

Outline of the Book of I Timothy

Introduction:

I and II Timothy and Titus are letters written by Paul to individuals rather than churches. They are often times referred to as the “Pastoral Epistles” by our denominational friends. The over all theme of the book of I Timothy is found in I Timothy 1:3 and built to a climax in chapter 6. That theme is the doctrine of Christ alone saves. No admixtures may be mingled with the truth. Timothy was to preach no other doctrine (I Tim. 1:10-11). Timothy was to disclose instructions regarding the power of the gospel to forgive (I Tim. 1:12-17). He was to disclose instructions regarding discipline (I Tim. 1:19-20), order in the body of Christ (I Tim. 2 – 3), organization and qualification of elders and deacons (I Tim. 3:1-13). Timothy was to warn against the possibility of apostasy (I Tim. 4:1-3). Paul charged Timothy to teach men and women how they are to treat each other in the body of Christ (I Tim. 5:1- 6:2). Paul gave warnings to false teachers (I Tim. 6:3-5) and to those mindful to be rich (I Tim. 6:6-10). Paul concludes his epistle to Timothy by reminding him of the theme of the epistle, Keep the commands of God. Guard them, follow them, and let no man tamper with them. The epistle is one of instruction. A letter of high standards for the man of God who all his life will fight the good fight of faith against men and women who try to pollute the one true pure doctrine of Jesus Christ. Let every child of God take up his armor and fight as a soldier of Jesus Christ. Let the Christian renounce fear and with confidence prevail against evil knowing that in Christ there is spiritual victory and in the end, a heavenly home.

Timothy:

Paul first met Timothy as he and Silas were traveling through the southern region of Galatia (Acts 16:1). This has come to be known as the second tour or journey of Paul’s. We learn from Acts 16:1 that Timothy’s father was a Gentile and his mother, Eunice, was a Jewess. In II Tim. 1:3 we learn that Timothy’s mother and grandmother (Lois) were Godly women who instilled faith in Timothy (II Tim. 3:15). Timothy’s faith was known among the peoples he lived around (Acts 16:2).

Paul and Timothy become Traveling Companions:

Paul seems to be impressed by Timothy from the start. After Acts 16, we find that Timothy is a constant traveling companion to Paul. They travel from southern Galatia through Phrygia to Troas, a coastal city on the Aegean Sea. From Troas, Paul, Luke, Silas and Timothy cross the Aegean Sea and land in Neapolis, a Macedonian city. Leaving Neapolis, they travel to Philippi, Amphipolis, Apollonia, Thessalonica and Beroea. Having experienced troubles in Thessalonica and Beroea, Paul leaves behind Silas and Timothy and travels to Athens. Once in Athens he sends news for Silas and Timothy to join him in Athens (Acts 17:15). As soon as Silas and Timothy arrive in Athens Paul sends Timothy right back to Thessalonica and Silas to Beroea (I Thess 3:1-2). After completing their work, Silas and Timothy return to Paul in Corinth (Acts 18:5).

Paul remained at Corinth for one and a half years (Acts 18:11). At this time, it is most likely he penned the epistle to the Galatians and both epistles to the Thessalonians. According to II Thessalonians 1:1, Silas and Timothy remained with Paul during his stay at Corinth. From Corinth, Paul travels to Ephesus with Priscilla and Aquila. We are not told whether Silas and Timothy made this trip with Paul. Paul leaves Priscilla and Aquila in Ephesus and travels to Caesarea of Judea then up to Antioch.

Apparently, Paul’s visit was short. He tells the brethren of his success in Macedonia and then travels back through southern Galatia to Ephesus on his third tour of preaching. Evidently Timothy was now in Ephesus with Paul (Acts 19:22). Whether he came there originally with Paul, Priscilla and Aquila, we are not told. We do know that Paul pinned the epistle to the Corinthian brethren from Ephesus (I Cor. 16:8-9).

At the end of approximately 2 ½ years in Ephesus, Paul sent Timothy and Erastus into Macedonia due to the reports that he had received regarding the Corinthians spiritual problems (Acts 19:22). The purpose of Timothy and Erastus’ visit was to “*put you (the Corinthians) in remembrance of my ways which are in Christ, even as I teach*

everywhere in every church" (I Cor. 4:17). Secondly, Timothy and Erastus were to deliver instructions to the brethren in Macedonia and Achaia to lay by in store on the first day of the week for the needy saints in Jerusalem (I Cor. 16:1-3; II Cor. 9). Notice by the reading in I Cor. 4:17 (see also I Cor. 16:10) that Paul expected the first epistle to the Corinthians to reach them before the arrival of Timothy and Erastus. It is likely that Paul sent the first epistle by way of the Aegean Sea, and he sent Timothy and Erastus North through Troas, Neapolis, Phillippi, Amphipolis, Apollonia, Thessalonica, Beroea, and then southward to Athens and Corinth. The one carrying the first epistle to the Corinthians around the year 57 AD was likely Titus. Apparently Paul had received earlier news regarding some problems in Corinth (I Cor. 5:9) and sent Titus with the first epistle for further admonitions (II Cor. 7:7-15). If indeed it was at the 2 ½ year mark that Paul sent the first epistle to the Corinthians as per Acts 19:22, then the date of I Corinthians would be approximately 57 ½ AD. Paul remained in Ephesus for six to nine months longer due to the open door of opportunity (Acts I Cor. 16:8-9) for a total of three years in Ephesus (Acts 20:31). Notice that Timothy and Titus' work was to be primarily among brethren. Timothy is recognized by Paul as an "*evangelist*" (II Tim. 4:5).

Two Date Theories of I and II Timothy:

The epistles of Paul to Timothy and Titus present geographic and date difficulties. Moses stated that God has revealed truths and they belong to his people to know (Deut. 29:29). The apostle Paul said that man can "*perceive*" (Eph. 3:4) or understand those things which God has revealed. The problem with the books of Titus, I and II Timothy is that there is not much revealed regarding time and location of writing.

First Date Theory (58 AD)

It is supposed that some time after Timothy and Erastus were sent to Corinth (I Cor. 4:17), that Timothy returns to Ephesus where Paul was preaching. Paul then leaves Ephesus for Macedonia leaving Timothy behind in Ephesus. While in Macedonia, Paul pins the first epistle to Timothy (cf. I Tim. 1:3).

There are however difficulties with this theory. When we read Acts 20:1-6, Timothy is mentioned as having been with Paul in Macedonia. The only way to reconcile this is to assume that Timothy must have stayed in Ephesus for a short time, then traveled back over to Macedonia and met up with Paul. It seems to me that this theory is highly unlikely.

Furthermore, it is evident that I Timothy was a letter written by Paul while free (see I Tim. 3:15). Luke never places Paul on the Island of Crete that he may know their needs as is stated in Titus.

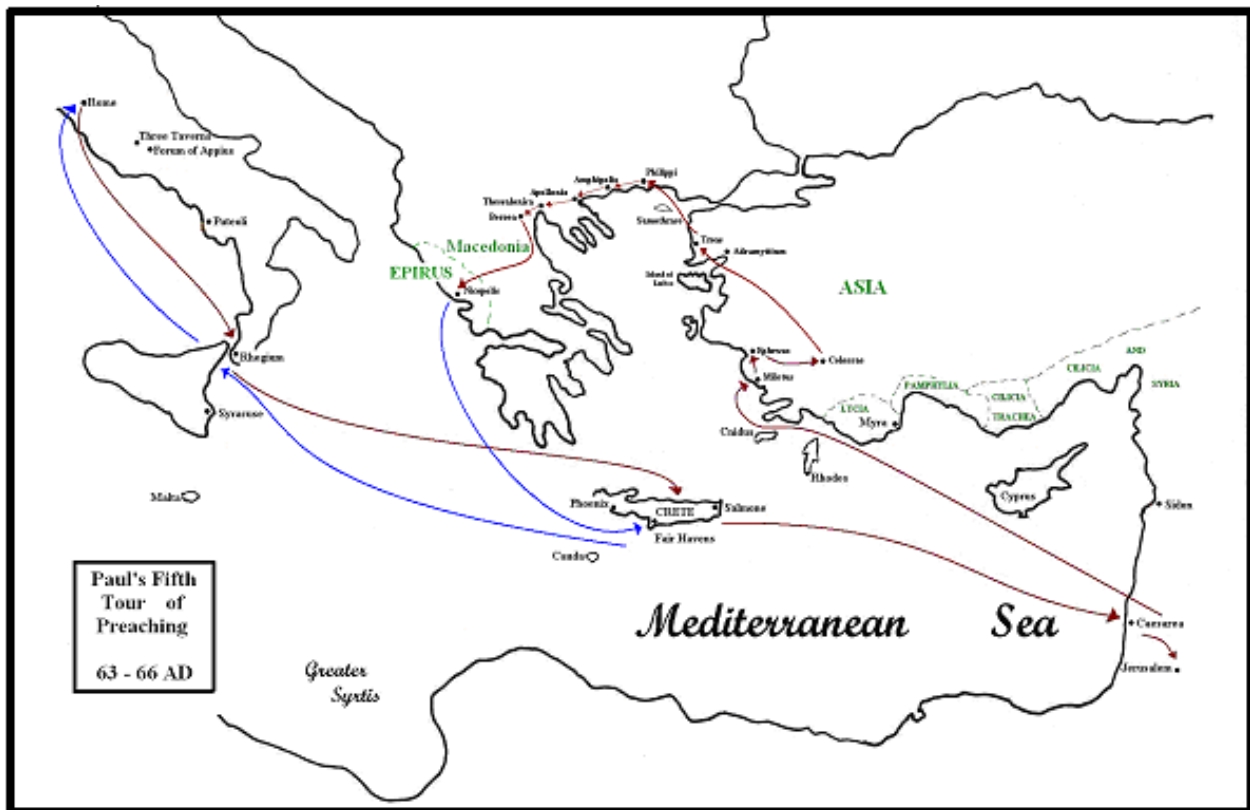
Second (66 AD)

Paul writes the letter of I Timothy to Timothy from Nicopolis after being released from his two year imprisonment in Rome (66 AD).

Sequence of events (A fifth tour):

- A. Paul remained two years as a prisoner in Rome (AD 62 –63). After writing the book of Hebrews the apostle Paul, Timothy, and Titus travel to Judea to visit the Hebrew Christians (Heb. 13:23). These brethren were suffering persecution for the cause of Christ and it was Paul's intention to comfort them (Heb. 10:32-36).
- B. While traveling through the Mediterranean Sea (on their way to Judea), they stop at the island of Crete. A church is established and Paul leaves Titus on the island to help the new converts in their spiritual growth and to establish an eldership (Titus 1:5).
- C. Leaving Crete, Paul and Timothy come to Judea, comfort the Christians and travel back into Asia where they visit the churches in Ephesus and Colossi.
 1. Upon arrival in Ephesus, Paul finds false teachers spreading false doctrine.
 2. Paul leaves Timothy in Ephesus to fight the false teaching (I Tim. 1:3) and travels through the Aegean Sea to revisit the churches in Macedonia as he had promised while in his first imprisonment in Rome (Phil. 2:24).

- D. Leaving the area of Macedonia, Paul travels to Nicopolis where he had planned to spend the winter (Titus 3:12). “The city at which Paul instructed Titus to meet him (Tit. 3:12) was most likely Nicopolis in Epirus, sometimes rather generally referred to as Nicopolis in Achaia.”¹
- E. Paul writes the first epistle to Timothy from Nicopolis (65 AD) (I Tim. 1:3).
- F. Paul sends Artemas or Tychicus to relieve Titus in Crete (Titus 3:12).
- G. Having heard of the troubles in Crete, Paul traveled back to the island with Titus, Erastus and Trophimus (II Tim. 4:20) before going to Rome. Crete had a city named Miletus, as did Asia.
- H. It is likely that Paul hears of the atrocities occurring in Rome against the Christians and decides to travel there to encourage the brethren (65 AD).
- I. Arriving at Rome, Paul is in immediate danger of being captured and persecuted. Rome was in a state of upheaval. Christians were being unmercifully persecuted. “The Emperor Nero having set fire to the city on the 10th of July, AD 64, to remove the odium of that nefarious action, which was generally imputed to him, he endeavored to make the public believe it was perpetrated by the Christians, who, at that time, were become the objects of the popular hatred, on account of their religion. For, as if they had been the incendiaries, he caused them to be sought out, and put to death in the most barbarous manner.”²
- J. Paul is soon imprisoned at Rome for a second time as a malefactor (II Tim. 2:9) (65 AD). A “malefactor” is a “criminal, vile; one doing harm, hurtful” (LS 394). This indicates a different imprisonment than the one mentioned by Luke in Acts 28. Luke describes Paul’s imprisonment at that time (AD 63) as a pleasant one. Paul was allowed to dwell in peace and preach the gospel message to all who would hear (Acts 28:30-31 [see also Phil. 2:19-24]).
- K. While imprisoned in Rome for the second time, he makes a defense before the Roman council (II Tim. 4:16). It appears that the second epistle to Timothy was written after this defense. Timothy has remained in Ephesus the entire time (II Tim. 4:9-12 as compared with Titus 3:12 and 4:19).
- L. Paul’s life ends in Rome.



¹ Borchert, G. L. The International Standard Bible Encyclopedia; Vol. 3, pg. 534

² MacKnight, J. MacKnight on the Epistles. A New Literal Translation from the Original Greek, of all the Apostolical Epistles; Vol. III – IV pg. 282.

Purpose of writing I Timothy:

The purpose of the epistle is seen in the unsettled condition of the church in Ephesus. Paul told the Corinthian brethren that he intended to stay in Ephesus a while because of the great prospects there; however, there too were many adversaries (I Cor. 16:8). For this reason Paul admonished Timothy to stand against false teachers and those that would despise his youth. Emphasis is placed on maintaining the purity of the gospel (I Tim. 1:3, 10-11, 19; 3:14-15; 4:1, 13 etc.). Another work that was left unfinished was the organization of the church. It was Paul's desire that the churches in Ephesus and Crete be organized with Elders and deacons (I Tim. 3:1-13; Titus 1:5-9). Though elders already existed in Ephesus it is obvious that there were questions about who was qualified to serve and it may be that the grievous wolves had begun to creep into the church through the eldership as Paul had warned (see Acts 20:29). Paul states that the "*bishop must be...*" i.e., he must meet the qualifications revealed by divine revelation (I Tim. 3:2).

