2:1–5) ALL THE TIME HE LIVED.

“The immediate reference here (in the text) is to the “Merry Widow,” the widow who takes advantage of her “newly found liberation,” gathering up the insurance money while having a “ball” with as many men as possible in the shortest time (Peter Ruckman, *Bible Believer’s Commentary on the Pastoral Epistles*, page 101).”

AV	ESV	LSV	Darby
6 But she that liveth in pleasure is dead while she liveth.	6 but she who is self-indulgent is dead even while she lives.	6 But she who lives in self-indulgence is dead even while she lives.	6 But she that lives in habits of self-indulgence is dead <i>while</i> living.

“**pleasure**” All the translations replace this with “self-indulgent”.

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

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.

AV	ESV	LSV	Darby
7 And these things give in charge, that they may be blameless .	7 Command these things as well, so that they may be without reproach.	7 And command these things as well, so that they may be above reproach.	7 And these things enjoin, that they may be irreproachable.

“**blameless**” The versions replace this with “without reproach” or “above reproach”. Darby used “irreproachable”. The Authorized Versions gives the idea in one, shorter word.

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

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.

AV	ESV	LSV	Darby
8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel .	8 But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.	8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.	8 But if any one does not provide for his own, and specially for those of <i>his</i> house, he has denied the faith, and is worse than the unbeliever.

Why do all the translations get rid of “**infidel**”?

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

9a 60 years old.

9b Not remarried. If she is remarried, her husband ought to be providing for her. If she was married more than once and if both husbands were dead, you would think that between the two of them, she would have enough to live on from the estates they would have left her.

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^b wanton^c against Christ, they will marry;

11a The problem with the younger widows:

1. There is a real danger with them that they may cast off their first faith (1 Timothy 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 (1 Timothy 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.

3. They become tattlers and busybodies (1 Timothy 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.

11b "**wax**" is from the Old English "weaxan", meaning "to grow". "Wax" means "to grow old or become".

11c "**wonton**" From Middle English wantowen : wan-, not, lacking + towen, past participle of teen, to bring up (from Old English tēon, to lead, draw, to train, discipline). It means "lascivious or promiscuous. Used especially of women, exciting or expressing sexual desire, marked by unprovoked, gratuitous maliciousness; capricious and unjust.

AV	ESV	LSV	Darby
11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;	11 But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry	11 But refuse <i>to put</i> younger widows <i>on the list</i> , for when they feel sensual desires in disregard of Christ, they want to get married,	11 But younger widows decline; for when they grow wanton against Christ, they desire to marry,

The LSV does a very poor job with the verse.

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

12a 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.

AV	ESV	LSV	Darby
12 Having damnation, because they have cast off their first faith.	12 and so incur condemnation for having abandoned their former faith.	12 <i>thus</i> incurring condemnation, because they have set aside their previous pledge.	12 being guilty, because they have cast off their first faith.

We are not surprised that all the version removed “**damnation**”.

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

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

13b Idle hands truly are the devil’s workshop. They have no hobbies and probably no children to take care of, so they spend their day playing canasta or bridge, watching soap operas and gossiping on the phone.

13c Gossip flows from idleness. If you were busy with something profitable, you’d be too busy to gossip and engage in character assassination.

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.

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.

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

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^a or woman that believeth have widows, let them relieve them, and let not the church be charged;^b that it may relieve them that are widows indeed.

AV	ESV	LSV	Darby
16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.	16 If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those who are truly widows.	16 If any believing woman has widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.	16 If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those <i>that are</i> widows indeed.

16a The ESV and LSV omit “man”, and state that if any “woman” has widows, instead of a man or a woman having widows. A man can’t have a widow in his family?

16b 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.

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

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

1. He is to desire for the office of a bishop (1 Timothy 3:1). This is something he wants to do, even must do, or he will die.
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.
 - A. The primary duty of the bishop is not to win souls, it is not to control elections and governments, it is not to build large buildings, and it is not to set up schools and rescue missions. His primary ministry is to feed the sheep and to teach the Book. (1 Timothy 3:2; 5:17; 1 Peter 5:1-4).
3. He is to be an example to the flock in all things (1 Timothy 4:12).
4. He is not to be in the ministry for the money (1 Timothy 3:3; 1 Peter 5:1-4).
5. He is to declare the whole counsel of God (Acts 20:26,27).
6. He is to pay his bills (1 Timothy 3:7) and maintain the respect of the lost.
7. He is to study and meditate in the Book day and night (Joshua 1:8; Psalm 1; 2 Timothy 2:15).

"Five things are now said about the ordained "elder" (not just an *older man* as in vs. 1) who functions in the church as a leader or overseer.

1. If he rules WELL, he deserves twice the honor a man should ordinarily get.
2. This is especially true in a case where his labor is in THE WORD and doctrine.
3. You are to pay him for his work and labor (see 1 Cor. 9:1-12).
4. You are to rebuke him (or his adversaries) OPENLY when sin is apparent.
5. You are not to believe any rumors about him unless two or more witnesses testify, and they have to confront him when they testify (see Matt. 18:15-17 for an illustration) (Peter Ruckman, *Bible Believer's Commentary on the Pastoral Epistles*, page 108)."

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 is 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.

AV	ESV	LSV	Darby
17 Let the elders that rule well be counted worthy of double	17 Let the elders who rule well be considered worthy of double	17 The elders who lead well are to be considered worthy of	17 Let the elders who take the lead <i>among the saints</i> well be esteemed

honour, especially they who labour in the word and doctrine.	honor, especially those who labor in preaching and teaching.	double honor, especially those who labor at <i>preaching</i> the word and teaching.	worthy of double honour, specially those labouring in word and teaching;
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Both the LSV and Darby version remove the elders “ruling” and has them simply “leading”. We expected Darby to go this route as the Plymouth Brethren did not support strong pastoral leadership in the local churches. It is surprising the LSV also took this line, knowing John MacArthur’s teachings on pastoral leadership.

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. If you think study is easy, then you’ve never done it. Even producing a commentary like this one can take hundreds of hours of writing and reading. Late nights, early morning, fatigue, it’s all there for the student. 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. He is too busy “soulwinning” or in “building a great work for God” to study. That means his church and his converts will be theologically weak.

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

18a This is quoted from Deuteronomy 25:4. Paul also quotes this verse as he gives the necessity of ministerial support in 1 Corinthians 9:9, **For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?**

AV	ESV	LSV	Darby
18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer <i>is</i> worthy of his reward.	18 For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “ The laborer deserves his wages. ”	18 For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE IT IS THRESHING,” and “THE LABORER IS WORTHY OF HIS WAGES.”	18 for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman <i>is</i> worthy of his hire.

18b **“corn”** The modern versions hate the idea of “corn” in Scripture, mistakenly thinking it wasn’t developed until more modern times. The ESV has “grain” and LSV just omits any idea of grain or corn.

18c 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!

18d 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.

33. Public Rebuking 5:19,20

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

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

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

20a This public rebuke was also practiced in the synagogues and the practice was to be brought over into the churches. Public sins must be dealt with publicly.

AV	ESV	LSV	Darby
20 Them that sin rebuke before all, that others also may fear.	20 As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear.	20 Those who continue in sin, reprove in the presence of all, so that the rest also will be fearful.	20 Those that sin convict before all, that the rest also may have fear.

The ESV and LSV are needlessly wordy.

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

21a The unfallen angels.

21b “**partiality**” 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 James 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.

AV	ESV	LSV	Darby
21 I charge <i>thee</i> before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.	21 In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality.	21 I solemnly charge you in the presence of God and of Christ Jesus and of <i>His</i> elect angels, to observe these <i>instructions</i> without bias, doing nothing in partiality.	21 I testify before God and Christ Jesus and the elect angels, that thou keep these things without prejudice, doing nothing by favour.

Darby omits any idea of a “charge”.

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

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

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 (1 Timothy 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 is 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.

36. Personal Separation 5:22b

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

22a 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.

22b 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.

22c Emphatic.

22d 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-c-d}

23a Here, wine is recommended to soothe an upset stomach. Since there was no Pepto-Bismol or Alka-Seltzer 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 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).”.

23c The verse said to “use” the wine, not “drink” it. You “use” cough syrup but you don’t “drink” it. The difference is between using a measured amount as medication and pouring a glass before dinner or having a “nightcap” or ordering a “jigger,” etc. The verse did not say have a martini at social gatherings or a “shot” to steady your nerves.

23d Timothy apparently had “often infirmities” that Paul could not or would not heal (for whatever reason), again showing that God’s men dealt with physical issues and that it was no sin to be sick or to suffer through them.

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.

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.

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

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^{a-b} as are under the yoke count their own masters^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 in servitude or 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 The emphasis here is on the service of the servant and of the dependence of the servant upon his lord. This service is not bound by the reason of choice by the servant for he must perform his service whether he wishes to or not. He is subject as a servant to the will of his owner. It is not used in a disparaging or contemptuous fashion in the New Testament.

1c The use of this word shows Paul to be dealing with a master-servant relationship, not an employer-employee relationship, although an application can certainly be made here. Again, Paul never condemned Christians holding slaves or being slaves or servants and he never orders any Christian who may have owned slaves or servants to release them.

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, that's great. But if not, that servant was to honor his master and serve him to the glory of God. No doubt some saved slaves and servants 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. The Christian relationship was not to be used to take advantage of a brother or to expect special "favors" from him. The Christian slave or servant should keep in mind that the fact of his master being a Christian entitles him to better service than a heathen slave or servant would render. Forget increased privileges of being a Christian and instead concentrate on your increased responsibilities.

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 servant-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.

Slaves- A major problem with the Legacy Standard Version (among many!) is its stubborn insistence of always rendering "servant" as "slave." The Authorized Version and ESV are correct with "servant". Do you think the Hebrews would have referred to themselves as "slaves"?

John MacArthur, the driving force behind the LSV, is to blame for this mentality. He thinks in New Testament references where the Greek "doulos" is used, that it must always be translated as "slave". But MacArthur clearly does not understand the distinction between servants and slaves, especially in a New Testament context.

The translators of the LSV, knowing they would catch flak for always translating "doulos" as "slave" but who were determined to do MacArthur's bidding, tried to justify themselves by saying "The NT has a variety of terms that refer to the individuals who serve under the authority of another. Doulos denotes a very specific form of servitude: slavery. The NT uses doulos to describe an individual who is totally subordinate to a master (cf. Matt 8:9; 24:46; 2 Pet 2:19) and even owned by that master (Philem 16-19), in contrast to one who is freed (Gal 3:28). For this reason, the NASV already translated the vast majority of this term as slave. The LSB made this consistent, which brings out how believers are to relate to Christ. He is our Lord and master (2 Cor 4:5), and we are His slaves (Rom 1:1; Phil 1:1). This underscores His great redemption in buying believers from slavery to sin (Rom 6:16). This also underscores the believer's absolute surrender to the Lord Jesus Christ (Rom 6:16-17). A consistent translation of doulos, in effect, sharpens the very nature of the Christian life." (<https://lsbible.org/faqs/>)

Peter Ruckman, of all people, repeats John MacArthur's error. "Now, if there is any doubt about what that word "servant" means, turn to 1 Corinthians 6:20. "Ye are bought with a price." Your relationship to Jesus Christ is not that of an employer to an employee. That is a modern Fundamentalist interpretation that attempts not to offend a certain race of people. Every Christian is a slave, knocked down on the block, bought and paid for by Jesus Christ. That may not be very flattering, but that's how it is...That is a picture of your status as a believer. Jesus Christ was the Servant of God (theme of the Gospel of Mark), and you are His servant. In light of that, then, your life is no longer your own. You don't decide on "the church of your choice." You go to the church of His choice. You don't read the Bible version you prefer; you read the Bible of God's preference. He decides where you live, what job you have, who you marry, what you eat, and how long you grow your hair. You are to feel like God feels and like what God likes. You are to conform to Him. It is His will, not yours. "Ye are not your own...therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20) (Peter

Ruckman, *The Bible Believer's Commentary on Romans*, page 2)."¹

I heard Gene Scott, pastor of the University Cathedral in Los Angeles, who was a noted shortwave radio preacher in his day, mutter that we are slaves as he chewed on his big, black cigar and while he cussed as he preached. Scott was a libertine, who taught you could live however you wanted because of grace, so he spent much of his time with Playboy "bunnies" on his multi-million-dollar horse ranch. Then he said Christians are "slaves". How he could reconcile a libertine lifestyle with being a slave is beyond me.

It is true that when we were still sinners, we were slaves to sin. When we are saved, we transition to being servants and sons to God.

David Cloud provides a brief survey of Roman slavery, "In the ROMAN EMPIRE, as many as 35% of the population were slaves, and their condition was often terrible. The city of Rome had a population of one to two million, half of whom were slaves (Henry Burton, *The Biblical World*, Vol. 3, 1894). When Rome conquered a territory, tens of thousands of the people were sold as slaves. After Rome destroyed Jerusalem and Israel's temple in AD 70, more than a million Jews were killed or sold as slaves. Slaves were considered property and had no legal rights under Roman law. They were called *res* (a thing, an object) and *res mortales* (a mortal thing). On the farm, slaves were called *instrumentum vocalis* (a talking tool). Farm slaves were branded on the forehead, chained together in teams of ten, and guarded by a foreman with a whip. Slaves could not own property or legally marry. They could be punished as the owner pleased, tortured, raped, castrated, prostituted, even executed. Runaways were treated as thieves (having stolen themselves from their masters) and suffered terrible tortures as warnings to others. When the slave revolt under Spartacus was defeated in 71 BC, 6,000 of them were crucified along the Appian Way to Rome and their bodies left to rot on the crosses for months. Children born of slaves were the property of their owners. Many slaves were worked to death under cruel conditions. Consider the Egyptian mines. "Egypt's gold and quicksilver mines were worked by slaves, criminals and prisoners of war, including women, elderly men and children. Young men hacked the quartz loose. Older men broke the quartz into fragments. Children dragged the quartz to the grinders, powered by women who like others worked without rest, walking in circles and pushing levers that rotated a shaft. According to the Greek writer Agatharchides, in the mid-100s BCE, relief came only with death, which these miners welcomed" ("Privilege, Poverty and Failed Revolutions," *Macrohistory and World Timeline*, www.fsmitha.com). This description refers to the time of the Greek Empire, but nothing of significance changed under the Romans (https://www.wayoflife.org/reports/the_history_of_slavery.php, March 26, 2024). Does this sound like the way God would treat His supposed "Christian slaves"?

Nowhere in Scripture are Christians referred to as "slaves". If you're born again, you're free and you are called:

1. A child of God, Ephesians 5:1
2. A son of God, Romans 8:14, Galatians 4:6
3. An Ambassador for Christ, 2 Corinthians 5:20
4. A servant of Christ, Colossians 4:12
5. A friend of Jesus, John 15:14
6. A joint-heir with Christ, Romans 8:17
7. A new creature, 2 Corinthians 5:17
8. Children of God, Galatians 3:26

1 Ruckman was in error of he thinks the reason why so many students reject the idea of Christians being "slaves" is not to offend blacks. Ruckman's own racism shows in such a comment. We reject "slaves" based on a Biblical understanding of "doulos", not because we are trying to be politically correct. It would be quite a revelation to Ruckman for him to realize that he agreed with John MacArthur and the Legacy Standard Bible over the Authorized Version reading! And he is changing the Authorized Version word "servant" to "slave", thus undermining his own professed dedication to not changing any of the words of the Authorized Version.

In summary, I do not think “slave” is a proper rendering for “doulos” in a New Testament context, regardless of what the dictionaries and lexicons say. Christians are not to serve God as slaves and not even as servants but as sons. We serve because we love God and desire to serve Him and live for Him. This is a higher level of service that you would get from a servant or a slave. Too many times, the commentators take whatever definition they find from the lexicons without question. Gail Riplinger warned and wrote against this practice in *Hazardous Materials* where she shows the unreliability of the Greek lexicons. The Authorized Version translators knew what they were doing in their translating in not limiting themselves only to the lexicons to get their definitions. The word “slave(s)” is only used twice in the Authorized Version, in Jeremiah 2:14, **Is Israel a servant? is he a homeborn slave? why is he spoiled?** And in Revelation 18:13, **And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.** The word used in Revelation 18:13 is not “doulos” but “soma”.