Overview of I Timothy

Paul writes the letter of I Timothy to Timothy from Nicopolis after being released from his two year imprisonment in Rome around 66 AD. The apostle Paul, and his traveling companion Timothy, had apparently traveled from Judea to Macedonia after being released from prison. Before traveling and wintering at Nicopolis it is likely that Paul and Timothy visit with the Hebrew Christians at Judea. The two of them then travel toward Macedonia and Paul leaves Timothy in Ephesus to correct many existing problems among the brethren there (see I Tim. 1:3). Paul continues to Nicopolis without his beloved child in the faith Timothy and some time later writes this epistle (Titus 3:12). I Timothy sets forth the supreme nature of Jehovah God and the validity of His divine revelation. Secondly, Paul's letter sets forth divine instructions for Timothy the Lord's minister in the faith. Thirdly, the letter exposes doctrines and lifestyles that are opposed to divine revelation. Lastly, the letter examines the divinely prescribed character of God's people.

The Supreme Nature of Jehovah

Paul writes three doxological statements in this epistle that sets forth the preeminence of Jehovah God and His qualification to command lawful living. Paul refers to God as the one "*who gives life to all things*" (I Tim. 6:13; see also Acts 17:24-27). Jehovah is the "*King eternal, immortal, invisible, and the only God*" (I Tim. 1:17). Again, Paul looks to the validity of God's divine revelation in that His beloved Son, Jesus, had come in the flesh, was crucified, resurrected, and received up in glory (I Tim. 3:16). Finally, Paul identifies Jehovah as the "*blessed and only Potentate, King of kings, Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. Amen*" (I Tim. 6:15-16). The eternal Potentate, King, and Lord has spoke a divinely authorized law identified as "*sound words*" (I Tim. 1:10b). No man is at liberty to live or teach otherwise (see I Tim. 4:6, 16) (see study # 38; Bible Authority).

Paul's charge for Timothy the Evangelist

I Timothy is a letter to remind Timothy what his duties as an evangelist are (see I Tim. 1:3-4; 4:6). Timothy's evangelistic charge was three fold. First, Paul charges Timothy to wage the good warfare against teachers of error and worldliness and put the brethren in mind of these dangers (I Tim. 1:18; 4:6, 11, 13; 6:12). Timothy, in order to be an effective watchman of the Lord's, was to constantly work at keeping the doctrine of Jesus Christ free from spot or reproach (I Tim. 6:13-14, 20). Secondly, Timothy was to teach and exhort the brethren many things as the Lord's evangelist. Timothy was to teach the qualifications of bishops and deacons (I Tim. 3:1-13). Timothy was to identify the widows indeed within the church (I Tim. 5:3ff). The evangelist was to teach the brethren in regards to the laboring elder (I Tim. 5:17-18) and that no man is above the law of Jesus Christ (I Tim. 5:19-20). Timothy was to teach the brethren to honor God (I Tim. 1:17), widows (I Tim. 5:3), elders in the church (I Tim. 5:17), and masters or employers (I Tim. 6:1). When men honor these people they show forth an attitude of respect and submission which is obligatory for Christian living. Thirdly, Timothy was warn rich brethren about the dangers and pitfalls involved with money (I Tim. 6:6-10, 17-19).

Erroneous Doctrines in Ephesus

The churches of Ephesus had their fair share of troubles. There were brethren that were obviously teaching different doctrines (I Tim. 1:3; 4:1-2; 6:3ff) while others were putting their hope and faith in fables and genealogies (I Tim. 1:4; 4:7). Still others were participating in "*profane babblings*" (I Tim. 6:20). When men look to religious satisfaction through fleshly reasoning rather than divine revelation there are immediate consequences. People begin to form parties and envy, strife, railings, evil surmisings, and wrangling of men occurs in the church (I Tim. 6:5-6). The recipe for disaster within the church of Jesus Christ is false teaching.

A Divinely Prescribed Character

The divinely prescribed Character in the epistle is "*godliness*" which in the Greek is *eusebeia* and uniformly translated "*piety*" by the Nestle Marshal Interlinear Greek English New Testament. The word is defined as "reverential feeling; piety (having or exhibiting reverence and earnest compliance in the observance of religion... religious devotion and reverence [a feeling of profound awe and respect and often love; an act of showing respect] to God or parents), devotion, godliness" (Moulton's Analytical Greek Lexicon pp. 176). Paul uses this Greek word seven times in the book (see I Timothy 2:2; 3:16; 4:7; 6:3, 5, 6, 11). The godly disposition is respectful to the Potentate Jehovah's divine revelation rather than perverting it (I Tim. 6:3ff). This prescribed character prays (I Tim. 2:8), is modest in dress (I Tim. 2:9-10), identifies the Christian women (I Tim. 2:11-15), seen in all the saint's behavior in the church (I Tim. 3:15), knows how to treat all people when they are found to be wrong (I Tim. 5:1-2), and honors those to whom honor is due (see I Tim. 1:17; 5:3, 17; and 6:1).

Conclusion

Paul charges Timothy to teach and exhort the brethren in these areas so that their hope of eternity will be realized (I Tim. 4:16). The epistle helps us realize that we must all be careful with divine revelation. Let us recognize that it is a law and must be handled correctly with respect, reverence, and fear.

Chapter One

I. Paul tells Timothy to charge the Ephesians to keep the doctrine of Christ Pure (1:1-11):

A. "*Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord*" (1:1-2)

1. Paul was an "*apostle*" (*apostolos*) = "one sent as a messenger or agent, the bearer of a commission, messenger" (Moulton 47). The commission given to Paul and all other apostles (as well as to all Christians) was stated by Jesus at Matthew 28:18ff (i.e., go into all the world, preach, baptize, and teach). Paul was made an "*apostle of Christ Jesus*" by the "*commandment of God.*" Paul introduces his epistle to the Ephesians with a similar affirmation of his apostleship claiming that it was, "*Through the will of God.*" Paul did not make himself an apostle, as some false apostles were doing in those days (see II Thess. 2:2), but rather he was an apostle by God's will or God's commandment. The Lord had hand picked Paul from his mother's womb (Gal. 1:15) to go unto the Gentiles, kings, and household of Israel to preach the gospel of Jesus Christ (Acts 9:15).
2. Note that Timothy was Paul's "*true child in faith.*" Paul had taken special interest in Timothy at Derbe upon first meeting (Acts 16:1ff). Later he would tell the Philippian brethren of Timothy saying, "*I have no man likeminded, who will care truly for your state*" (Phil. 2:20). Paul seems to have taken Timothy in as a son to tutor and give special care to as a fellow soldier of Jesus Christ.
3. Paul's prayer for Timothy, as far as an introduction to a letter to him, is that he would be filled with "*Grace, mercy, peace, from God the Father...*" (i.e., that Timothy would be in good standing before God [a recipient of God's gracious forgiveness through Timothy's obedience]).

- B. *“As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; so do I now”* (1:3-4).
1. Herein we find the **theme of the book of I Timothy**. Timothy is exhorted to charge men not to teach, pervert, or accept doctrines other than that which was revealed through divine revelation. The year of this statement is likely 65 AD. Paul had been released from his Roman prison, was traveling from Judea to Macedonia, and eventually to Nicopolis of Epirus (see map above). Paul had left Timothy in Ephesus after visiting the Hebrew Christians in Judea (see introduction for “probable” statements of a fifth tour). As the apostle over winters in Nicopolis he pins this letter to his beloved child in faith to encourage and instruct the young evangelist.
 2. Paul had *“exhorted”* (*parakaleo*) {“to call upon or persuade one” (Moulton 309)} Timothy, upon leaving him at Ephesus, to *“charge”* the people in Ephesus. The word *“charge”* (*paraggello*) = “to command, order, charge” (Moulton 301).
 3. Timothy was called upon by Paul to command (order) *“certain men”* (among the Ephesians) to do two things:
 - a. First, these certain Ephesian men were to be ordered *“not to teach a different doctrine.”* The word *“different”* (*heteros*) = “other than usual, different... other than should be... in another or a different way” (LS 320-321). The *“gospel”* message that certain Ephesian men now followed was *‘different’* than the gospel message they had learned from Paul. A contrast is set between the *“doctrine of Christ”* and a *“different gospel”* (see also Galatians 1:6). Erroneous doctrines had begun to infiltrate the church of Christ and many brethren were accepting of these doctrines (see Acts 15:5; II Jn. 9-11; Rev. 2:1-2). Not only had they accepted erroneous religious ideas but they were peddling these false doctrines, by way of teaching, as though they were of divine origin.
 - b. Secondly, the apostle Paul reminds Timothy of his duty to charge men not only to abstain from false teaching but also to not *“give heed to fables and endless genealogies.”* Paul had warned Titus of the very same things at Titus 1:14; 3:9. The word *“fables”* (*muthos*) = “a tale; fable, figment” (Moulton 273). The word *“genealogies”* (*genealogia*) = “catalogue of ancestors, history of descent, genealogy” (Moulton 77). Fictional tales and studies of one’s genealogy would not put anyone closer to Christ. Even if one’s ancestors were descendants of Moses it wouldn’t matter. What matters is each individual living by faith and being judged for their own actions (see Rev. 20:13). “Vines explains the *“endless genealogies”* of I Timothy 1:4 and Titus 3:9 as follows: “reference to such genealogies are found in Philo, Josephus and the book of Jubilees, by which Jews traced their descent from the patriarchs and their families, and perhaps also to Gnostic genealogies and orders of aeons and spirits. Amongst the Greeks, as well as other nations, mythological stories gathered round the birth and genealogy of their heroes. Probably Jewish genealogical tales crept into Christian communities; hence the warnings to Timothy and Titus” (Vines 473).
 4. Note that the only thing these fables and endless genealogies did were to *“minister questioning”* or “dispute, debate, discussion... a subject of dispute or controversy” (Moulton 182). Fables and disputes over genealogies (who descended from who) had no part in the salvation of man’s soul (see John 8:39ff). Paul touches on this at Philippians 3 when discussing his genealogies and proclaims that such is to be counted as *“dung”* in relation to salvation (Phil. 3:3ff). Those who seek value and acceptance among their peers due to something great that someone in their ancestry has accomplished are putting their confidence in the flesh. The Apostle Paul said, *“have no confidence in the flesh”* in relation to ancestry and personal accomplishments (see Phil. 3:3).
 5. What said instructions help us to understand is that there is no other person or doctrine apart from Jesus and his teachings that saves man (see Acts 4:12). That which is different than the one faith is error (see study # 1; Bible Authority).
 6. Genealogies are fun to trace and fables are fun to read; however, those who *“give heed”* to these things err from the truth. To *“give heed”* (*prosechein*) is translated, “to pay attention” by the Nestle Marshal text (pp. 820). The Greek word is defined as, “to assent to, yield credence to,

follow, adhere or be attached to... to give one's self up to, be addicted to, engage in, be occupied with" (Moulton 349).

7. When man spends his time looking and following fables and endless genealogies it is not being a good "*dispensation of God which is in faith.*" Nestle Marshal translates the word "*stewardship*" (*oikonomian*) instead of "*dispensation*" (NM 820). The Greek word *oikonomian* = "an apostolic stewardship, a ministerial commission in the publication and furtherance of the Gospel... a due discharge or commission" (Moulton 284). This Greek word, though different than *apostolos*, is very similar in meaning. The apostles, and all faithful Christians, are commissioned to go and teach (Matt. 28:18ff). The idea being portrayed by Paul is that God has entrusted men with truth and we are responsible, as stewards of truth, to keep it undefiled by man's thoughts.
- C. "*But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm*" (1:5-7).
1. The "*end*" of the charge is "*love.*" The word "*end*" (*telos*) = "an end attained, result" (Moulton 400). The end attained or result of charging (commanding) men to not teach different doctrines and to not give heed to fables and endless genealogies is threefold:
 - a. First, those who are commanded not to teach or follow other doctrines will find that they "*love out of a pure heart.*" The heart (i.e., man's mind and will) of such a man is "*pure*" (no defilements or impure objective). I will not try to elevate myself above others with a connection to some fable or ancestor in my genealogy. I will not try to dissuade one from the absolute gospel truths because I have greater care for people.
 - b. Secondly, the "*conscience*" (that which man's inner mind permits him to do without personal offence) is "*good.*" We will be a people of good conscience because we are doing and teaching only what God reveals.
 - c. Lastly, those who do not receive or teach false doctrine but rather hold to the truth have an "*unfeigned*" faith. The idea of "*unfeigned*" (*anupokritos*) = "genuine, real, sincere" (Moulton 34). Liddell and Scott define the word as "without dissimulation" (LS 83). Faith that is real and genuine is opposed to fake and counterfeit. Paul said that "*faith comes of hearing and hearing by the word of God*" (Rom. 10:17). Faith that is produced by truth alone is unfeigned. The Christian's love for others is also to be "*unfeigned*" (see I Pet. 1:22) (see study # 2; The Genuine Christian).
 2. "*Some;*" however, have "*swerved*" from the doctrine of Jesus Christ. Said individuals have participated in looking to fables and endless genealogies for eternal hope. Others have taught doctrines that conflict with that which Christ revealed. Still others have swerved in that they have "*turned aside unto vain talking.*" Their "*vain*" or worthless talking comes in the form of:
 - a. "*Desiring to be teachers of the law...*" Should everyone be teachers (see Eph. 4:11ff)? Consider the fact that James said, "*Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment*" (James 3:1). Greater judgment is due those who take on greater responsibility. Apparently another problem that the Ephesians were dealing with was people who wanted desperately to be viewed as a teacher yet their whole approach to God's law disqualified them (see Matt. 23:5-10).
 - b. **Though the desire to teach was there the understanding was not.** I have seen this on football fields, baseball diamonds, and basketball courts. Kids have a desire but absolutely no ability or understanding of the game. Sometimes the opposite is true. The kid may be loaded with talent yet he has no work ethic. The teacher of God's word ought to be filled with desire and to give diligence in their studies (see II Tim. 2:15) (see study # 6; Preachers and Preaching).
 - c. Paul states that they do not, "*understand neither what they say, nor whereof they confidently affirm.*" Confidence in speech does not equate to truth any more than one's personal conscience defines truth (see study # 8; The Nature of Truth). I can confidently yell and scream in the pulpit about a matter and that does not put a firmer stamp of truth upon my words. Words the teacher speaks are defined as truth when the hearer lays them along side divine revelation. I believe this to be one problem in the church. We permit any Christian to

teach an invitation, preach a sermon, or teach a Bible class even if their understanding of the scriptures is very limited. Rather than helping these young men gain a better grasp on the truth we throw them in the pulpit to teach. The elders of any given local church will give answers to God for such careless shepherding. If a young man is to teach a class or preach a sermon there ought to be an elder present.