In reality, you always get your best service out of sons than you would from servants or slaves. A son is a member of the family with a vital interest in his father’s business. He serves his father out of love, not coercion, and the last thing he wants to do is to disappoint his father.

“Doulos” is used 127 times in 119 verses in the underlying Greek text of the Authorized Version and it is never translated as “slave” despite the lexicon definition. Even some Greek scholars tell us that “doulos” can have multiple meanings. Thayer’s Greek-English Lexicon of the New Testament says on page 156 that the word *doulos* can mean either 1. a slave, and bondman, or 2. A SERVANT, and attendant of a king. If so, why limit “doulos” only to “slave”? The question is where did these lexicons get their definitions? And if “doulos” primarily means “servant” then why do so many translations use “servant”? And isn’t it interesting how we never question of the lexicons? It’s like we consider Strong or Thayer or Vine are divinely inspired in their definitions. The Authorized Version translators, who had access to more than just the lexicons, understood that “doulos” was not always to be translated as “slave”, that there were various shades of meaning to the word.

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.

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 judgment and both share equal spiritual opportunities and benefits before God.

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;^b

3a There were many in Paul’s day who would have kicked at such teaching of 1 Timothy 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 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 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. Some 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.
 - A. "**Perverse disputings**" has the idea of a rubbing or continued friction, a wearing discussion or a protracted wrangling. 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 is 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.

3b AV	ESV	LSV	Darby
3 If any man teach otherwise, and consent not to wholesome words, <i>even</i> the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;	3 If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,	3 If anyone teaches a different doctrine and does not agree with sound words—those of our Lord Jesus Christ—and with the doctrine conforming to godliness,	3 If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which <i>is</i> according to piety,

Darby replaces "**godliness**" with "piety". Even the ESV and LSV agree with the Authorized Version here. Darby also does this in verse 6.

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

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. Most preachers have a “hobby horse” that they get stuck on. We are to preach the WHOLE counsel of God, not just our favorite parts of it.

4b AV	ESV	LSV	Darby
4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,	4 he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions,	4 he is conceited, understanding nothing but having a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, slander, evil suspicions,	4 he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions,
5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.	5 and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.	5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.	5 constant quarrellings of men corrupted in mind and destitute of the truth, holding gain to be the end of piety.

None of the versions handles the verse well and I don't even know where to begin with them. The Authorized Version rendering was just fine. Why change it? The same goes for verse 5.

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

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 (1 Timothy 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^a But godliness^b with contentment^c is great gain.^d

6a “This “SCHOLARLY TEAM” hit 1 Timothy 6 like an alligator going into a handbag factory and emerged eyeless, tailless, and legless. First Timothy took them apart like a wildcat tearing up a paper bag. You don’t have to read very long in the chapter to see what the trouble was:

1. Money (vs. 5).
2. Money (vs. 7).
3. Money (vs. 9).
4. Money (vs. 10).

5. Money (vs. 17). (Peter Ruckman, *Bible Believer's Commentary on the Pastoral Epistles*, page 120).”

6b Godlikeness. If you can walk with God and be content with what you have, you will possess more gain than a millionaire.

6c Be content with what you have and avoid the sin of covetousness. The last thing you need to do is to “keep up with the Jones”.

6d This is the verse that materialistic 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 (1 Timothy 6:5) but godliness with contentment is great gain (1 Timothy 6:6)!

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

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.

AV	ESV	LSV	Darby
7 For we brought nothing into <i>this</i> world, <i>and it is</i> certain we can carry nothing out.	7 for we brought nothing into the world, and we cannot take anything out of the world.	7 For we have brought nothing into the world, so we cannot take anything out of it either.	7 For we have brought nothing into the world: <i>it is manifest</i> that neither can we carry anything out.

The ESV and LSV remove “**certain**” from the verse.

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

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. If a

man of the flesh like Esau could be content (Genesis 33:9), then how much more should we be? Instead, the horseleach speaks for most people (Proverbs 30:15).

AV	ESV	LSV	Darby
8 And having food and raiment let us be therewith content.	8 But if we have food and clothing, with these we will be content.	8 And if we have food and covering, with these we shall be content.	8 But having sustenance and covering, we will be content with these.

Darby uses the longer “sustenance” instead of “**food**”, which the other versions use. Why

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.

9a There are great dangers that accompany covetousness. The lust for more stuff or for what someone else possesses has caused all manner of misery throughout history. 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.

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

10a 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. It can be used for a good stewardship in the things of God if it is treated as a servant and not a master.

10b AV	ESV	LSV	Darby
10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.	10 For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.	10 For the love of money is a root of all sorts of evils, and some by aspiring to it have wandered away from the faith and pierced themselves with many griefs.	10 For the love of money is <i>the</i> root of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows.

Every modern version and the majority of the commentators change the verse to read “the love of money is the root (or “a root”) of all sorts of evil”, thus limiting the extent of the verse. The list is below:

New International Version

For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

New Living Translation

For the love of money is the root of all kinds of evil. And some people, craving money, have wandered from the true faith and pierced themselves with many sorrows.

English Standard Version

For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

New King James Version

For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

New American Standard Bible

For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

Legacy Standard Version

For the love of money is a root of all sorts of evils, and some by aspiring to it have wandered away from the faith and pierced themselves with many griefs.

Amplified Bible

For the love of money [that is, the greedy desire for it and the willingness to gain it unethically] is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves [through and through] with many sorrows.

Christian Standard Bible

For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many griefs.

Holman Christian Standard Bible

For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains.

American Standard Version

For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

Contemporary English Version

The love of money causes all kinds of trouble. Some people want money so much they have given up their faith and caused themselves a lot of pain.

Douay-Rheims Bible

For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows. (This Romanist version gets it right-except in substituting 'desire' for 'love'- while 99% of the "Protestant" versions get it wrong! It is not the 'desire' for money that is the root of all evil but the LOVE of it. I can desire something without loving it.)

Good News Translation

For the love of money is a source of all kinds of evil. Some have been so eager to have it that they have wandered away from the faith and have broken their hearts with many sorrows.

International Standard Version

For the love of money is a root of all kinds of evil. Some people, in their eagerness to get rich, have wandered away from the faith and caused themselves a lot of pain.

New American Bible

For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains. (Close, but the love of money is the root of all EVIL [collective] not “evils” [singular]. But generally, the Romanists do better with the verse than do the Protestants).

NET Bible

For the love of money is the root of all evils. Some people in reaching for it have strayed from the faith and stabbed themselves with many pains.

New Revised Standard Version

For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

Darby Translation

For the love of money is the root of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows.

1. Darby is weaker than the Authorized Version but is still better than most of the modern versions.

Traditional versions

Wycliffe Bible

For the rote of alle yuelis is coueytise, which summen coueitinge erriden fro the feith, and bisettiden hem with many sorewis.

Tyndale Bible

For coveteousnes is the rote of all evyll which whill some lusted after they erred fro the fayth and tanglyd them selves with many sorowes.

Coverdale Bible

For Couetousnes is the rote of all euell, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes.

Bishops Bible

For loue of money, is the roote of all euyll, whiche whyle some lusted after, they erred from the fayth, & pearced the selues through with many sorowes.

Geneva Bible

For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pearced themselues through with many sorowes.

The pre-Authorized Version translations get the verse right.

Among the commentators, the following also change the verse:

Albert Barnes
Adam Clarke
Arno Gaebelein
Adam Clarke
J. F. Dake
R. C. H. Lenski

M. R. Vincent (he was a liberal who never believed that Paul wrote 1 Timothy or any of the Pastoral Epistles)

Jamieson, Faussett, and Brown commentary

10c 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):
 - A. Ulcers and high blood pressure
 - B. Headaches
 - C. Sleepless nights
 - D. Family problems
 - E. Paranoia in thinking everyone is after your fortune
 - F. Being constantly asked for money
 - G. Increased attention by charities, greedy relatives and the IRS
 - H. A decline in personal godliness
 - I. An increasing inability to enjoy what you already have because you always want more

Every evil in your town can be traced back to one sin- idolatry- someone loves money more than they love God.

There are some Christians God could trust with money, like R. G. LaTourneau or J. C. Penney. But men like him are the exception rather than the rule.

It is no sin to have money, a nice car, a nice home, or other material possessions. The sin comes is when these things have you.

10d 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.

10e Money is the primary motivation for apostasy. Apostasy pays well. 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.

10f Money is fire. Like fire it can destroy and annihilate, or illuminate and warm, depending on how it is used.

42. What To Follow After 6:11

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

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

1. Flee 6:11a
 - A. Elijah, the “man of God” fled from Jezebel in 1 Kings 19:3.
2. Follow 6:11b
3. Fight 6:12

11b A true **man of God** will flee the things he should, follow the things he should, and fight a good fight as he must.

“**Men of God**” in Scripture:

1. Moses, Deuteronomy 33:1.
2. The mother of Samson saw an angel and described him to her husband as "a man of God" in Judges 13:6.
3. The prophet who came to denounce Eli, the careless priest, was called "a man of God" in 1 Samuel 2:27.
4. Samuel, 1 Samuel 9:6
5. The prophet who came to Bethel to pronounce God's judgment on Jeroboam's altar was called a “man of God” in 1 Kings 13:1.
6. An unnamed prophet, 1 Kings 20:28
7. Elijah, 2 Kings 1:9
8. David, Nehemiah 12:36
9. Timothy, 1 Timothy 6:11. This list puts Timothy in pretty exclusive company!

11c What is Timothy to flee?

1. Flee those who ignore the words of the Lord Jesus Christ (1 Timothy 4:3; Romans 16:18).
2. Flee questions, envies, and strifes (1 Timothy 4:4).
3. Flee those who think that gain is proof that they are “godly” (1 Timothy 4:5).
4. Flee desiring to be rich (1 Timothy 4:9).
5. Flee “the love of money” (1 Timothy 4:10).

Personal and ecclesiastical separation are both involved in the fulfilling of this commandment.

It is no sin to flee a battlefield if you know your enemy is stronger than you and is assured of victory. You flee to fight another day, when the situation is more in your favor. When temptation calls, flee rather than to battle with the world, the flesh and the devil. Let the Lord fight in your stead as He is always assured of victory.

11d Timothy has been charged to avoid many things in 1 Timothy 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 is he to follow after?

1. **Righteousness.**

A. Righteousness is union with God in character. Plato designated "dikaiousunê" as inseparably linked with “sophrosunê”, the expression of a sound mind, the ability to place restrictions on one's freedom in action.

2. **Godliness.**

A. In classical Greek the word is not confined to religion, but means also piety in the fulfillment of human relationships, like the Latin “pietas”.

3. **Faith.**

A. The exercise of and living a live of faith in God and the Scriptures.

B. “...the grace of faith, which looks not to things seen, which are temporal, but to things not seen, which are eternal; and leads off the mind from sublunary enjoyments to God, and Christ, and the glories of another world; and is the leading grace to all others, and the foundation of good works, without which there is no pleasing in acts of moral

righteousness, or in any acts of religious worship, which may be called godliness (John Gill).”

4. Love.

A. 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.

A. The pastor is to set this example by not rushing ahead of God but being able to wait on His timing in all things.

B. It has the idea of being able to endure suffering as a Christian and be able to maintain a good testimony during such seasons.

C. “...in bearing reproaches and indignities; in suffering injuries, loss of goods, imprisonment, and every sort of persecution, for the sake of the Gospel; which a covetous disposition will not admit of (John Gill).”

6. Meekness.

A. This is a gentleness, humility, meekness, forbearance, calmness toward God, acceptance of God's dealings with us. Meekness does not seek great things, but is content with a lower station of life.

43. Fight The Good Fight 6:12

6:12 Fight the good fight^a of faith,^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 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 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 1 Timothy 6:1-10. He is not to dialogue or to compromise or to try to get along with the world, the flesh and the devil. He is to FIGHT them.

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. Make your calling and election sure (2 Peter 1:10). Let all that opposes salvation go — friends, kindred, comfort, this present life; let them all go, if by the sacrifice we may more firmly lay hold on eternal life.

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.

AV	ESV	LSV	Darby
12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.	12 Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.	12 Fight the good fight of faith. Take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.	12 Strive earnestly <i>in</i> the good conflict of faith. Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses.

Darny does not handle the verse well, mangling "fight the good fight".

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,^b and before Christ Jesus, who before Pontius Pilate witnessed a good confession;^c

13a Charge and General Order Number Three: Keep This Commandment. Which one? See in 1 Timothy 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.

AV	ESV	LSV	Darby
13 I give thee charge in the sight of God, who quickeneth all things, and <i>before</i> Christ Jesus, who before Pontius Pilate witnessed a good confession;	13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession,	13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,	13 I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession,

Darby again removes the “charge” to Timothy.

13b God is the source of life for all things. In Him was life (John 1:4). Christ as the Source and Giver of all life, both earthly and heavenly. The exposition of this “life” is one of the main themes of John’s writings, as seen in John 10:10). God is the Source of all life, not blind, random chance of evolution.

13c Jesus was faithful in His witnessing before Pilate at His trial. He did not win Pilate but Pilate heard the truth, even if he did reject what he heard. It is our responsibility to “witness a good confession” but to leave the results to God. This confession is found in John 18:34-37, and 19:11.

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

14a Timothy was to keep this commandment:

1. Without spot. Compare with Jude 12. The Bible has a lot to say about “spots”:

A. Leprosy is associated with spots, and leprosy is a type of sin- Leviticus 13. How interesting that the most comprehensive chapter dealing with leprosy is in Leviticus chapter 13. That is no accident!

B. Leprosy can appear as a “bright spot” or white. Sin can appear to be “bright”, desirable, fun, even profitable, but it is still a fatal disease. Leviticus 13:2,4,19,24

C. The spot of leprosy appears on the skin- Leviticus 13:2,4

D. The spot of leprosy can also appear reddish. This red color is more typical of sin, when one considers the old phrase about “scarlet sins”. In these cases, sin appears in its more natural state, sin appearing as sin. Leviticus 13:19,24

E. When the spots appeared, the infected person had to present himself to the priest for examination. When we have the spots of sin appearing in us, we should also present ourselves to our Great High Priest for an examination! Leviticus 13.

F. A burning is associated with the spots of leprosy. This reminds us that sin will lead the sinner to the burnings of hell if left untreated. Leviticus 13:24.

G. Freckled spots are also mentioned in the examination of leprosy. Leviticus 13:39.

H. The animal used for the red heifer offering had to be without spot. Numbers 19:2

I. The animals used for the burnt offering had to be without spot. Numbers 28:3,9,11,17,26

J. Spots are associated with corruption, and a perverse and crooked generation. Deuteronomy 32:5.

K. Solomon said that the Shuamite had no spot in her. Song 4:7. This is how Christ sees the Christian, as spotless.

L. A leopard cannot change his spots, showing that a man cannot change his sinful nature himself. Jeremiah 12:23.

M. The Church will be presented to Christ, not having any spots. Ephesians 5:27.

- N. We should keep the commandments without spot. Spots would be associated with disobedience and rebellion here. 1 Timothy 6:14.
- O. Christ offered Himself to the Father without spot. Hebrews 9:14.
- P. Christ was as a lamb, without spot. This speaks of His sinlessness. 1 Peter 1:19.
- Q. False teachers and apostates are spots. 2 Peter 2:13; Jude 12.
- R. We should strive that we be found in Him without spot. 2 Peter 3:14.
- S. Our garments can be spotted by the flesh (old nature) and we should hate this if it should happen- Jude 23.