- D. *“But we know that the law is good, if a man use it lawfully,”* (1:8)
1. When the law of God is used as it is intended (i.e., the sanctification of man / see Jn. 17:17; Heb. 12:14) it will not return void of results (see study # 8).
 2. Paul had made a similar statement to the Roman brethren. Paul said, *“What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet:...”* (Rom. 7:7) a few verses later Paul said, *“So that the law is holy, and the commandment holy, and righteous, and good... For we know that the law is spiritual: but I am carnal, sold under sin”* (Rom. 7:12-14). *“The law,”* under consideration, was the Law of Moses that so many used to their own destruction. While the Law of Moses should have brought people to see their need for Christ (Gal. 3:24) there were some who dwarfed its intended design by keeping people under its ordinances (Acts 15:1-5).
 3. **The command that a man use the law lawfully infers that one may use it unlawfully** (see Acts 15:1ff). When one looks to the Law of God to gain prestige or to bind things on people that God does not bind then it certainly will profit nothing. Teachers today that attempt to give smooth speeches that the audience may be impressed or entertained have wrong motives. Again, those who twist and pervert the scriptures do eternal harm to their own soul and the souls of those who hear them. The law of Christ will only benefit those who have been distributed it properly. Teaching the gospel is a serious endeavor that takes both ability and diligence. Man's sanctification and justification are at stake. Surely one can see the importance of identifying false doctrines, naming its teachers, and shaming them after reading this verse. Those who use the law unlawfully not only ruin their own souls but the souls of others no matter how sincerely wrong they may be (see study # 11; False Teachers are to be Shamed).
- E. *“as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust”* (1:9-11).
1. Paul is not saying that the law of God has no bearing on a righteous man's life because that very law identifies one as righteous or sinful (Rom. 6:16ff). Paul's point is that it is the law that identifies sin in a man's life (Rom. 7:7) and brings one to Christ (Gal. 3:23ff). Those who are *“lawless, unruly, ungodly, sinners, unholy, and profane”* men are participating in *“murdering parents and the general public, fornication, homosexuality, menstealers* (stealing people and using them as slaves), *lying, and false swearers* are identified as such through the gospel.
 2. Paul then adds, *“and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.”* All teaching and doctrines that *“contradict”* the *“sound doctrine”* (**gospel** of the glory of God) is not God's laws but man's and will only lead to more ungodliness and sin (see also Gal. 5:21 where Paul, after listing the works of the flesh, states, *“and such like”* indicating any and all things that are not lawful (see study # 3; The Nature of Truth {it is the gospel / Sound Doctrine}). Herein we find the principle of silence of the scriptures. God did not have to list every sin known to mankind but rather lists a few and uses phrases such as, *“any other thing contrary to sound doctrine... and such like”* to cover all unlawful activity. Though covetousness is not mentioned we know that it is included (see study # 9; Authority: Silence of the Scriptures).
 3. To this point Paul seems to be fixed on **establishing the one true doctrine of Christ** (i.e., *“the gospel of the glory of the blessed God.”*). This established truth is further identified as *“sound”* (*hugiaino*) = “to be sound, healthy or in health, to be sound of mind” (LS 827) (see study # 3). The apostle Paul told the erring Corinthians who had perverted the Lord's Supper, *“For this cause*

many are weak and sickly among you, and many sleep" (I Cor. 11:30). Those who did not practice truth were spiritually weak and dead (unhealthy).

4. Finally Paul states that this sound doctrine, the gospel of God, has been "*committed to my trust*." Paul took his apostleship and the eternal souls of men serious. The only thing that would see man into eternity with God was the "*sound doctrine*." Paul is admonishing Timothy to guard against man's propensity to admix truth with error. Latter, Paul will admonish Timothy saying, "*guard that which is committed unto thee...*" (I Tim. 6:20).

II. Paul examines his own sinful past to illustrate how that those who accept, obey, teach, and guard truth can be saved by the mercy of God (1:12-17):

A. "*I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service*" (1:12).

1. Paul was thankful that Christ Jesus "*enabled*" him to the work of an apostle. To "*enable*" (*endunamosanti*) (NM = empowering / 821) = "to empower or invigorate" (Moulton 138). Paul was invigorated and empowered by Christ Jesus to do the work or "*service*" of the Lord. The service of Christ was to sanctify man by his blood and through the teaching of sound doctrine. The author of Hebrews wrote, "*Follow after peace with all men, and the sanctification without which no man shall see the Lord*" (Heb. 12:14) (see study # 8 and # 13).
2. Note that Paul, once again, addresses his apostleship (see I Tim. 1:1). Not only was Paul an apostle by the "*commandment of God*" (I Tim. 1:1) but now he writes that he was "*appointed*" this service by Jesus Christ. The word "*appointed*" (*themenos*) = "to place, set, appoint" (Moulton 404). This setting and appointing of Paul as an apostle was foreknown by the Lord at Paul's birth (see Gal. 1:15). Paul was very grateful of all that God had done for him (see study # 4; The Apostle Paul).

B. "*Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;*" (1:13).

1. The Lord had appointed Paul to the work of sanctifying mankind even though he had previously been (see study # 4):
 - a. "*Blasphemous*" (*blasphemon*) = "calumnious, railing, reproachful" (Moulton 70). The word "calumnious" means "slandorous and defamatory" (AHD 231). The same Greek word is found at II Timothy 3:2 and translated "*railers*." Paul seems to have had **a past of disrespectful railing** at people and things that he did not have a proper knowledge of.
 - b. "*Persecutor*" (see I Cor. 15:9-15; Gal. 1:13).
 - c. Thirdly, Paul was guilty of "*injurious*" (*hubristen*) (Nestle Marshall text translates the word "*insolent*" [i.e., presumptuous and insulting in manner or speech; arrogant {AHD 665}] behavior. The Greek word is defined as "an overbearing, wantonly violent person" (Moulton 412). The only other place this word is found is Romans 1:30 (see study # 4; The Apostle Paul).
2. When one examines Paul's former life it may be that we are perplexed as to how such a reproachful and violent person could be used by the Lord. Note that Paul is able to write these things about himself which infers that he now realizes the sinfulness of such behavior. The point is that the gospel is able to change the vilest of men. God is the "*God of mercy*" (II Cor. 1:3; Eph. 2:4).
3. Paul obtained mercy "*because I did it ignorantly in unbelief*." Paul's reproachful and violent acts against Christianity were done in ignorance yet with a clear conscience (see Acts 26:9). Secondly, Paul's reproachful and violent acts against Christianity were done in "*unbelief*." The book of Acts equates "*belief*" with "*obedience*" and "*unbelief*" with "*disobedience*" (see Acts 13:38-39; 14:1-2, 21; 19:8-9, 18; 28:23-24). Paul was not persuaded that Jesus was the Christ and thereby did not obey His authorized words (see Acts 8:2-3; 26:10-11).
4. **Question:** Did Paul's ignorance and unbelief in Christ excuse him from eternal judgment? Does man's **ignorance and unbelief** excuse him from judgment today? No! (see Rom. 2:1, 12-15; 10:1ff). While God is patience and longsuffering with the ignorant He will not ever suffer them (Hebrews 5:2-3). Ignorance and unbelief will never be a viable excuse at judgment because God has given revelation to cure man's ignorance (I Cor. 2:6-13) and creation to cure man's unbelief (see Psalms 19:1ff; Rom. 1:19ff) (see study # 5; Man's Excuses for Disobedience).

5. Paul received God's mercy because he did not remain in ignorance and unbelief; he changed (or repented).
- C. *"and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus"* (1:14).
1. Paul, an unbelieving man who was reproachful and violent, was a living example of the abounding *"grace of our Lord."* There is no sin too bad for God to forgive (see study # 12). God's *"grace"* that abounded exceedingly toward Paul was His forgiveness (see Eph. 1:7).
 2. Though Paul had exercised reproachful and violent behavior toward Christians he nonetheless was *"counted faithful and appointed to the service of Christ"* (see I Tim. 1:12 above). This is not fuel for "once saved always saved... the impossibility of apostasy... unconditional election... but rather the results of a man whose errors were brought to light by truth and who made a conscience decision to repent, be baptized, and live a life in service to Christ. Christ's mercy is seen in the fact that he would permit such a one as Paul (as well as you and I today) to serve Him.
- D. *"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief:"* (1:15).
1. The true and worthy of accepting statement for humanity to consider is that *"Christ Jesus came into the world to save sinners."* Christ's mission and work was the sanctification of man (see Matt. 1:21) (see study # 13; The Work and Mission of the Godhead - See Jn. 17:17; Heb. 12:14).
 2. Paul considered himself the *"chief of sinners."* If the blood of Christ can save one like Paul it can save any. Paul is a very humble man who admits his errors and cannot possibly see any others as having done more ungodliness than himself even though he did many unlawful things in good conscience (see study # 5).
- E. *"Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life"* (1:16).
1. The *"cause"* Paul, the *"chief of sinners,"* **obtained mercy** was not because of his continued ignorance and unbelief (see I Tim. 1:13) but rather he *"obtained mercy"* from God so that he might serve as an example *"of them that should thereafter believe on him unto eternal life."* All sinners who live after Paul may look to him as an example of one who was reproachful, violent, and sinful yet he obtained mercy when he believed because God is patient and *"longsuffering"* with all (II Pet. 3:9). You and I can have the hope of eternal life even though we have lived sinful lives. That eternal life; however, is conditioned upon our continued belief and obedience.
 2. Note that one's *"belief"* leads *"unto eternal life."* The Apostle Paul earlier wrote to the Romans saying, *"But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord"* (Romans 6:22-23). Paul equates eternal life with God's free gift and sanctification. Sanctification is equated to righteousness at Romans 6:19. Righteousness is equated to obedience at Romans 16:16-18. Over and over the Bible reveals that *"belief"* in Christ is manifested in one's obedience (see Heb. 11:1ff).
- F. *"Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen"* (1:17)
1. Paul breaks out in a doxology of praise unto Jehovah God due to His love, mercy, and longsuffering spirit that permits man the opportunity to be justified from unlawful actions.
 2. Paul states that there is only one such God who is the eternal King (ever will be), cannot be seen, and He is immortal. To such is to be heaped upon honor and glory for ever by His subjects.

III. A Final Charge (command) in this first Chapter (1:18-20):

- A. *"This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare;"* (1:18).
1. The *"charge"* (i.e., to command or order one to do or not do something - see I Tim. 1:3) of ordering brethren to not be involved in false doctrine, giving heed to fables and genealogies, and using the Law of Moses unlawfully has been delivered to Timothy in Ephesus. Paul *"commits"* this charge to his child in the faith. To *"commit"* (*paratithemi*) = "a thing committed to one's charge, a trust" (Moulton 306). Paul, as an Apostle of Jesus Christ, **committed** the work of commanding and ordering brethren to not go into these realms of error to Timothy. Paul **trusted** that Timothy would take up this work and fulfill his divinely appointed duty that parallels the *"prophecies which led the*

- way to thee.*" The "*prophecies*" of Christ, His Kingdom, eternal salvation, and the suffering saint would be teachings that would lead Timothy to his current state of standing in Ephesus and waging war with the ungodly.
2. Seeing that Timothy is an evangelist we find the beginnings of the **work of a preacher** as Paul will latter mention at II Timothy 4:5. The evangelist is divinely appointed to "*charge*" (command and order) men not to do the above mentioned things (see study # 6; The Work of an Evangelist). When said charging, commanding, and ordering takes place there will be those who do not appreciate being spoken to in such ways. Paul reminds Timothy of the prophecies of Christ, the reality of grace, and the wickedness of men who are guided by the flesh. There will be, therefore, warfare even with those who profess to be Christians. Paul admonishes Timothy to "*war the good warfare.*" Seems odd that people's lifestyles and acceptance or teaching of false doctrines would be referred to as "*warfare*;" however, the true characters of men come out when forced to uphold absolute truth or one's opinions.
- B. "*Holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme*" (1:19-20).
1. One way of waging effective warfare against brethren who would teach false doctrines, give heed to fables or endless genealogies, or use the Mosaic Law unlawfully was to "*hold the faith in a good conscience.*" Paul held to faith at one point in his life with a good conscience; however, it was wrong (see Acts 26:9). One's conscience can only be a proper guide to sanctification and justification when it has been trained in the purity of truth alone. (see study # 7).
 2. Paul states that some Christians have "*thrust from them*" the one true faith (sound doctrine). This thrusting of true faith away from oneself is considered making "*shipwreck concerning the faith.*" When true faith is not the product of one's conscience trained by divine revelation then a shipwreck occurs in one's life. Two examples of men who shipwrecked their faith for various doctrines of men were "*Hymenaeus and Alexander.*" These two names were very common during these early New Testament days. Some have associated this Hymenaeus with the false teacher of II Timothy.
 3. One thing for sure, these two men were publicly know heretics in the Ephesian church. These two were dealt with just as the sinner of I Corinthians 5:1ff. Paul handed both of them over to Satan for the destruction of the flesh that they might be "*taught not to blaspheme*" (i.e., one who participates in disrespectful and reproachful railing language - see I Tim. 1:13). Note several important things regarding this verse:
 - a. These two men were involved in the very things that Paul charged Timothy to teach people not to be involved with (i.e., they had involved themselves in blasphemous words against God's divine revelation in that they were apparently teaching doctrines that were not sound or of divine origin).
 - b. Secondly, these two men were not concealed or protected so as not to embarrass them. Many today are upset when the names of false teachers are publicized because they feel that it puts a negative stigma upon the person in the eyes of other brethren. Such identity is undeserving because, from their perspective, the person is **not intending** to lead people astray through a spirit of malicious behavior. Let all note that Paul is not dealing with one's intentions in I Timothy chapter one. Paul tells Timothy to charge all to keep the doctrine of Christ in all of its purity because the sanctification of men's souls are at stake (see I Tim. 1:10). Purity and soundness of doctrine is under consideration! False teachers must thereby be shamed that they might feel the shameful consequences of their doctrines (see study # 11).
 - c. Paul had **publicly marked** these men (see Rom. 16:17; II Thess. 3:14) so as not to allow brethren to be infected with their diseased doctrines and secondly that they might be saved (see I Cor. 5:1ff). To deliver one to Satan for the destruction of the flesh is to withdraw from that individual that they might feel the shame of being in the world (separate and apart from the fellowship of God and brethren).