14b Timothy was to keep the commandment “**unrebukable**”. If you are going to fight, you must fight right and legally! You cannot just fight just for fight’s 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). You fight and stand and minister in a good way, as a Christian, with virtue and character. Let the world condemn what you believe, not how you believe. Paul will tell us to “give no offense” in 1 Corinthians 10:32; 2 Corinthians 6:3 and Philippians 1:10. The gospel is offensive enough. We do not need to add to it by acting like jerks.

14c Timothy was to keep the commandment in this manner until the Second Coming of Christ in Revelation 19. Keep fighting and faithful until Jesus comes or until He calls you home when He promotes you to glory.

6:15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;^a

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.
 - A. “**Potentate**” comes from the Late Latin potentatus, which in turn was formed from the Latin potent-, meaning "powerful." Other descendants of potent- in English include potent itself, impotent, and omnipotent, as well as the archaic armipotent and very rare bellipotent (meaning, respectively, "mighty in battle" and "mighty in war"). Even power and powerful can be traced back to potent-. It refers to someone in a powerful position who wields a lot of power.
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 basileus; a sovereign, king, monarch. The second one is Strong's #936 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.
 - A. The first word is Strong's #2962 kurios; supreme in authority, controller, might, power God, Lord, master, Sir, the New Testament equivalent for the Old Testament Hebrew "Jehovah".
 - B. The second word is Strong's #2961 kurieuo; to rule, have dominion over, lord, be lord of, exercise lordship over.
 - C, “**King of Kings and Lord of Lords**” is also used of Christ in Revelation 19:16.
5. Christ is the only one who has immortality (6:16). 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.

6. Christ dwells in the light which no man can approach unto; whom no man hath seen, nor can see (6:16). But He has revealed Himself in a physical way through the incarnation. Christ, as 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 Bible 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.

AV	ESV	LSV	Darby
15 Which in his times he shall shew, <i>who is</i> the blessed and only Potentate, the King of kings, and Lord of lords;	15 which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords,	15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,	15 which in its own time the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship;

Darby does not handle the verse well, especially with “Potentate” and “King of Kings and Lord of Lords”.

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

16a In His nature, God is immortal. In reality, we are all immortal as we will live forever either in heaven or hell, but our immortality comes from God, as it is not inherent within us. Our bodies will die but our souls will live somewhere forever.

“Immortality” means “not subject to decay; imperishable; enduring; undying; not subject to the laws of entropy or thermodynamics.” Since God is self-sustaining, self-existing (Exodus 3:14 and “I AM THAT I AM”), and self-maintaining, He is not subject to His own physical and natural laws, which include the laws of deterioration, decay, degeneration, and disintegration. Since Christ exhibited these attributes (Acts 2:27, 31)., it shows that He is God.

16b If God did not reveal Himself to mankind, we would never be able to know Him. But He will be sought for and known (Jeremiah 29:13).

16c “No man hath seen God at any time” (John 1:18; 1 John 4:12). Not in the same way that we see other men, face to face. No man can see God face to face and live (Exodus 33:20). This is because the glory of God, if left unfiltered, would overwhelm and consume any sinner, even a saved man. Some men saw God in a filtered form, or saw His back parts (as Moses did in Exodus 32:23). But no man has gazed full into the very face of the Father. When Moses prayed ‘show me thy glory’, that prayer was only partially answered. What about Adam, Abraham, Moses, and the disciples? Didn't they at some point see God? No man has ever seen the face of God although some men have seen God (Exodus 24:10; 33:18-23) but they did not see the whole, entire essence of God with the physical eye. You may see a part of God or get a glimpse of Him but no man has really gazed upon the full glory of God. We will one day get that glimpse for we shall see Him as he is (1 John 3:2).

16d This is a standard type of doxology.

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;

AV	ESV	LSV	Darby
17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;	17 As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.	17 Command those who are rich in this present age not to be haughty or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.	17 Enjoin on those rich in the present age not to be high-minded, nor to trust on the uncertainty of riches; but in the God who affords us all things richly for <i>our</i> enjoyment;

Darby omits the “charge” again. “Enjoin” is simply too weak.

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.

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 (1 Timothy 6:17). 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. Always remember, God can take your mind at any minute (Daniel 5).

A. “Your brains won’t fill a good-sized garbage can, even if it’s “gold lined.” Some janitor threw Talleyrand’s brains out of the window into a sewer opening after a hasty embalming job. He didn’t know what they were; they just looked like a mess on the table. Talleyrand was the crafty, sharp, smooth, Catholic ambassador who duped Napoleon and the Kings of France, Prussia, and Spain. His was one of the most brilliant “minds” that ever operated out of a brain. He was “highminded” all of his life. His “mind” wound up below the gutter level; the sewers in France run underground for miles (Peter Ruckman, *Bible Believer’s Commentary on the Pastoral Epistles*, page 153).”

B. As they say “back in the hills”, “Don’t get above your raisin’.”

2. They are not to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy (1 Timothy 6:17, also see Proverbs 23:4-6). This is one of the most difficult charges to fulfill in modern-day American Christianity and culture! He is certain, 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.

A. "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)."

B. Men, especially rich men, tend to trust in money more than God.

C. We are to trust in a living God, not in a pile of dead coins or paper bills. We are not to trust in houses and lands and stocks and bonds for they will all burn one day. We are to trust in that which and who is eternal, not in the temporary and temporary.

3. They are to do good, ready to distribute, willing to communicate (1 Timothy 6:18). 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 (1 Timothy 6:19). 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.

A. The "time to come" in verse 19 is the tribulation period and the various judgments, such as the bema seat for the Christian and the Great White Throne for the sinner.

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

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^e falsely so called:^{f,g}

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. Not purified or holy; allowed for common use; as a profane place. Ezek.42. and 48.

5. Obscene; heathenish; tending to bring reproach on religion; as profane fables. 1 Tim.4.

6. 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.

20d Timothy was to avoid **profane and vain babblings**. We have already talked about vain janglings and this is similar. “Babbling” is idle talk. The idea comes from “Babel” and the confusion of languages that made everything sound like gibberish. 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.

“A man living in a boarding house in St. Louis (1950) decided one time to take notes on all of the conversations he heard in the boarding house through a period of six weeks. He did it. At the end of the six weeks, he reviewed his notes. He had over 300 pages of INSIGNIFICANT NONSENSE. Not one item in six weeks was a revelation of anything “new.” Not one item was of any spiritual help to anyone. Not one item was anything but common knowledge on the street, and not one item would solve one major problem anyone in the boarding house had (Peter Ruckman, *Bible Believer’s Commentary on the Pastoral Epistles*, pages 159-160).”

AV	ESV	LSV	Darby
20 O Timothy, keep that which is committed to thy trust, avoiding profane <i>and</i> vain babblings, and oppositions of science falsely so called:	20 O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,”	20 O Timothy, guard what has been entrusted to you, turning aside from godless <i>and</i> empty chatter <i>and</i> the opposing arguments of what is falsely called knowledge—	20 O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named knowledge,

20e Every modern translation replaces “**science**” with “knowledge”. Even the so-called “New King James Bible” (which falsely claims to be a simple updating of the classic Authorized Version text, which it isn’t) agrees with the rankest liberal version. Only the pre-Authorized Version translation retain “science”. You may also expect 95% of the commentators to also attack “science”. “Science” is not to be attacked or disbelieved but is always be revered and worshipped. It is one of the gods of modern American culture. Science and technology will be our salvation. You are supposed to believe what science (falsely so-called) tells you about evolution, biology, geology, astronomy, etc. During the Covid lockdowns of 2020-2021, you were supposed to “believe the science” regarding vaccines and masking.

The implication is always “if you want to be scientific, you can’t believe the Bible”. “The Bible is not scientific”. “Creationism is not scientific but evolution is.” “No scientist believes the Bible”. So to keep with “science” and so as not to be embarrassed as some sort of modern cave-man (and probably to keep their jobs), people exchange their God for a false god.