- I. **Paul exhorts (urging one to pursue a course of action) Timothy to put his Instructions in Action (2:1-7):**
- A. *"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men;"* (2:1).
1. The word *"therefore"* obviously connects Paul's current instructions of chapter two back to what has been said in chapter one. Seeing that there are Christians who have taught and received false doctrines, involved themselves in fables and endless genealogies, swerved from the faith, and some have even had to be marked and withdrawn from the brethren are to be charged as follows.
 2. Paul exhorts (urges) brethren to pray for *"all men:"*
 - a. Interestingly, Paul uses **four terms** that are very similar in meaning when it comes to communication with God. First, he uses the word *"supplication"* (*deeseis*) = "to pray, offer prayer, beseech, supplicate" (Moulton 89).
 - b. The second term is *"prayers"* (*proseuchas*) = "offer prayer (to utter or address a petition to God)" (Moulton 349; Thayer 126).
 - c. The third term used is *"intercessions"* (*enteuxeis*) = "a meeting with; hence, converse, address; prayer, supplication, intercession" (Moulton 142).
 - d. The last term used is *"thanksgiving"* (*eucharistias*) = "the act of giving thanks, thanksgiving, conversation marked by the gentle cheerfulness of a grateful heart, as contrasted with the unseemly mirth of *eutrapelia*" (Moulton 177).
 3. Why use four terms that are so similar in meaning? Paul urges Timothy to instruct the Ephesian Christians to beseech, address God, converse with God, and give God thanks. Conversation with God through prayer is the number one step to gaining greater conviction to remain within the confines of sound doctrine.
- B. *"for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity"* (2:2).
1. *"All men"* (vs. 1) i.e. that all men would come to be saved and have knowledge of the things of God.
 2. *"For Kings and all that are in high place:"* - Kings (*basileon*) and those in high place (*huperoche*).
 - a. *Basileon*: "leader of the people, prince, commander, lord of the land, king; of a Roman emperor, I Tim. 2:2, I Pet. 2:17" (Thayer 98).
 - b. *Huperoche*: "pre-eminence, superiority, excellence, of magistrates (a civil officer with power to administer and enforce law)" (Thayer 641)."
 3. *"That we may lead a tranquil and quiet life in all godliness and gravity"* (2:2).
 - a. Christians are to pray for all men, Kings, and those in high places so that they may lead a life of *"tranquility"* (*eremon*) and *"quietness."* To be tranquil is to be free from agitation or other disturbance.
 - b. The Christian that is free from disturbance is more likely to live *"in all godliness and gravity."* Godliness is that characteristic that shows forth one's holiness in this life and *"gravity"* (*semnoteti*) is "that characteristic of a person or a thing, which entitles to reverence or respect, dignity, gravity, majesty, sanctity: honor and purity" (Thayer 573). It becomes obvious, as we continue our study, that one's environment is important in our Christian life and development.
- C. *"This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth"* (2:3-4).
1. God approves and it is thereby good and acceptable for men to communicate with the Lord on behalf of all men, kings, and political leaders.
 2. The Christian that seeks after a life of peace, godliness, and reverential respect for authority is approved of God. God's desire is that *"all men"* would be saved (see also II Pet. 3:9). When the Christian's prayers are answered for such a quiet and tranquil environment then souls will be able to come to the knowledge of truth.
- D. *"For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a*

preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth" (2:5-7).

1. Christians are to pray for all men, kings, and political leaders. Christians are to seek out a life of peace and reverential respect for authority that they may be approved of God.
2. Why? Because there is only one God (as opposed to multitudes to consider). Not only is there one God but there is only "*one mediator between God and men.*" A "*mediator*" (*mesites*) = "a mediator (a person who serves as an intermediary to reconcile differences), umpire, arbitrator" (LS 499) (see Heb. 7:25; 8:6; 9:15 etc.). Christ gave himself as a "*ransom for all*" (*antilutron*) = "a ransom [the release of a person or property in return for payment of a demanded price] (Moulton 32). Paul tells us that Christ "*purchased the church with his blood*" (Acts 20:28b).
3. The testimony of Christ sacrifice and redemption of man is to be borne in its own time. Paul was thereby not only appointed an apostle (see I Tim. 1:1, 12) but also a "*preacher*" (*kerux*) = "a herald, public messenger; a proclaim(er), publisher, preacher... public inculcation, preaching" (see Moulton's comments at pp. 230 for more uses of the Greek *kerux*) (Moulton 230) (see study # 10 and # 14; The Identity of the Preacher).
4. Paul was an apostle, preacher, and "*teacher*" (*didaskalos*) "one who teaches concerning the things of God, and the duties of man;" (Thayer 144). That which Paul was sent as an ambassador on behalf of Jehovah God to man that he might preach and teach was none other than "*faith and truth.*"
5. Summary statement of Paul's request (vs. 1-4): Paul had laid the foundation of instruction to Timothy in Chapter one. He warned Timothy not to allow any Christian to follow another doctrine nor add any admixtures to the teachings of Christ. Paul instructs Timothy to teach the power of the gospel. God's rich mercy can forgive even the vilest sinners of whom Paul felt he was chief (I Tim. 1:15). In Chapter two, Paul exhorts (urges) Timothy and the brethren in Ephesus to pray for the governing authorities that existed so that the Ephesian Christians may live a Godly life with no agitation or disturbance. God authorizes such prayers even at a time when the most evil Roman Emperor, Nero, sat on the throne of Rome (see appendix # 11; The Christian and Civil Government). We too should give God thanks for the tranquility in which we now worship. Our prayers to God are to be directed at keeping this serenity of worship. Men can hear the truth and be saved in such an atmosphere. Christians are more likely to hold to the sound doctrine in such an atmosphere. The book of Acts proves this point as Luke records, "*So the church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied*" (Acts 9:31).

II. Conduct in the Assembly of Saints (men and women) (Consider I Tim. 3:14-15) (2:8-15):

- A. "*I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing*" (2:8).
 1. The next twenty plus verses will take into consideration, "*how men ought to behave themselves in the house of God, which is the church of the living God*" (I Tim. 3:15). The context indicates that Paul has under consideration peace and reverential respect for authority that the gospel may have success in the lives of men. When it comes to the church that same peace and reverence for authority should exist which will also provide an atmosphere of peace that man may worship as God directs.
 2. Note that prayer is to be offered by men only (see appendix # 12; Worship of the Church). Men are to lift up holy hands. This phrase is figurative: (cf. Job 17:9; Psalms 24:9 and James 4:8). Jeremiah uses this type of language at Lamentations 3:41 to illustrate the fact that man's heart is lifted in prayer rather than the literal hands. Jeremiah writes, "*Let us lift up our heart with our hands unto God in the heavens.*" The apostle Peter called for men to be holy (I Pet. 1:15-16).
- B. "*In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becomes women professing godliness) through good works*" (2:9-10).
 1. Paul moves from the men to the women regarding how they are to conduct themselves. Women are instructed to "*adorn*" themselves in "*modest*" apparel. The idea of "*adorning*" (*katastole*) =

- "an arranging in order; adjustment of dress; apparel, dress" (Moulton 220). The Nestle and Marshall text translate the Greek *katastole* as "clothing" (NM 823).
2. Paul instructs women to adjust their clothing with "*modest apparel*" (*kosmio*):
 - a. "Decorously (i.e., appropriate, **proper**), becomingly (**appropriate** or suitable)" (Moulton 238).
 - b. "**Well arranged**" (Thayer 356).
 - c. "**Orderly**" (Nestle Marshall 823).
 - d. "To arrange; prepare" (LS 446).
 - e. "**Quiet and humble in appearance; unpretentious**" (AHD 806).
 3. The woman's clothing is to be appropriate, orderly, and quiet in appearance. Furthermore the woman's clothing should take into consideration "*shamefastness*" (a **since of shame** - Thayer 14) and "*sobriety*" (i.e., soundness of mind, moderation, **discretion** - LS 789).
 4. Lets summarize to this point about the woman's clothing: Her adorning should be appropriate, orderly, quiet in appearance, with a since of shame, and discretion. Paul further identifies the woman's adorning by commanding that they **not adorn** themselves with:
 - a. "*Braided hair, gold, pearls, and costly clothing*" Question: Do we see women in the assembly today with braided hair, gold and pearl jewelry, and costly clothing? Does Paul intend for his readers to understand that women are never to braid their hair or wear gold or pearl jewelry? The word of God has much to say about women. Paul instructs women that they are not to speak in the assembly (I Cor. 14:34) yet we know that they may lift their voices in praise to God in song. Paul commands women not to shave their heads because their hair is a distinguishing feature and natural covering of submission (I Cor. 11:6). Paul also commands that women be "*workers at home*" (Titus 2:5) yet this does not mean that they can do absolutely no work whatsoever outside the home (Prov. 31:24).
 - b. Paul does not intend to put a prohibition on women of wearing jewelry or braiding their hair altogether but rather her adorning is to show a life of one who "*professes godliness*." The woman is actually making a "**professed**" statement to God and men when she adorns herself. A woman who comes to the assembly with attention grabbing braided hair, jewelry, and costly clothes has treated the worship to God as though it were a fashion show. Women ought to show forth a since of shame when clothing themselves for worship and public in general. Give some forethought into what you put on. Ask yourself the question: "Have I come to the assembly to impress others or God?" (See study # 15; Modesty). Jewelry in the ears and upon the neck along with braided hair are distinguishing tools of a woman as opposed to a man. When a woman dresses she ought to consider Paul's admonition and not wear gaudy, loud, and giant costly jewelry and clothing. The woman ought to take into consideration shame and discretion when fixing her hair too. Let us all remember that we are trying to please God rather than other people. The husband and wife would do well to consult with each other over what they are adorning themselves with. Please note that it is the surrounding environment of the Christian that is under consideration in this context. **If godliness and reverence for the sound doctrine of Jesus Christ is to be obtained then the church does not need women dressed immodestly and distracting others from this objective.** Elders in the body of Christ ought to be conscientious of the way the women adorn themselves because it may affect the various issues that Paul has dealt with in the previous chapter (i.e., men teaching and receiving false doctrines, giving heed to fables and endless genealogies, people swerving from the truth and so forth).
- C. "*Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression:*" (2:11-14).
1. Why pray for all men, kings, and those in high places? Why should we pray in a spirit of holiness? Why should women adorn themselves modestly? The answer is so that the Christian may live a quiet and godly life with reverence to God. Such a mindset and approach to truth will give way to others obeying the gospel (I Tim. 2:4). Such a mindset will not be conducive to

- accepting false teaching, fables, and endless genealogies. Such a mindset and approach to spirituality will rather promote a reverence for sound doctrine (I Tim. 1:10).
2. Paul continues, with the context of a correct mindset and approach to spirituality in the foreground, to discuss the woman in the church. The woman is to "*learn in quietness and subjection*." The idea of "*subjection*" is "To place or arrange under, to post under, to subject, to be obedient" (LS 848)... "To place or arrange under; to subordinate" (Moulton 419). The woman is identified as a student or pupil to the man. God has ordained that she take a subordinate role of obedience to the man in the assembly.
 3. furthermore she is commanded "*not to teach or have dominion over a man*." The KJV uses the term, "*usurp authority over the man*" and the NKJ and NASV use the phrase, "*exercise authority over a man*." Teaching a man the sound doctrine of Christ in a public setting would be to "*have dominion over*" that man. The word "*dominion*" (*authenthein*) = "One acting by his own authority or power, one who executes with his own hand; to have authority over, domineer" (Moulton 59)... "To have full power over" (LS 132). "*Autodikeo* was the literary word for playing the master while *authenteo* was the vernacular term. It comes from *aut-hentes*, a self-doer, a master, autocrat. It occurs in the papyri (to domineer, authoritative) (Robertson; Vol. 4 pg. 570). "Have authority, domineer over someone; master" (AG 121). "The public teacher of God's people does not only tell others what they need to know, but in the capacity of such a teacher he stands before his audience to rule and govern it with the Word. That position and that *authenthein* the Word itself accords to the man and withholds from the woman, and no woman may step into the place of the man without violating the very Word she would try to teach to both women and men. Her effort to do so would be self-contradictory in God's eyes despite what the world may say."³ "The Greek word *authenthein* signifies both to have and to exercise authority over another. In this passage it is properly translated, usurp authority: Because when a woman pretends to exercise authority over a man, she arrogates a power which does not belong to her" (MacKnight Vol. III – IV; pg. 203). "Let a woman not enter a sphere of activity for which by dint of her very creation she is not suited. Let not a bird try to dwell under water. Let not a fish try to live on land. Let not a woman yearn to exercise authority over a man by lecturing him in public worship. For the sake both of herself and of the spiritual welfare of the church such unholy tampering with divine authority is forbidden."⁴ "The woman's station in life demands modesty, humility, and they should be free from the ostentation of appearing so much in public as to take part in the public services of teaching and praying. It does not become their rank in life; it is not fulfilling the object, which God evidently intended them to fill. He has appointed men to rule; to hold offices; to instruct and govern the church; and it is improper that women should assume that office upon themselves."⁵ Certainly the apostle Paul encouraged women to teach and preach, but not in the assembly (Titus 2:3-5) (see study # 16; The Role of Women in the Church).
 4. Paul then gives two reasons for said instructions:
 - a. Adam was formed first then Eve (the woman) (see I Cor. 11:9-10). First formed equates to some semblance of superiority over another. Jesus was the first fruits of all resurrected to never die again and thereby stands as one in authority (see I Cor. 15:20)
 - b. Secondly, "*Adam was not beguiled, but the woman being beguiled hath fallen into transgression*." The word "*transgression*" (*parabasei*) = "to step by the side of; to deviate... violation of the law" (Moulton 300). The woman was originally deceived by Satan not man (see Gen. 3:1ff).
 5. The subjected woman is "*not to teach a man but to learn in quietness*." Paul addressed this issue at I Corinthians 14. The ultraliberal church in Corinth had many problems and apparently one was women usurping authority over men in the assembly by publicly teaching them. Said actions caused confusion and disorder in the assembly of the saints upon the first day of the week. Paul consequentially charges, "*Let the women keep silence in the churches: for it is not permitted unto*

³ Ibid; (Lenski on the word *authenthein* pg. 564).

⁴ Hendriksen, W. New Testament Commentary over Thessalonians, Timothy and Titus pg. 109.

⁵ Barnes, A. Barnes Notes on I Cor. 14:34 pg. 275

them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church" (I Cor. 14:34-35).

- D. *"but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety" (2:15).*
1. Though the woman was formed second, first to fall in sin, and consequentially in subjection to the man she can nonetheless be saved *"through her child-bearing."* She shall be saved by *"faith, love, and sanctification"* just as the man (see Gal. 3:27) yet Paul adds to her requirements of salvation *"child-bearing."*
 2. The word *"child-bearing"* (*teknogonias*) = "to bear children; to rear a family" (Moulton 399). The same word is found at I Timothy 5:14 when Paul gives instruction to widows saying, *"I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling."* The point is obvious. Women are to leave the teaching and positions of authority to men and do their God ordained work of rearing children and ruling the household. God has ordained different work for men and women because the woman was formed second and she was first to sin. The woman is a very hard worker and one who sees to it that her families needs are met yet she also knows her place (see Prov. 31:10-31). When the woman is in her place or God ordained role she joyously takes a submissive place in the home and church, keeps her covering (I Cor. 11:3ff), and works at the home as opposed to being a busybody and idle gluttons (Titus 1:12; 2:5). While accepting her role in life she lives in faithfulness and sanctification in the eyes of God. Let us recall what the object of woman is: Woman was created from the man and for the man (see I Cor. 11:8-9). She is identified as a "helper" to the man from the beginning (Gen. 2:18). In every aspect of her life she is to be under or in "subjection" to her husband (see Eph. 5:23ff). Her lot in life has been spelled out from the beginning: Moses wrote of the woman after she had sinned in the Garden of Eden saying, *"Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee"* (Gen. 3:16). Having children, therefore, is a means of subjection to the man. She is the one who conceives and she is the one who experiences the pain and she is the one who nurses the baby. As a woman understands her place of subjection AND her duty to *"continue in faith and love and sanctification"* she is a complete and acceptable woman to God. Let the woman, as the man, know their God ordained place and role in the church, home, and society in general.

Thoughts on I Timothy 2

If a Christian is to reverence and respect the sound doctrine of Jesus Christ alone they must begin with a proper frame of mind (Col. 3:1-4). That prescribed frame of mind is *"godliness and gravity"* (I Tim. 2:2). To achieve such a state of mind prayers must be offered for all men, kings, and those in high places. Secondly, the church must have members that have a proper sense of shame and decency about themselves in dress and the way they approach teaching positions. The man or woman who steps out of their God ordained roles in life does nothing but usurp authority where that authority does not exist. I Timothy chapters 1 and 2 illustrate the fact that when a man or woman steps outside their God ordained roles they promote an environment conducive to receiving and teaching false doctrines (see study # 18; False Teachers).

Chapter 3

- I. **Instruction regarding the qualifications of Bishops in the church (3:1-7) (see study # 17; Church Organization: Elders):**
- A. *"Faithful is the saying, if a man seeks the office of a bishop, he desires a good work" (3:1).*
1. The *"office of a bishop"* is identified in other parts of the New Testament. Paul, writing to the Philippians, addresses his letter to the *"saints, bishops, and deacons"* (Phil. 1:1). Paul had

identified the elders of Ephesus as the "*bishops*" at Acts 20:28. Let us note three things about the **bishop** before we identify who he is:

- a. First, note that the bishop in the church is an "*office*" (a position of authority, duty, or trust). Though this word is not found in many manuscripts the idea is certainly there as we shall see).
 - b. Secondly, notice that those who become bishops do so because they "*seek*" or "aspire" the office. The word "*seek*" (*oregetai*) = "to extend, stretch out... to reach forward to... **to desire earnestly... long after**" (Moulton 291). Recall that there were unqualified men who "desired" the place of a teacher at I Timothy 1:7; however, the office of the bishop will not be filled with such men. The bishop comes into office not on accident or because he is old but rather he is there because it is a life long goal that has been achieved.
 - c. Lastly, note that those who seek after the office of a bishop "*desires a good work*." Why is the office of a bishop a "*good work*?" Bishops will be responsible for the souls of any given local church and thereby there is no higher calling or work than theirs upon this earth (Heb. 13:17).
2. Let us now identify the "*bishop*." Let us examine three words that the New Testament reveals to be the same office in the book of Acts 20:17-28.
 - a. "*Bishop*" (*episkopos*) = "an **inspector, overseer; a watcher, guardian... oversight**" (Moulton 160). We find this term used at Acts 20:28; Phil. 1:1; Titus 1:7. Here is one who is figuratively looking over the shoulder of the members of the church to make sure that all is right in the Christian's life. Though many do not like to be so watched God nonetheless authorized such a position in the church.
 - b. The word "*elder*" (*presbuteros*) is equated to the office of bishop at Acts 20:17-28. This Greek word is defined as "elder, senior; **older, more advanced in years... person advanced in years**" (Moulton 340). Those advanced in years have much more life experience and understanding of God's word to perform the act of inspecting, watching, and exercising oversight of the church.
 - c. Lastly, the word "*pastor*" (*poimen*) is equated to the office of a bishop at Acts 20:17-28. The pastor is "a herdsman or **shepherd... metaph. a shepherd of the people, a captain, chief**" (LS 652).
 3. These three terms illustrate the work, objective, and God's expectation of this office. The "*bishop*" is an older man in the church that is to be viewed as a chief or shepherd among the saints of a local church who is responsible for watching, inspecting, guarding, and overseeing God's people. These terms give a fearful description of the grave responsibility these men have. The overall picture is that of a man of age who cares enough about God's people to watch over them so that no evil befalls them (see Heb. 13:17).
- B. "The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;" (3:2).**
1. Not any older man in the church with supervisory skills is qualified to serve as a bishop. Paul outlines the qualifications to Timothy (as he did with Titus at Crete / Titus 1:6ff).
 2. The bishop "*must be*" (*dei*) = "it is **binding**, it is **necessary**, it behooves, it is **proper**; it is inevitable" (Moulton 89). There are no if, ands, or buts when it comes to the qualification of the bishop. Paul states that they "**MUST**" meet the following qualifications:
 - a. **First**, the bishop must be, "*Without reproach*" (*anepilempton*) = "not to be laid hold of; met. irreprehensible (perfect, flawless, without fault), un-blamable" (Moulton 28). Paul uses the word "*blameless*" (*anegkletos*) at Titus 1:6 meaning "not arraigned (have a charge of sin against one so that they are called to give account / jcr); un-blamable, irreproachable" (Moulton 27). The one who will be considered as an elder of the body of Christ cannot have something in his past or at present that questions his fellowship with God and the brethren. The one who would serve as an elder must stand undefiled before Jehovah and this is certainly possible for everyone through the blood of Jesus Christ. No un-forgiven sinner can possibly stand before the church as an elder. It stands to reason then that an elder who will not repent of any given sin through a heart of stubbornness is certainly disqualified to serve in this high office.
 - b. **Secondly**, the elder must be "*the husband of one wife*" (*mias gunaikos*). The Greek word *mias* simply means one "to the exclusion of others" (Vines 809) or as Liddell and Scott say, "one" (LS 512). Paul is saying that the elder is to live in a scriptural marriage just as any other

married person (i.e., not in adultery). Note that the Greek verb "*einai*" (i.e., "*to be*") is a present tense active voice verb (Friberg 636). The active voice simply means that the direct object (i.e., the bishop) is acting upon having one wife only. The present tense indicates "current time." At the point of one being an elder he must be the husband of one wife. This would eliminate a man who is not married. It would not eliminate a man whose wife died and he remarried. A man whose wife cheated on him would certainly be unfit for the office due to the admonition given at I Timothy 3:4-5.

- c. **Thirdly**, the elder is to be "*temperate*" (NM = sensible) (*nephalion*) = "vigilant, circumspect [literally look around you... be heedful of circumstances or consequences]" (Moulton 277). The elder, as a shepherd of the sheep, is one who looks around and is aware of all that is going on in the church. He does not pretend things are going well when they are not.
 - d. **Fourthly**, the bishop is to be "*sober-minded*" (*sophron*) = "having control over the sensual desires, temperate, self-controlled, moderate, chaste, sober" (LS 789). The elder is one whose concerns are the spiritual welfare of the flock he oversees. He controls any sensual or unchaste thoughts he may have and tempers these areas with the word of God.
 - e. **Fifthly**, the bishop is to be "*orderly*" (*kosmion*) = "decorous [appropriate behavior or conduct], well-ordered" (Moulton 238). An elder who would flirt with women, tell off colored jokes, show preferential treatment to members of the body of Christ and so forth is out of order.
 - f. **Sixthly**, the bishop is to be "*given to hospitality*" (*philoxenos*) = "loving strangers, hospitable, to meet with an act of hospitality [cordial and generous reception of guests]" (LS 864). The elder of the body of Christ is to be hospitable (cf. I Pet. 4:9). Those who prefer to keep to themselves do not measure up to being a bishop.
 - g. **Seventhly**, the bishop is to be "*apt to teach*" (*didaktikon*) = "apt (suitable, having a tendency, likely to do something, inclined to do something) or qualified to teach" (Moulton 98). The bishop is one that all have the expectation of teaching (instructing in the ways of righteousness). When a problem arises, a question over Bible text, an opening or opportunity to teach arises the body of Christ know this man to be one who is "suitable, likely to be the one who teaches, he will be the one inclined and qualified to teach." The man who is not apt to teach cannot possibly be considered as an elder. The importance of this is depicted in Titus chapter one. Paul, delivering instructions to Titus about the elder, writes that this man must "*hold to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake*" (Titus 1:9-11).
- C. "*no brawler, no striker; but gentle, not contentious, no lover of money*" (3:3).
1. The **eighth** qualification of the bishop is that he is to be "*no brawler*" (*paroinos*) - "addicted to wine" (LS 610)... "pertaining to wine; given to wine, prone to intemperance, drunken; hence, quarrelsome, insolent, overbearing" (Moulton 310). A Christian should at no point involve themselves with social or casual drinking (this will be discussed further at I Timothy 3:8).
 2. **Ninthly**, the bishop is not to be a "*striker*" (*plektes*) = "to strike, smite... a blow, stroke, stripe... a striker, one apt to strike; a quarrelsome, violent person" (Moulton 330). Christianity often lends itself to tense situations within the church. The elder should not be one who is quick to anger and of a disposition to do violence such as strike out at another when in a disagreement.
 3. The **tenth** qualification of a bishop is that he is to be "*gentle*" (*epieike*) = "fair, reasonable, gentle, mild, patient" (Moulton 156). Sometimes when men take on positions of authority they become unreasonable in their demands, unfair, and without patience. A trait of one serving as a bishop; however, is patience with all.
 4. The **eleventh** trait of the bishop is that he is "*not contentious*" (*amaxon*) - "not disposed to fight; not quarrelsome or contentious" (Moulton 18). Some people seem to be disposed to confrontation and quarreling. The man who serves as bishop of the Lord's church can in no way be disposed to such fighting and contention with men. The obvious meaning is not contending for truth but rather having a disposition of fighting over things like road rage, someone cutting in a grocery line, and

so forth. Contentions can occur in illegal ways with the word of God. Jude tells us to "*contend earnestly for the faith*" but that does not mean getting ugly, calling each other derogatory names, and losing our cool (see Jude 3). The bishop will handle himself in a calm and gently way yet with a presence of solid faith and serious approach to truth.

5. The **twelfth** qualification of the bishop is that he is not to be a "*lover of money*" (*aphilarguron*) = "not fond of money, not covetous" (Moulton 62). Paul tells Titus at chapter 1:7 that the bishop is not to be, "*greedy of filthy lucre*" (*aischrokerdes*) = "greedy of gain" (LS 23). A man whose heart is set on gain from this world is not fit to be an elder. Said qualification tells us that a man who seeks to be an elder in the church does so because of his love for truth and the souls of men. Many men have their heart set on the things of this world yet this is not the mind of one recognized as a bishop of the Lord's church. The elder is a man who understands their limited existence upon this earth and thereby does not hope nor long for the things of this world.
- D. "*one that rules well his own house, having his children in subjection with all gravity; (but if a man know not how to rule his own house, how shall he take care of the church of God?)*" (3:4-5).
1. The **thirteenth** qualification of a bishop is that he "*rule*" (*proistamenon*) - "to preside over, govern, superintend" (Moulton 344) **his house well**. The bishop's wife and children will be in subjection in his home. This man's children will be seen and heard addressing and responding to their father with a since of "*gravity*" (*semnotetos*) = "majesty; gravity, dignity, dignified seriousness" (Moulton 365). When this man speaks his children listen with an eye of great respect and seriousness. When his wife speaks about him she makes it evident that he is her lord (see I Pet. 3:6).
 2. Many men today speak and their wives give them a dirty look, they argue with their husband, they chide him, they do all but submit to him. This man's children often ignore him or even laugh at his instructions. Unfortunately, that same man often smiles or laughs as his wife and children display an attitude of disrespect. Such a man is unfit for the post of bishop in the church. Such a man will, thereby, demand a serious ear when he speaks to the church. Paul consequentially writes in a parenthetical statement, "*but if a man know not how to rule his own house, how shall he take care of the church of God.*" The home is the proving ground (Titus 1:6). A man whose wife leaves him in adultery, argues with him, throws pouting fits of rage and anger, walks upon him, and shows disdain and disrespect is not fit for the office of bishop. A man who has children that are unruly cannot possibly expect to do better with the church. Such a man will lead a congregation into spiritual adultery and unruliness. What happens in the home says much about the man.
- E. "*not a novice, lest being puffed up he fall into the condemnation of the devil*" (3:6).
1. The **fourteenth** qualification mentioned by Paul to Timothy is that the bishop must not be a "*novice*" (*neophuton*) - "newly or recently planted; met. a neophyte, one newly implanted into the Christian church, a new convert" (Moulton 276).
 2. Just because one is old and has one wife and believing children does not necessarily qualify a man to be a bishop. The bishop cannot be a new convert in the faith. Such a one has not had the time to be "*apt to teach*" or to "*convict the gainsayer... stopping the mouths of those who err*" and so forth. The devil will easily wash the novice away in apostasy seeing that he has the potential of becoming "*puffed up*" (i.e., swelled chest with pride at the achievement of being bishop rather than looking to the seriousness of the duty that lies before him).
- F. "*Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil*" (3:7).
1. The **fifteenth** qualification of bishops mentioned by Paul to Timothy is that they have a "*good testimony from them that are without.*" Lest a man have the appearance of Godliness only in the presence of brethren Paul brings in the man's relationship with those of the world. When this man works and communicates with non-Christians he ought to exercise a uniform and consistent spirit of faith as though he were with brethren. The bishop is a man of God in all facets of life. One considered for the office of bishop ought to have his peers in the world interviewed and asked what they think of him.
 2. If the bishop does not display a Godly disposition around those of the world he is danger of "*falling into reproach and the snare of the devil.*" Shameful events are easier to be involved in when around non-Christians. Non Christian people expect worldly behavior from people. A man

predisposed to shameful conduct when away from brethren will be easy prey for the devil. Again, how can such a man rule the house of God?