“Science” has also been used to attack the Bible and to promote the corrupt new versions. “You see, “SCIENCE” was the great news media collegiate “gimmick” of the twentieth century. It became the “god of the heathen”. It was the great, “scientific critical editions” of Tischendorf, Wettstein, Nestle, and Weiss that “shed new light on the Scriptures.” It was the great, “scientific archaeological discoveries” that made available a “wealth of material on the Septuagint.” It was the “scientific principles of higher criticism” that opened “new vistas of information on the Pentateuch.” It was the great, “scientific

principles of textual criticism” that classified manuscripts according to “families” (Peter Ruckman, *Bible Believer’s Commentary on the Pastoral Epistles*, page 161).”

20f 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
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/climate change (which means we need to panic, give up our cars, live in a pod and eat bugs in order to “save the planet”)
10. Intelligent Design and Creation Science are not “science” but Naturalistic Darwinism is.
11. Gender dystopia is normal and people can change their gender.
12. Homosexuality and transgenderism is normal and harmless.

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 6,000 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} . If there are a billion galaxies with a billion stars, you can see how the "host of heaven" cannot be numbered. And these figures may be conservative!

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.** Stars vary by composition, age, color, size and temperature.

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 in Ecclesiastes 1:6, **The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.**

The Bible includes some principles of fluid dynamics in Job 28:25, **To make the weight for the winds; and he weigheth the waters by measure.**²

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.**

You cannot live with blood! 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.

² Isn't it interesting how the oldest book in the Bible contains so much scientific truth!

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. Evolution has beneficial mutations (which almost never happen) causing one “kind” to evolve into another “kind”, which is impossible.

The Bible describes the chemical composition 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 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.**

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 modern men who were 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, probably due to the corrupting effects of sin.

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 treasuries.**

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.**

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 (re)circulation 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 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 1400 BC, 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.**

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

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). 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 this book **On the Heavens**.³

3 People give the Greeks too much credit. The Hebrews (and other ancient people) beat them to the punch in every field, including science, mathematics and philosophy. The development of these disciplines goes back to the Hebrews, especially Solomon.

There is no place in the Bible that claims that the Earth is flat, or that it is the center of the universe.⁴ 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. It is amazing how many Christians actually believe that the earth is flat! It is true that Revelation 7:1 mentions the “four corners of the earth”, **And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.** This does not mean that the earth is flat. It only refers to the four points on the compass, north, south, east and west. We use this figure of speech all the time today.

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 A. D. 67 using known scientific principles when Peter wrote in 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.**

20g God warns us that there would be three major stumbling blocks causing unbelief that would be operative in the last times:

1. The “Traditions of men”

A. Matthew 15:6, **And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.**

B. Mark 7:8,9,13, **For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition...Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.**

C. Colossians 2:8, **Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**

D. 1 Peter 1:18, **Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;**

⁴ Amazingly, I have recently become familiar with a book entitled *The Biblical and Observational Case for Geocentricity* by J. A. Moorman. I believe this is the same man who wrote several useful books in defense of the Authorized Version. It is sad to see how a good man can be carried off with such doctrines. Books like this rank up their with books promoting a flat earth.

- D. The Church of Rome and Orthodox churches are the worst offenders with this, but are not the only ones.
- E. There are some honorable traditions, as Paul mentions in 2 Timothy 2:15, **Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.** The need here is to measure all traditions by the Scripture and to discard any that go contrary to revelation.
2. "Philosophy"
- A. Colossians 2:8, **Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**
3. "Science falsely so called"
- A. 1 Timothy 6:20

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

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

ARCHAIC WORDS DEFINED

“injurious” 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*, page 195)."

"jangling" The word 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*, page 200)." It would sound like chains rattling.

“lucre” has the idea of “monetary gain”. The word comes from the Middle English, Anglo-French and from the Latin *lucrum*; probably akin to Old English *lēan* reward, Old High German *lōn*, Greek *apolauēin* to enjoy. Here, Paul qualifies it as “filthy” or “unclean” and “defiled or that which would defile”. There is nothing wrong with money and possessions, except when you love them (1 Timothy 6:10) or where sin is involved in acquiring them or keeping them or in their usage. “Lucre” is related to “loot”, which would indicate “ill-gotten gain”.

“profane” “Our Eng. word "profane" = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Act 24:6 (Ethelbert Bullinger, *Companion Bible*).” From Middle English *prophanen*, from Anglo-French *prophaner*, from Latin *profanare*, from *profanes*. We get our word “profanity” from this.

“shamefacedness” Strong's #127 *aidos*; bashfulness, (towards men), modesty or (towards God) awe, reverence, respectful timidity in the presence of superiors. The word is from obsolete *shamefast*, bashful, ashamed, from Middle English, from Old English *sceamfæst* : *sceamu*, shame + *fæst*, fixed.

“unfeigned” Not feigned; not counterfeit; not hypocritical; real; sincere.

“wax” is from the Old English “*weaxan*”, meaning “to grow”. “Wax” means “to grow old or become”.

“wonton” From Middle English *wantowen* : *wan-*, not, lacking + *towen*, past participle of *tean*, to bring up (from Old English *tēon*, to lead, draw, to train, discipline). It means “lascivious or promiscuous. Used especially of women, exciting or expressing sexual desire, marked by unprovoked, gratuitous maliciousness; capricious and unjust.

“whoremongers” Strong's #4205 *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. The “-monger” suffix denotes a dealer or trader in a specified commodity. A “fishmonger” deals in fish, buying and selling. A “whoremonger” is one who deals in whores, buying and selling. He may be a “pimp” or engaged in some form of sex trafficking. A “-monger” is also a person who promotes a specified activity, situation, or feeling, especially one that is undesirable or discreditable. There is a man who “uses” a whore and there is a man who promotes the practice.

Appendix 1- Devils or Demons?

From Will Kinney at <https://brandplucked.com/devilsordemons.htm>

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines OF DEVILS." 1 Timothy 4:1

"But the Pharisees said, He casteth out DEVILS through the prince of the DEVILS." Matthew 9:34

There are a multitude of Bible critics who insist the King James Bible is in error when it translates the Greek word daimonion as "devils". They tell us this word should be translated as "demons" and not devils, because everyone knows there is only one Devil, that is Satan, and not many.

Let's do a little word study to see if there is any legitimacy to their claims.

The late Baptist pastor and King James Bible defender Bruce Lackey wrote a little book titled *Why I Believe the Old King James Bible*. On pages 44-48 he says regarding the use of the word devils and other alleged errors in the King James Bible: "Rather than treat these places as errors, why not remember that the King James translators were intelligent and reverent scholars, and try to find out why they did a particular thing in the way that they did?"

Mr. Lackey writes: "The word 'Devils' is another word that the critics delight in pouncing on, as a wrong translation. Everyone knows, they say, that there is only one devil (Satan), but many demons. Also, the Greek word from which 'devils' comes (DAIMON, and cognates) is different from that which refers to Satan (DIABOLOS). Again, a little investigation will prove this charge to be foolish, to say the least, and ignorant, at the most. Consider:

"(1) The word translated 'devil,' when referring to Satan, does not always refer to him; DIABOLOS is translated 'slanderers' in 1 Timothy 3:11, and as 'false accusers' in 2 Timothy 3:3 and Titus 2:3. In all three places, it refers to human beings. Again, we see the necessity of translating in a manner which will be understood by the readers.

"(2) Devil in the English language has multiple meanings; it may refer to Satan, demons, a very wicked person, an unlucky person (that poor devil), a printer's devil (apprentice or errand boy) as any good English dictionary would show. To say that 'devil' is an erroneous translation, because it can only refer to Satan, is to ignore the dictionary!" - Mr. Bruce Lackey.

I might add that to affirm there is only one Devil and this is Satan is also incorrect. In the gospel of John, immediately after Peter said: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God", the Lord Himself answered them: "Have not I chosen you twelve, and one of you IS A DEVIL."

The Lord was obviously referring to Judas Iscariot, and mere man, yet He calls him a devil - DIABOLOS.

Let's look at some of the English dictionaries Mr. Lackey referred to.

Dictionary.Com, and the modern Webster's Dictionary define devil:

1. Devil - In many religions, the major personified spirit of evil, ruler of Hell, and foe of God. Used with the. 2. A subordinate evil spirit; a demon. 3. A wicked or malevolent person.

Demon - Likewise these dictionaries give the following definitions for "demon". Notice numbers 2 and 3.

Main Entry: de·mon Variant(s): or dae·mon

Etymology: Middle English demon, from Late Latin & Latin; Late Latin daemon evil spirit, from Latin, divinity, spirit, from Greek daimon, 1 a. an evil spirit b. : a source or agent of evil, harm, distress, or ruin 2 usually daemon : an attendant power or spirit: Genius 3 usually daemon: a supernatural being of Greek mythology intermediate between gods and men

New Agers today refer to daemons as good spirits who guide us in this life. I have heard some of the lectures on the Power of Myth by the late Joseph Campbell. He frequently used the word "daemon" in a positive way as some sort of spiritual guide. I'm sure he now knows how wrong he was during his lifetime.

Shakespeare also used the word daemon (demon) in a positive way. Therefore, O Antony, stay not by his side. Thy demon, that thy spirit which keeps thee, is Noble, courageous, high, unmatchable Where Caesar's is not. But near him thy angel Becomes a fear, as being o'erpow'red. . . --Antony and Cleopatra, II.iii.18-22.

Basilides, in his book The Seven Sermons to the Dead, translated by Carl Jung (another New Ager) says: "The daemon of spirituality descends into our soul as the white bird. It is half human and appears as desire-thought... The White Bird is a half-celestial soul of man. He bids with the Mother."

Another point I have never seen raised by these modern version proponents who criticize the King James Bible has to do with the New Testament Greek itself. They love to "go to the Greek" to show us their expertise and convince us of the alleged errors in the Holy Bible.

Regarding the Greek words daimon, and daimonion, which are translated as "devils" in the King James Bible, and as "demons" in the NKJV, NIV, NASB, ESV, several Greek lexicons give us the following definitions.

Liddell and Scott's Greek-English Lexicon 17th edition 1878 says the verb daimonizomai means "to be possessed by a DEVIL." It then goes on to define daimonion as "an inferior race of divine beings".

Thayer's Greek Lexicon says daimonion is 1. the Divine power, deity, divinity, and 2. a spirit, a being inferior to God, superior to man, in both a good and a bad sense.

Bauer, Arndt & Gingrich likewise tell us daimonion is 1. a deity, a divinity, 2. a demon, an evil spirit.

Kittel's massive work says of both daimon and daimonion that they are first used to denote gods. They can also refer to lesser deities or a protective deity. They also are "messengers between gods and men".

Many modern versions themselves are inconsistent. Versions like the NIV, RSV, NRSV, ASV, and Darby render the noun and verb (daimonion, daimonizomai) as "demons" and yet when they come to the adjective of this word in James 3:15 (daimoniwdns - δαιμονιωδης) they translate it as "devilish" or "of the devil". "This wisdom descendeth not from above, but is earthly, sensual, DEVILISH." - James 3:15.

The Greek New testament, no matter which one you choose with all the textual variations, all agree in Acts 17:18. Here we see from the New Testament Greek itself the relationship between daimonion and the gods.

In Acts 17:18 we read: "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange GODS: because he preached unto them Jesus, and the resurrection."

The word here translated as "gods" is daimonion, the very same word translated elsewhere as "devils" in the KJB and many others, and as "demons" in the RSV, NASB, NKJV, ESV, and NIV. Demons = gods.

Another Greek word found in the New Testament shows again this relationship between the daimonion (devils) and religion. In this same chapter (Acts 17:22) the apostle Paul walked around the city of Athens and observed their devotions and altars of pagan gods. Paul says to them: "Ye men of Athens, I perceive that in all things ye are too SUPERSTITIOUS."

Several modern versions have united to translate this verse so as to make it a compliment rather than a rebuke of their false religion. Among these are the NKJV, NASB, NIV, and the ESV. The NKJV reads: "I perceive that in all things you are VERY RELIGIOUS". Likewise the newer Catholic bible called The New Jerusalem bible of 1985 says: "extremely scrupulous you are in all religious matters."

Some older translations show the relationship of demons here: Rotherham's Emphasized bible 1902 has "how reverent of the demons you are." The Emphatic Diaglott of 1865 translates the phrase as "worshippers of demons". The Living Oracles of 1835 has "you are addicted to the worship of demons" and the Etheridge Translation of 1849 reads: "you exceed in the worship of demons."

Not only does the King James Bible say "ye are too superstitious" in Acts 17:22 but so also do Tyndale 1525, Miles Coverdale 1535, the Great Bible 1540 - "I perceave that in all thinges ye are to supersticyous.", Matthew's Bible 1549, the Bishop's Bible 1568, the Geneva Bible 1599,

Whiston's Primitive N.T. 1745, the Douay-Rheims version 1582, the Spanish Reina Valera of 1909 "en todo os veo como más supersticiosos", Luther's German Bible 1545, the Portuguese de Almeida of 1681 "em tudo vos vejo um tanto supersticiosos", the Revised Version of 1881, Webster's 1833 translation, the Douay version 1950, the KJV 21st Century 1994 and the Third Millenium Bible 1998. Even today in modern Greek, the word deisidaimonesteros means superstitious and not "religious".

For a more complete study on this verse and why the King James Bible is correct, please see my article -

Acts 17:22 "too superstitious" or "very religious"?

<http://brandplucked.com/acts1722superstitious.htm>

The word translated as "too superstitious" in the King James Bible is composed of two elements - Deisi and daimonesterous. The first part is the verb deido which means to fear, and the second part is an adjective from the noun daimon, which means devils or demons.

What we see here in the Greek language is that the words daimon, and daimonion can both carry the idea of a positive and beneficial spiritual entity. The King James translators were aware of this, and correctly translated these words as "devils" rather than as "demons". The word "devils" is directly related to the Devil and we are in no doubt as to which side they are on.

Martin Luther was not confused about this issue when he composed his famous song, A Mighty Fortress is Our God. One of the lines of this great song is: "And though this world with DEVILS filled should threaten to undo us, we will not fear, for God hath willed, His truth to triumph through us."

Most modern versions have removed the word "devils" when it refers to unclean or evil spirits. These include the NKJV, RSV, NASB, NIV and the ESV.

"Doctrines of DEVILS"

However there are many Bible versions both before and after the King James Holy Bible that correctly translate this word as devils. Among these are the following:

Wycliffe 1395 - "and to techingis of deuellis", Tyndale 1525, Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549, Bishop's Bible 1568, the Geneva Bible 1587, the Beza N.T. 1599, John Wesley's N.T. 1755, Worsley Version 1770 (Mat. 9:34 etc.), Haweis N.T. 1795, Webster's 1833 translation (Deut. 32:17; 2 Chron. 11:15), the Hammond N.T. 1845, Hussey N.T. 1845, the Hewett N.T. 1850, The Commonly Received Version 1851, the Calvin Bible 1856, the Kenrick N.T. 1862, the Alford N.T. 1870, the Revised Version 1885, the Dillard N.T. 1885, The Corrected English N.T. 1905, the Clarke N.T. 1913, the Douay Rheims 1950, The New English N.T. 1961, Jerusalem Bible 1968, New American Bible 1970, Lamsa's translation of the Syriac Peshitta 1933, the New English Bible 1970, J. B. Phillips 1969 (14 times) - "You

cannot drink both the cup of the Lord and the cup of DEVILS. You cannot be a guest at the Lord's table and at the table of DEVILS.", 1 Cor. 10:20, The Living Bible 1971, the KJV 21st Century 1994, the Third Millennium Bible 1998, the 2001 Easy to Read Version (Psalms 106:37 "God's people killed their own children and offered the children to those DEVILS."), the modern 2002 paraphrase called The Message - Isaiah 34:14, Matthew 12:27, 45; Luke 11:19 "but if you're slinging devil mud at me, calling me a devil who kicks out DEVILS, doesn't the same mud stick to your own exorcists?" and the Jubilee Bible 2010 (18 times) - "Yea, they sacrificed their sons and their daughters unto DEVILS." Psalm 106:37.