Concluding Thoughts on the Bishop:

I Timothy 3:2 states as a preamble to the qualifications the phrase "*the bishop therefore **must be.***" The use of the word "*must*" illustrates a **binding necessity** for that which it qualifies. The elder is therefore bound to meet these qualifications by necessity. This is not only possible it is expected of God. Often times brethren try to limit the truths of God claiming there is no way man can meet such qualifications. Consider what Moses told Israel, "*For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou should say, who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou should say, who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it*" (Deut. 30:11-14). Paul quotes this very statement to the Romans (10:6-8) to indicate that there is no excuse for not knowing the laws of Christ which produce faith. When a man has lived his life in such a way as to meet the qualifications we have discussed and the members understand these qualifications, there will be great respect for that man and a willingness to follow his lead. Paul has made it clear that the home, church, and a man's reputation in the world will draw a clear picture of what one represents or is all about. When the picture is formed a decision may be made to determine whether the man under consideration is qualified or not.

II. Instruction regarding the Qualifications of Deacons in the Church (I Tim. 3:8-13):

A. The office of Deacon is found 3 times in NT (noted in bold lettering):

1. *Diakonous* (deacon) (American Standard Version; hereafter designated by ASV) (Nestle/Marshall hereafter designated NM) (**I Tim. 3:8**); translated "*ministers*" at II Cor. 3:6
 - a. **Deacon** (I Tim. 3:8) "One who executes the commands of another; one who by virtue of the office assigned him by the church, **cares for the poor** and has charge of and distributes the money collected for their use" (Thayer 138). "**One whose official duty was to superintend the alms of the Church**, with other kindred [similar]services" (Moulton 92). "A minister of the church, a deacon" (LS 189). Noun declension "N-AM-P" (Friberg) illustrating the fact that this is a MAN under consideration rather than a woman. Though there are women "servants" there are no women deacons.
 - b. The Greek word "*diakonous*" is found in other parts of God's word in different context than an officer of the church. Consider these uses of *diakonous*: *Ministers* (I Cor. 3:5; II Cor. 3:6; 6:4) **teachers / preacher** of the new covenant of Jesus Christ (gospel).
2. *Diakonoi* (deacon) (ASV) (NM) (**I Tim. 3:12**); ministers (ASV) (NM) (II Cor. 11:15 {twice}) and servants (Jn. 2:9).
 - a. Deacon (I Tim. 3:12) same as a.1. Above. (N-AM-P).
 - b. Servants (Jn. 2:5,9) "A **waiter, one who serves food and drink**" (Thayer 138).
3. *Diakonois* (deacon) (ASV) (**Philippians 1:1**); **servants** or ministers (Matt. 22:13).
 - a. Deacons (Phil. 1:1) same as a.1. Above. Noun declension "N-DM-P (Noun-Dative, Masculine-Plural)" (Friberg).
 - b. Servants or ministers (Matt. 20:26; 22:13; Jn. 2:5, 9 etc.) "**one who renders service to another**; an attendant, servant" (Moulton 91)... "one who executes the commands of another, esp. of a master; a servant, attendant, minister; 1. Univ.: of the servant of a king..." (Thayer 138).

B. There are **two verbs** associated with the work of the deacon:

1. *Diakoneitōsan* - deacon (ASV) (I Tim. 3:10) (translated "let them minister" {NM}). Let them minister: "**to supply food and the necessities of life**; i.e. to take care of the poor and the sick, who administer the office of deacon in the Christian churches, to serve as deacons" (Thayer 137). "to minister, to **relieve, assist, or supply with the necessities of life**, provide the means of living - see Matt. 4:11; 27:55; Mark 1:13; 15:41; Luke 8:3etc.)... to wait, attend upon, serve - Matt. 8:15; Mk. 1:31; Luke 4:39" (Moulton 92).

2. *Diakonesanteo*) deacon (ASV) (I Tim. 3:13) (Translated “having ministered” {NM}). {Same as B1 above}.

III. The deacons work:

- A. The office of deacon is, by definition, a man who executes the commands of the bishop. He has charge of, and distributes, the money collected. He is to be a servant in the church in all sense of the word. He will make sure that the poor and physically needy of the church who have no other family members to take care of them are taken care of with the church treasury (consider Acts 6:1ff). This man will also spend time in preaching the word of God. If ever there were a humble do all man the deacon is it!
- B. Having charge of collected money places the deacon over maintenance. He takes care of any project involving monies used for the local work. In short, he takes the burden of distributing funds in areas applicable to the local work off the elder so that the elder may be free to do the work of overseeing and shepherding the flock.
- C. Examine all the Greek words above which have “*diakon*” as their root word. Notice that all members of the body of Christ are “servants (*diakon*)” but not all members occupy the office of deacon. Consider the office of elder. Not every elder of the body of Christ holds the office of elder. Context is the key to understanding the official office of elder and deacon.

IV. The Qualifications of the Deacon (3:8-13):

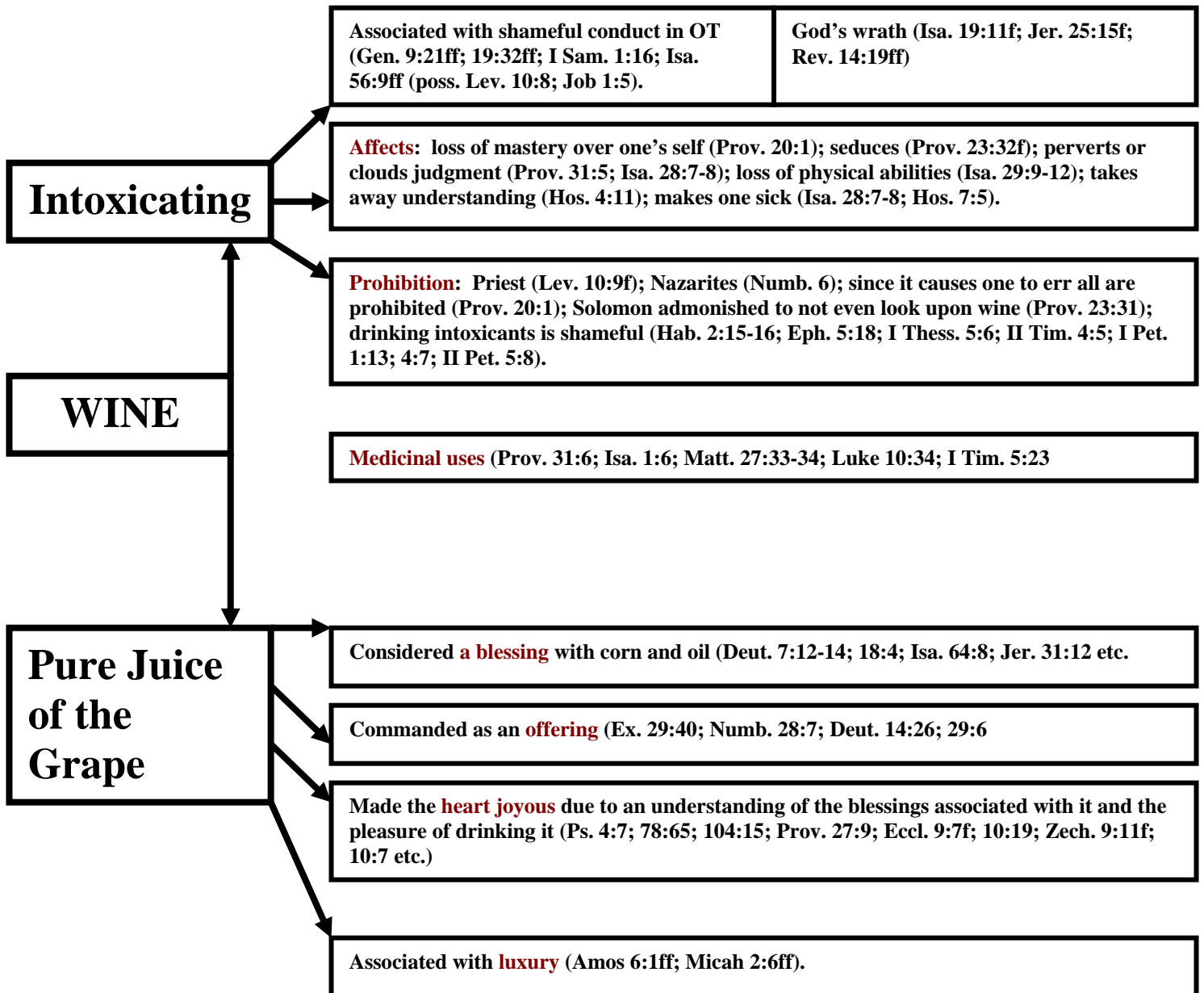
- A. "*Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;*" (3:8).
 1. Once again we find binding necessity in the statement "*must be*" (Greek - *osautos* = similarly [NM - 825]). That which the office of deacon is "similar" to in qualifications is the bishop. As the bishop was bound to meet the above qualification so the deacon must meet the following qualifications. **First**, the deacon must be "*grave*" (*semnous*) = "grave [dignified in conduct and character], serious, dignified... reputable... honorable..." (Moulton 364)... “to be venerated for character, honorable:" (Thayer 573). A man who would be preaching, in charge of the church treasury, and taking care of the needy in the church must be reputable, honorable, and trustworthy.
 2. **Secondly**, the deacon is not to be "*double-tongued*" (*dilogous*) = "speaking one thing and meaning another, deceitful in words" (Moulton 102). Some try to play word tricks by saying something that the speaker intends for his listener to understand a designed way but really there is hidden meaning. We find professionals of this in the church today. Men who like to use their language to deceive and all those who are likened unto him not only understand but get a kick out of such practices. One who would serve as a grave deacon will not have this trickster disposition. He is honorable and grave. The deacon is a "straight shooter" as some may say. He speaks truth with no veiled meanings to his sentences. Those who are in a state of need do not care to be taken advantage of and neither will the Lord let such activity slide without judgment.
 3. **Thirdly**, the deacon is to "*not given to much wine*" (Greek: *me oino pollo prosechontas*)... the NM text reads, "*not wine to much being addicted.*" Some have concluded that since the elder is not to have any part of intoxicants (I Tim. 3:3 and Titus 1:7) the deacon can have a little as long as it is not "much" nor is he "addicted" to it. Let us **first** define our words and **secondly** look to God's teaching on wine in other parts of the Bible and **thirdly** we ought to consider context. Let us treat the subject fairly and accurately:
 - a. Before we begin our discussion we must first note that not every time we read the word wine in the Bible does it have a uniform meaning of an intoxicating drink. Sometimes it means grape juice (see chart below).
 - b. Let us now define terms: *Oino* is wine - intoxicating or grape juice (context determines meaning). *Pollo* = "much" (Moulton 335). Parallel uses of the word are found in Matthew 6:30 {i.e., God clothes man much more than the grass of the field} and Mark 10:48 {one who cries out louder and louder}. The term is mathematical; i.e., it is more or greater than another. The third term is *prosechontas* - "to give one's self up to, be addicted to, engage in, be occupied with... give heed to, yield credence to, be attached to..." (Moulton 349). This word is very similar in meaning to *paroinos* used at I Timothy 3:3a (the elder was not to be a "brawler" i.e., given to wine). To form a meaning from the three words we would read, "do not give yourself to drinking a lot of wine." The natural question then: "Is Paul saying that it

is ok to drink smaller amounts of intoxicating wine?" The only way to know the answer to that question is to examine other passages of scriptures that deal with drinking wine.

c. Consider this chart:

A Study of Bible Wines

May a Child of God Partake?



d. Consider NT teaching on drinking intoxicants: The Apostle Paul wrote, “*So then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night” (I Thess. 5:6-7). Paul associates “sleep” with being “drunk” and “watching” with being “sober.” To sleep and be drunk is to be oblivious to one’s surroundings. To be on watch is the complete opposite of sleeping. To be “sober”*

(*nepho*) = “to drink no wine” (LS 532)... “to be sober, not intoxicated, abstinent in respect to wine, vigilant [on the alert, watchful / AHD 1348], circumspect [heedful of circumstances or consequences] (Moulton 277). The other important word is “*watchful*” (*gregoreuo*) which is translated “vigilant” (i.e., on the alert, watchful) by the King James Version Bible. Paul’s point is clear. When one drinks alcohol he is drunk and has his or her ability to be alert and watch compromised (i.e., such a one is asleep at life’s wheel). Those who totally abstain from alcohol are alert and watchful. The illustration of the effects of alcohol on an individual is most effective in this context. Alcohol, even when drunk in moderation, causes one’s judgment to be effected (Prov. 31:5; Isa. 28:7-8), takes away one’s understanding (Hosea 4:11), makes one sick (Hosea 7:5), and causes a loss of mastery over self (Prov. 20:1). Such a state of mind is dull, uninterested, tolerant, lethargic, apathetic, and generally of little care. The Hebrew Christians were guilty of this and thereby were in jeopardy of losing their souls (cf. Heb. 5:11; 6:12). No where else in the Bible is it more evident that with God one drink of alcohol makes one “drunk.” There is no distinction with the Lord when it comes to casual or social drinking as opposed to binge drinking (i.e., totally drunk). This is why Solomon wrote to not even look at the stuff (Prov. 23:31). God’s will is that His people would be alert and watchful to the wiles of Satan (see II Tim. 4:5; I Pet. 1:13; 4:7; 5:8).

- e. The answer to our question above is "no, it is not ok to drink alcohol in controlled small amounts." Our next natural question is, **What then did Paul mean when he said**, "do not give yourself to drinking a lot of wine?" If Paul intended the deacons to be abstinent in respect to intoxicants why didn't he just say, "Do not drink intoxicating wine?" The answer to this question may be found by looking to Ecclesiastes 7:17. Solomon wrote, “*Be not overmuch wicked, neither be thou foolish: why should you die before your time?*” We may ask another question, "Is Solomon saying that it would be ok to be a little wicked?" We know that absolute abstinence in regard to wicked practices is prescribed by God. The point is obviously that God’s people not do something. Intoxicants should never be used casually so as to dull our senses causing us to be less vigilant. Abstinence in the case of medicinal uses are not under consideration here. There are a variety of drugs used to dull pain and in helping people recover from various surgeries and sicknesses and there is certainly nothing wrong with that (see chart above).
4. The **fourth** qualification of the deacon is that he "*not be greedy of filthy lucre.*" Like the elder who is admonished "*not to be a lover of money*" (see I Tim. 3:3c) even so the deacon cannot be one whose desire is money. The phrase, "*not greedy of filthy lucre*" is actually one word in Greek (*aischrokerdeis*) = “greedy of gain” (LS 23)... "eager for dishonorable gain, sordid (morally degraded or base... filthy or dirty)" (Moulton 10). One responsible for spending the money of the church treasury cannot be a lover of money to the extent that he would use or desire the money dishonorably or in a base manner (in unauthorized ways).
- B. "*holding the mystery of faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless*" (3:9-10).
 1. The **fifth** qualification of the deacon is that they are to "*hold the mystery of faith in a pure conscience.*" When one "*holds*" (*echontas*) something they "hold, possess, retain, cling to, or embrace" (Moulton 180). Deacons are those who cling to and will not let go of the "*mystery of faith*" (i.e., the gospel of Jesus Christ - see Eph. 3:3). These men hold the gospel in a "*pure*" (*kathara*) - "void of evil, upright, unfeigned, sincere" (Moulton 206) "*conscience*" (*suneidesei*) - "an inward moral impression of one’s actions and principles... the inward faculty of moral judgment" (Moulton 391). Together we may interpret the statement as, "The deacon is a man who clings to the gospel of Jesus Christ and is void of evil actions, principles, and judgments."
 2. Paul interjects here that the deacon is to be "*proved*" (*dokimazo*) = "to prove by trial; to test, assay metals... to prove, try, examine, scrutinize... approve after trial, judge worthy, choose... to decide upon after examination, judge of, distinguish, discern" (Moulton 105). One who would serve as deacon is to be examined, scrutinized, and judged to be qualified to serve in this capacity. Those who do not care to have their lives scrutinized will not find a place as a deacon. If the man under consideration is found to be "*blameless*" (*anegkletos*) i.e., “not arraigned (have a charge of sin

against one so that they are called to give account / jcr); un-blamable, irreproachable” (Moulton 27), then he may serve as a deacon in the church. Notice that the use of the words involved illustrate somewhat of a trial. The man who would serve as deacon will be examined and tried. If he is found blameless, **sixth** qualification, then he may serve (see study # 19; Installing Deacons in the Church).

C. *"Women in like manner must be grave, not slanderers, temperate, faithful in all things"* (3:11).

1. The KJV reads, *"Even so must their wives be..."* The women or wives under consideration are those of the deacon. Why would Paul say that deacons must be grave and then turn around and say women must be grave if they were both deacons? The deacon's wives must be *"grave"* (*semnous*) = "grave [dignified in conduct and character], serious, dignified... reputable... honorable..." (Moulton 364)... "to be venerated for character, honorable:" (Thayer 573). The deacon will be serving the church in the capacities of collecting and distributing the first day of the week contribution. He will also be caring for the poor and needy among the church as well as teaching the gospel. Such a man will need a dignified and reputable wife at his side as he does the busy work of a deacon. A wife that is not trustworthy among brethren will cause concerns in relation to trusting her husband. There will be times that the deacon will be privy to private information regarding people's needs and thereby he must be a trustworthy man with a trustworthy and honorable wife.
2. **Secondly**, the deacon's wife must not be a *"slanderer"* (*diabolos*) = "a calumniator (one who makes maliciously false statements), slanderer" (Moulton 90). The last thing the body of Christ needs is a deacon with a wife who spreads slanderous false statements about others.
3. **Thirdly**, the deacon's wife must be *"temperate"* (*nephalion*) = "vigilant, circumspect [literally look around you... be heedful of circumstances or consequences]"(Moulton 277). Deacon's with clueless wives will not serve as a proper help meet to the deacon.
4. **Fourthly**, the deacon's wife must be *"faithful in all things."* The man who is to serve as a deacon must have a believing and faithful (i.e., obedient) wife who looks to the authority of Jehovah God for all that she does.

D. *"Let deacons be husbands of one wife. Ruling their children and their own houses well"* (3:12).

1. The **seventh** qualification of the deacon is that he is to be the *"husband of one wife."* Again, if deaconesses are under consideration how shall she be the *"husband of one wife?"* This qualification is duplicated in that of the bishop. The deacon must be in a scriptural marriage never having been divorced and holding the same wife all his life.
2. The **eighth** qualification is equated to the thirteenth of the elder; i.e., they are to *"rule"* (*proistamenon*) - "to preside over, govern, superintend" (Moulton 344) their own children and house well. It is somewhat fascinating that Paul admonishes the Bishop and deacon to "rule their children and home" yet at I Timothy 5:14 Paul states that it is the woman who has *"rule of the household."* The Nestle and Marshall text state that the woman of I Timothy 5:14 is *"to be the mistress of the house"* while the KJV transliterates the Greek *"guide the house."* Paul also said a few verses before this, *"But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness"* (I Tim. 2:12).
3. The Greek word used at I Timothy 5:7 is *"oikodespoteo"* which is defined as, "to be master of a household; to occupy one's self in the management of a household" (Moulton 283). Her duty is the household whereas the man will have duties and leadership in the church. Consider the worthy woman of Proverbs 31:10-31. All the worthy woman's duties and work revolved around the care of the home. She works with her hands, gives food to her household, she buys a field and plants a vineyard, she fabricates merchandise and garments and sells it at the market, she clothes her household, makes carpets, she knows and teaches the law of God, and so her work praises her. She is queen of the home. She provides all things necessary for its survival (food, clothing, and love). She is, thereby, one who manages the household (see study # 20; The Woman in the Home). Many women have the idea today that they should be a "housewife" and that means sitting around watching television all day and getting up to wash an occasional dish or sweep the floor. Bible women were extremist when it came to work and providing for their homes. While

they worked hard and provided the necessities of life for their families they were never to place themselves over the man.

- E. *"For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus"* (3:13).
1. Two things result from serving well as a deacon in the church of Jesus Christ.
 2. **First**, the deacon will *"gain to themselves a good standing."* This *"good standing"* is the honorable and appreciated state among the poor, sick, and those he teaches. As the deacon does his job well he will also remain in good standing with the Lord.
 3. **Secondly**, this man will gain confidence and boldness as he sees the good from his God authorized work. As the poor, sick, and afflicted are being cared for and others taught truth his heart is made to feel the satisfaction of doing as the Lord would have him do. The Lord's church needs hard working men today to serve in the office of deacon.

V. **Paul states that these instructions are for brethren in the church (3:14-16):**

- A. *"These things write I unto thee, hoping to come unto thee shortly;"* (3:14)
1. Recall that Paul had left Timothy in Ephesus while he traveled on to Macedonia on what appears a fifth tour (see I Timothy 1:3).
 2. It was obviously Paul's desire to return to Ephesus to help Timothy with the issues there.
- B. *"but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth"* (3:15).
1. Paul's letter to Timothy is encouraging and informative. Paul tells the young evangelists that he intends to come quickly to him; however, if he is delayed the current letter is to serve as divine revelation in the area of men's **behavior** in the church.
 - a. The word *"behave"* (*anastrepho*) = "to conduct one's self... to live" (Moulton 25).
 - b. The word *"church"* (*ekklesia*) = "an assembly of the citizens regularly summoned... to call an assembly... in the NT the church, either the body, or the place" (LS 239). The church is comprised of those who have been called out of the world of sin by the gospel message and forgiven of their sins by the act of baptism (see Acts 11:26; II Thess. 2:13-14; I Pet. 2:9).
 2. The assembly of saints have a prescribed way to conduct themselves as Paul has explained in the first three chapters of this book. Paul further defines the church as:
 - a. The church is the *"pillar"* (*stulos*) = "a pillar, column... used of persons of authority, influence, etc., a support or pillar of the church {Gal. 2:9; Rev. 3:12}... a support of true doctrine" (Moulton 378).
 - b. The church is the *"ground"* (*dedraionoma*) = "sedentary; met. settled, steady, firm, steadfast, constant... a basis or foundation" (Moulton 115).
 3. Paul explains to Timothy that men and women have God authorized ways to conduct themselves in the assembly of saints because the church is the support, basis, and foundation of truth. When those of the world examine the church it ought to see nothing but truth. They should see:
 - a. Men in positions of authority (I Tim. 2:12-14) such as the office of bishop (I Tim. 3:1-7) and deacon (I Tim. 3:8-13).
 - b. Women who illustrate a godly approach to life through modest attire (I Tim. 2:9) and their submission to men (I Tim. 2:11ff).
 - c. Saints living godly in Christ Jesus (I Tim. 2:2; 3:16).
- C. *"And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory"* (3:16).
1. These words, to many, are what I Timothy is remembered for. Paul's objective thus far has been that Timothy help the church keep the truth in all its purity (I Tim. 1:3, 4, 10). Godliness through prayer, submissive women, and qualified bishops and deacons may be obtained through the instructions of our Lord and Savior Jesus Christ.
 2. There is something very important and fascinating about this verse as it falls in place within this chapter. It goes without saying... it is most assuredly so... it is *"without controversy"* that **attaining godliness is a great mystery to those of the world.**

3. Through Christ the mystery of Godliness is erased (Eph. 1:9; 3:3-9). The gospel message is termed a mystery by Paul but it is only a mystery to those ignorant of its facts (see I Tim. 3:9) (see study # 21; The Mystery of the Gospel). Through gospel preaching the mystery may come to be known by all who so desire it (see Mark 4:11; Eph. 6:19). Paul sums up the great mystery or gospel message in the following manner (some believe this to be a hymn that the early church sang and thereby manifested or acknowledged their understanding of the gospel content):
 - a. Jesus was "*manifested in the flesh*" (see Jn. 1:14). Deity came to earth "*found in the fashion as a man*" (Phil. 2:8). Jesus shared in man's flesh and blood that he might save man from sin (Heb. 2:14). One who occupied flesh was tempted in all points as every other man yet he never one time sinned (see Heb. 4:15).
 - b. Jesus was "*justified in the spirit.*" In what way was Christ "*justified in the spirit?*" The word "*justified*" (*hedikaiothe*) = "justice, virtue, godliness, investiture with the attribute of righteousness, acceptance as righteous, justification" (Moulton 102). While we often think of the acquittal of sins as the definition of justification we must note that the Greek word has more meaning that is determined by context. Christ had no sins to be justified of (see Heb. 4:15). He was; however, declared to be righteous and just by God when he was raised from the dead (see Rom. 1:4). The importance of this cannot be overlooked in the "*great mystery*" i.e., the gospel message. Christ's resurrection means our righteousness (see Rom. 4:21; 10:4; I Cor. 5:21). Christ was righteous or justified while in the flesh as was made manifest by his "*spirit*" (i.e., his very conduct and character while living on this earth).
 - c. Jesus was "*seen of angels.*" If we follow the progression of Paul's thought we may conclude that it was angels who first saw Jesus in his resurrected state.
 - d. Jesus was "*preached among the nations.*" Before Christ ascended into the heavens he commanded that the gospel message be preached unto the world and so it was (see Matt. 28:16-20; Rom. 16:26; II Cor. 1:19).
 - e. Jesus was "*believed on in the world*" (II Thess. 1:10). The consequence of the gospel being preached was that people in the world would believe; i.e., be obedient to his commands (see Acts 13:38-39).
 - f. Jesus was "*received up in glory*" (the ascension of Christ - Mk. 16:19; Lk. 24:51; Acts 1:9).
4. All that was prophesied of the coming Messiah that would save the world from the consequences of sin has been fulfilled in Jesus Christ. Through Christ alone is man's salvation found (see Acts 4:12). There is no "*controversy*" when it comes to the greatness of the "*mystery of godliness.*"

Chapter 4

I. Paul tells Timothy of coming Apostasy among Members of the Body of Christ (4:1-5):

- A. "*But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,*" (4:1).
 1. Chapter four begins with the word "*but*" to illustrate a contrast between what has been said and what is about to be said. The Lord's church, the saints, represent a bulwark of godliness to the world through their personal actions to their divinely ordained organization in local areas. These Godly people will not all remain faithful to the Lord. This is where the evangelist comes in. There is a divinely ordained work for the minister / preacher / evangelists (see study # 6).
 2. The word "*expressly*" (*retos*) = "a decree or ordinance" (LS 717). In other words, it will happen. The Holy Spirit, by divine revelation of words unto the Apostle Paul, has said that in the "*latter times*" some shall "*fall away from the faith.*"
 - a. The "*latter times*" (*usterois kairois*) = "posterior in place (following in time) or time; subsequent" (Moulton 420). The Holy Spirit has revealed to Paul that in the times to follow there will be "*some*" (not all) saints that shall "*fall away*" from the faith. To "*fall away*" (*apostesontai*) = "to depart or go away from... to desist or refrain from... to make defection, fall away, apostatize..." (Moulton 62) (see study # 23; Apostasy).