Other English Bibles that translated this word as DEVILS in 1 Timothy 4:1 and the other places - "doctrines of DEVILS" - are The Word of Yah 1993, God's First Truth 1999, The Tomson N.T. 2002, The Evidence Bible 2003, The Revised Geneva Bible 2005, Bond Slave Version 2009, The Work of God's Children Illustrated Bible 2011 and The Holy Bible, Modern English Version 2014 - "Now the Spirit clearly says that in the last times some will depart from the faith and pay attention to seducing spirits and DOCTRINES OF DEVILS."

Devils in the Old Testament

Leviticus 17: 7 - And they shall no more offer their sacrifices unto DEVILS, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

Deuteronomy 32:17 - They sacrificed unto DEVILS, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

2 Chronicles 11:15 - And he ordained him priests for the high places, and for the DEVILS, and for the calves which he had made.

Psalms 106:37 - Yea, they sacrificed their sons and their daughters unto DEVILS

Psalms 106:37 - They sacrificed their sons and their daughters unto DEVILS.

<https://studybible.info/IHOT/Psalms%20106:37>

English Jubilee Bible 2010 = Yea, they sacrificed their sons and their daughters unto DEVILS

Also reading DEVILS here are Coverdale Bible 1535, the Great Bible 1540, Matthew's Bible 1549, the Bishops' bible 1568 and the Geneva Bible 1587,

So too does the so-called Greek Septuagint.

"And they sacrificed their sons and their daughters to DEVILS"

<http://www.ecmarsh.com/lxx/Psalms/index.htm>

Hebrew Publishing Company Old Testament 1936

"They sacrificed unto DEVILS, not to God; to gods whom they knew not". Deuteronomy 32:17

Hebrew Publishing Company 1936 - "Yea, they sacrificed their sons and their daughters unto DEVILS" Psalms 106:37

The Jewish Virtual Library Complete Tanach 1994

106:37 Yea, they sacrificed their sons and their daughters unto DEVILS

<https://www.jewishvirtuallibrary.org/tehillim-psalms-chapter-106>

And 2 Chronicles 11:15 -And he ordained him priests for the high places, and for the DEVILS, and for the calves which he had made.

<https://www.jewishvirtuallibrary.org/divrei-hayamim-ii-chronicles-2-chapter-11>

The Hebrew Transliteration Scriptures 2010

Leviticus 17:7 - And they shall no more offer their sacrifices to DEVILS after whom they have played the harlot.

<https://www.messianic-torah-truth-seeker.org/Scriptures/Tenakh/Vayikra/Vayikra17.htm>

And Psalms 106:37 - Yes, they sacrificed their sons and their daughters unto DEVILS.

<https://www.messianic-torah-truth-seeker.org/Scriptures/Tenakh/Tehillim/Tehillim106.htm>

The Ancient Hebrew Bible 1907 -

Leviticus 17:7 - And they shall no more offer their sacrifices unto DEVILS, after whom they have gone a whoring.

<https://archive.org/stream/ancienthebrewlit01yyypuoft#page/210/mode/2up>

The Ancient Hebrew Bible 1907 -

Psalms 106:37 - Yea, they sacrificed their sons and their daughters unto DEVILS

<https://archive.org/stream/ancienthebrewlit03yyyauf#page/494/mode/2up>

Those who criticize the King James Bible for using the word devils instead of demons apparently do not understand either the Greek or the English language very well. They are like those described in 1 Timothy 1:7 "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

At the beginning of this little study we quoted 1 Timothy 4:1 where the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

Without exception, I have found that those who criticize our beloved King James Bible do not believe that any single text or Bible version, be it in Hebrew, Greek, English, Swahili or whatever, is the complete, inerrant, inspired, and pure words of God.

With regards to the Bible version issue, the modern version scholars have adopted the methods and beliefs of liberal apostates who tell us the Hebrew Masoretic texts have been corrupted and the Greek texts are uncertain and in need of constant research and updating.

They have no infallible Holy Bible to give us and they ridicule those of us who believe God has preserved His pure words and that today and for almost 400 years they are found in the King James Holy Bible.

I have personally been called an ignorant fool, a false teacher, an apostate, the spawn of Satan, devil- possessed and even worse because I believe God meant what He said about heaven and earth shall pass away but His words would not pass away.

There are two basic views hotly debated among Christians today concerning the Bible version issue. You are on one side or the other.

#1. Believing God has kept His promises to preserve His words and has given us an inerrant Holy Bible we can give to anyone who wants a copy, or

#2. Believing there is no such thing as a complete, inerrant, and perfect Bible on the face of this earth in any language, translated or untranslated.

Now which of these two views is a doctrine of devils and is like with the first question recorded in the Bible when Satan asked Eve "Yea, hath God said...?"

From Gail Riplinger, *In Awe of Thy Word*:

Some pretend that the word 'devil' (Gk. diabolos) refers only to Satan. Even the Greek New Testament shows the broad meaning of the term 'devil' in John 6:70 where Jesus himself calls Judas, a diabolos (a devil), not the devil (diabolos) or a daimonion. New versions refuse to translate the Greek word daimonion into English, transliterating it instead, as demon, and bringing with that Greek transliteration (not translation) all of the positive meanings and connotations it carried in ancient pagan Greek culture. New Age Bible Versions (pp. 218-220) describes the subtle problems caused when the archaic Greek transliteration demon is substituted for the English 'devil.' The pronunciation 'devil' resounded since the first Anglo-Saxons. Devil has its own built-in definition. (page 744)

Gail Riplinger, *New Age Bible Versions*

"New Age books document that 'demon' is a word wrapped with positive connotations both currently and historically.

The Metaphysical Bible Dictionary- demon: a superior power devil: all thoughts...that fight against the truth.

The KJV's evil spirits have become 'gods' in new versions, according to the New Age consensus.

The Theosophical Dictionary: demon: In the...ancient classics...it has a meaning identical with that of 'god', 'angel' or 'genius'.

The Encyclopedia of Occultism & Parapsychology: demon: s.v Guiding Spirits. Socrates said, "[A] voice has been heard by me throughout my life...I call it a God or a daemon."

of the world's religions, except biblical Christianity and Judaism, believe that those entities which the bible calls evil spirits are demigods, worthy of veneration or placation. In the West, New Agers are told that Nathaniel Hawthorne, "ascribe[s] some measure of importance and success to his prompt obedience to the wise Daemon's direction." Eastward, Buddhists tell of "good demons," nushi sho shu and mischievous demons, mushi sho shu. Both the New Age and Webster's have adopted definitions which reflect this worldwide consensus. By switching to the globally acceptable 'demons', new 'International' versions follow their admitted philosophy of choosing words which "allow each reader to decide for himself" what a verse means. God, however, has already decided. (pages 244-245)

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About the Author

Dr. John Cereghin was saved on February 9, 1978 at the age of 13 after being raised in the Roman Catholic church. He was saved after listening to a preaching program on missionary shortwave radio station HCJB from Quito, Ecuador. He left the Catholic church in 1983 and joined Maranatha Baptist Church in Elkton, Maryland in October, 1985. In 1986, he transferred from the University of Maryland to Maryland Baptist Bible College, earning the first doctor's degree awarded by the school in 1995. Dr. Cereghin also earned his Master of Theology degree from Foundations Theological Seminary in 1994.

Dr. Cereghin's ministry background includes working at Maranatha Baptist Church in Elkton, Maryland on the pastoral staff from 1990-1998, at radio station WOEL in Elkton, Maryland (1986-1998), teaching in various capacities at Maryland Baptist Bible College in Elkton, Maryland from 1988-1998, also serving as Dean of Men, Registrar and Academic Dean, and pastoring Queen Anne's Baptist Church, Centreville, Maryland (1989-1990), Charity Baptist Church, Mebane, North Carolina (1994-1995) and Grace Baptist Church in Smyrna, Delaware (1998-present).

Dr. Cereghin is married to the former Teresa Pigott of Greenwood, Nova Scotia, Canada and they have four children and four grandchildren.