- b. Some saints would, in the no so distant future, depart or defect from "*the faith*" (i.e., the sound doctrine or gospel of Jesus Christ).
- 3. That which would be the cause of some saints departure from truth is that they would:
 - a. "*Give heed*" to "*seducing spirits*." To "*give heed*" (*prosechein*) is translated, "to pay attention" by the Nestle Marshal text (pp. 820). The Greek word is defined as, "to assent to, **yield** credence to, **follow**, adhere or be attached to... to **give one's self up to**, be addicted to, engage in, be **occupied with**" (Moulton 349). That which some saints would yield to, give one's self up to, and or be occupied with is "*seducing spirits*." Worldliness is no doubt under consideration here. The desire to obtain riches, vain glory, to be filled with pride, and the power of lust are spirits or dispositions of the inner man that is often powerful and hard for many to overcome. These are great tools in the hands of Satan as his hatred and efforts to destroy are directed at the church (see I Jn. 2:16-17; Rev. 12:13ff; 20:7-9).
 - b. Not only would "*some*" saints yield to, give one's self up to, and or be occupied with worldly lusts but they would also yield to "*doctrines of demons*." The teachings of demons would include religious false doctrines that come from the mind of men (see II Pet. 2:1ff). Erring doctrines had already infected the church in times past and they were sure to continue (see Gal. 1:6). Not only does Satan have at his disposal worldliness but also religious confusion through the teaching of error (see Rev. 13:11ff) (see study # 22; The Devil's Tools).
- B. "*through hypocrisy of men that speak lies, branded in their own conscience as with a hot iron*;" (4:2).
 - 1. The admonition of I Timothy 1:3-4 now seem to be somewhat prophetic. The Apostle Paul, by divine inspiration, knew that in the coming days some saints would not only give heed to seducing doctrines but also be the teachers of such error.
 - 2. The "*lies*" that are spoken by hypocrites are the source of many saint's apostasy. These false teachers' conscience has been seared by a hot iron in that their lies have come to represent truth in their own minds. These false teachers are **sincere** in their belief and teaching yet it is indeed hypocritical because the lies promise salvation when really their teachings bring men to damnation (see study # 18; The Sincere False Teacher).
- C. "*forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth*" (4:3).
 - 1. Fables and genealogy was not the only **issues** the Christians at Ephesus faced (I Tim. 1:3-4). There were also people, in the name of religion, "*forbidding to marry*" no doubt for religious purposes. There were also brethren "*commanding to abstain from meats*." The problem with these brothers is not that they had remained unmarried for service to Jehovah or that they had conscientiously abstained from meats for better service to the Lord. The real problem was that they were "*forbidding*" and "*commanding*" others to share their conscience on these matters. consider these two issues:
 - a. The apostle Paul knew he had the right of marriage yet abstained so that his work toward the Lord would be unhindered (see I Cor. 7:7ff; I Cor. 9:5).
 - b. Some were "*commanding*" other brethren to "*abstain from meats*." Why were they personally abstaining from meats? The Bible tells us two reasons people abstained from meats. First, some abstained from meats due to their choice of being a vegetarian. It may very well be that these brethren were so conscientiously afraid of eating any meat that may have been sacrificed to an idol that they chose to simply eat herbs (see Rom. 14:1ff). Secondly, some brethren clearly abstained from meats because they for sure had been sacrificed to idols (see I Cor. 8:1-8). To abstain from marriage and eating of meats sacrificed to idols was their own personal conviction that, in all reality, was not going to get them any closer to God; however, they felt it necessary in their religious service to the Lord (see Rom. 14:14-15; I Cor. 8:8).
 - 2. When brethren who do religious service to appease their own conscience begin demanding that other brethren follow their decisions there is a problem. When men have this approach to a liberty they must be confronted as a false teacher (see Gal. 2:3-5).
 - 3. The meats that some were "*commanding*" that others not eat are said to be "*created by God to be received with thanksgiving...*" The Lord intends that meats be partaken of (see Rom. 14:14).

- D. *“For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer”* (4:4-5).
1. As long as man gives God thanks for the food he has been blessed with he may eat of any creature that God created (not one is to be rejected).
 2. Meats are *“sanctified through the word of God and prayer.”* All meats are set apart by God (through His divine revelation) as being good to eat.
 3. It is clear that there were brethren in Ephesus who had been infected with various ideologies of man as they attempted to go above and beyond what God had commanded of them to do.

II. Instructions for the Evangelist / Minister of Jesus Christ (4:6-16):

- A. *“If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now:”* (4:6).
1. The book of I Timothy may be likened unto a handbook on the conduct, work, and qualification of individuals in the church. We have examined the fact that the **body of Christ** is to be the bulwark of truth in this world in which we live (see I Tim. 3:15). We have examined the qualifications and work of both the **bishop** and **deacon** within the church. We have looked at the individuality of **women** and their prescribed conduct. Now we have divinely revealed instructions for the **minister, preacher, or evangelist** within the church of Jesus Christ.
 2. Paul refers to Timothy here as a *“minister”* (*diakonos*) = “a preacher of the gospel” (Moulton 92). This word is used in various places in the Bible to mean a gospel preacher:
 - a. I Cor. 3:5 *“What then is Apollos? And what is Paul? Ministers through whom ye believed;”*
 - b. I Thess. 3:1-2 *“Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God’s minister in the gospel of Christ, to establish you, and to comfort you concerning your faith;”*
 - c. Col. 1:7 *“even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf.”*
 - d. Col. 4:7, *“All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord.”*
 - e. Eph. 6:21, *“But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things.”*
 3. Part of the gospel preacher's work is to *“put the brethren in mind of these things”* (see study # 6) Preachers put the brethren in mind of the dangers of worldliness and doctrines of demons. Preachers are to expose and warn those who are overly zealous in their service to God (i.e., those who dream up religious ordinances and demand that others follow their convicted ways). When the minister does these things it is recognized as *“good.”* Recent years; however, have shown that many brethren do not consider the exposing of false teachers and their doctrines as *“good.”*
 4. Paul furthermore admonishes Timothy to take his spiritual nourishment from nothing other than the doctrine of Jesus Christ. When a preacher is set on nothing but truth to the exclusion of all personal convictions and ideas of man then he will direct the brethren in the paths of righteousness. The Lord's church needs men who will have such a pure approach to truth to serve as ministers of the gospel of Jesus Christ. Think of the disastrous affects of those who have nourished themselves with error rather than truth upon the church of Jesus Christ.
- B. *“but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come”* (4:7-8).
1. To *“refuse”* (*paraitou*) = “To avert (**turn away**), deprecate (**disprove of**)” (LS 597). “Paul’s advice is sound psychology. People who are fanatical in regard to some silly religious matter desire nothing more than to have you argue with them. To do so is to leave the wrong impression as though the matter is worth discussion and argument. That encourages their folly; they think they really have something. For that very reason they will cling to their infatuation more obstinately than ever when one makes the mistake of treating them seriously. The thing to do is refuse, disdain to be bothered by them.”⁶ That which is to be refused is *“old wives fables”* which

⁶ R. C. Lenski. Commentary on the New Testament pg. 630

- are akin to the disputes over fables and genealogies of I Tim. 1:4. Notice the statement of 4:11, "*these things command and teach.*" Timothy is to teach the doctrine of Christ and command these things as opposed to false teachers commanding things that are matters of indifference.
2. Timothy's time should be spent in exercising himself to "*godliness*" rather than giving old wives fables and participating in endless discussions over genealogies. Godliness appears to be a mainstay in lessons for the saints of God in this book (see I Tim. 2:2, 10; 3:16; 4:7). To be "*godly*" one must exercise their spiritual senses. The author of Hebrews said, "*But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil*" (Heb. 5:14). This exercise to godliness is put in juxtaposition to bodily exercise and illustrates the importance of spiritual health over physical health. Maybe Timothy was an athlete who spent time exercising and Paul tells him that it is far better to spend most of one's time training the spiritual mind (see I Cor. 9:24-27).
- C. "*Faithful is the saying, and worthy of all acceptance*" (4:9).
1. This exact statement was found at I Timothy 1:15 in relation to Christ's objective to save sinners.
 2. What faithful saying is Paul considering here that should be received because it is reliable, trustworthy and worth accepting? It seems obvious that it is the previous idea of godliness with the aim of God's promise of eternal life being achieved that is under consideration (see I Tim. 4:7-8).
- D. "*For to this end we labor and strive, because we have our hope set on the living God, who is the Savior of all men, specially of them that believe*" (4:10).
1. To what "*end*" do the Apostles and Evangelist "*labor and strive*?" Contextually it must be the obtaining of godliness on the part of others. The minister will "*put the brethren in mind*" of false teachers and the dangers of worldliness (I Tim. 4:1-2). Ministers nourish themselves in truth while exercising themselves to godliness (I Tim. 4:6-7).
 2. This labor of love is done because of "*our hope that is set on the living God*" (see Rom. 5:1-2). Jesus will certainly save those who "*believe*" (i.e., keep themselves free from worldliness and false teaching - obedient to the commandments of God [see Acts 13:38-39; 14:1-2]).
- E. "*These things command and teach*" (4:11).
1. Paul is speaking to Timothy the "*minister*" (I Tim. 4:6) or "*evangelist*" (II Tim. 4:5). Paul gives Timothy seven duties as a minister or evangelist in these final verses of chapter four (see study # 24; Work of the Preacher).
 2. **First**, Paul tells Timothy to "*command and teach these things.*" "These things" were considered at I Timothy 4:6 and contextually it was the dangers of worldliness and false teachers.
- F. "*Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity*" (4:12).
1. The **second** duty of the evangelist is to not let any man "*despise thy youth.*" To "*despise*" (*kataphroneito*) = "to think in disparagement of; to contemn, scorn, despise... to **disregard**" (Moulton 222). The older have a tendency to think that younger men do not have their life experience and therefore are not to be given an ear as though they had something important to say. If a young man is "*not*" to permit others disregard his words then his words must be representative of the absolute truth.
 2. Paul tells Timothy how he can gain the respect of those whom he will be teaching. Timothy should be an "*example to them that believe*" and thereby gain the respect and ear of others whom he can help. This will be done by:
 - a. Timothy is to be an example in "*word*" (i.e., his words must represent truth and sound judgment). A young man who does not speak words of truth nor give sound judgments will certainly be despised and disregarded. All should reject any man who teaches "doctrines of demons" (I Tim. 4:1ff).
 - b. Timothy is to be an example in "*manner of life.*" Those who give in to the "*seducing spirits*" (I Tim. 4:1ff) of this world shall certainly be disregarded and no ear shall be given to such a one. One cannot possibly teach "though shalt not steal" yet have a reputation of a thief and expect anyone to give you the time of day when you preach, "don't steal from others" (see Rom. 2:3, 21).

- c. Timothy is to be an example in "*love*." True Bible love is represented in two ways. First, Bible love is seen in caring for people's physical well being (I Jn. 3:16-17). Secondly, Bible love is found in one's care for the souls of men (I Jn. 4:10-11). As Timothy illustrated a care for man's physical and spiritual well being he would be respected and listened to because people would see him as one who truly cared about others. Look around you. Why is it that so many people congregate around certain people and enjoy being in their presence? Could it be because they are pleasant, kind, gracious, and loving?
 - d. Timothy was to be an example in "*faith*." When people witnessed Timothy not only preaching truth but living truth they would understand that his works made manifest his faith (see Heb. 11:1ff). Such a sight would lend himself to having an ear among the brethren.
 - e. Lastly, Timothy was to be an example in "*purity*" (*hagneia*) = "pure, chaste (morally pure in thought and conduct)" (Moulton 4). Timothy, like anyone else, would have to earn the ear of others through his own Godliness.
3. Why would it be so important for Timothy to be an example in these five areas? These things would be important that believers would hear his words and trust them to be taught from a mind of one who truly seeks heaven. Such a man would have no impure motives to teaching but rather he seriously seeks to attain heaven for himself and those who hear him (see verse 16 below). It is obvious that some ministers or evangelist are not this way and thereby lead a congregation of God's people astray. Those who ought to be despised (disregarded) are false teachers yet many times this is not the case. Brethren want to be entertained and when one is smooth and fair of speech they seem to let them slide on the doctrines of error they preach (see Rom. 16:18) (see study # 18).
- G. "*Till I come, give heed to reading, to exhortation, to teaching*" (4:13).
- 1. Paul's intentions were to meet Timothy in Ephesus shortly (see I Tim. 3:14). Until that time; however, Timothy was not to twiddle his thumbs doing nothing. The **third** thing that Timothy, as an evangelist, was to be doing was "*giving heed to reading*." Timothy was to give himself over reading and studying divine revelation while Paul was gone. Such an action would see to it that he was knowledgeable of the subjects in godliness that he taught the people. A gospel preacher that does not read and study on a regular basis but rather depends upon internet sermons is not growing as he should and it will eventually make itself manifest in his public teaching as he fields questions from brethren.
 - 2. **Fourthly**, Timothy was to busy himself in "*exhortation*" (*parakleseis*) = "a calling upon, appealing to one, encouragement" (LS 597)... "a calling upon, exhortation, incitement, persuasion... hortatory instruction" (Moulton 303). "A speech or discourse that encourages or incites" (AHD 475) (see acts 15:30-31 for an excellent example of the use of this word). This word gives authority for the minister / preacher / evangelist to stand before the brethren and deliver spiritual speeches or sermons that would edify them in Christ Jesus. Some have erroneously concluded that the only work for the evangelist is among the lost but this chapter proves otherwise.
 - 3. **Fifthly**, Timothy was to busy himself with "*teaching*" (*didaskalia*) = "the act or occupation of teaching or instructing" (Moulton 98). The minister or evangelist is a teaching and instructing job. This is why Paul instructed Timothy to busy himself reading (see I Tim. 4:13). The words "*exhortation*" and "*teaching*" carry very similar meanings. It is apparent that the exhortation is the act of delivering sermons that call upon the saints to fulfill their duty of attaining and maintaining godliness while "*teaching*" carries with it more of the idea of teaching all who will give ear to divine revelation.
- H. "*Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery*" (4:14).
- 1. Clearly Timothy's "*gift*" was that he had the ability to make the distinction between doctrines of demons and divine revelation. Timothy was miraculously given the ability to see the dangers of seducing spirits of worldliness. The **sixth** thing that Paul commands Timothy to do is not to "*neglect*" this most valuable gift by not exercising himself in the previously mentioned ways.
 - 2. Timothy had obtained this "*gift*" through the "*laying on of the hands of the presbytery*." The "*presbytery*" (*presbyterion*) translated "*body of elders*" by the Nestle and Marshal Greek - English interlinear Bible page 827-828) and by Moulton's Greek word study at page 340. This word is

used at Acts 20:17 and translated "*elders*" in association with the "*bishops*" of the church (see Acts 20:28). This is a difficult passage because Paul lays claims to being the one who had laid his hands upon Timothy giving him gifts at II Timothy 1:6. Could Paul had been a part of some presbytery (i.e., eldership)? Apparently an elder of a church had laid his hands upon Timothy at some point in the past giving him this gift. We know that it is a singular man because the Greek word *presbuterion* is identified as a singular noun by Friberg's Analytical Greek New Testament pp. 639. At Acts 20:17 the Greek word is plural (see Friberg pp. 439).

- I. "*Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all*" (4:15).
1. The **seventh** thing that Timothy is to do is be "*diligent*" in the area of exposing doctrines of demons and worldly living through seducing spirits. Timothy was to be "*diligent*" in publicly teaching the saints of God to live godly and to spend personal time reading the law of God. To be "*diligent*" (*meleta*) = "to give **careful thought or painful attention to**" (Moulton 261-262). The minister of Jesus Christ is to give painful or careful attention to divine revelation and to his duties to expose false teachers and worldliness. The evangelist should give careful and painful attention to his duties to publicly teach the sound doctrine of Jesus Christ.
 2. Furthermore the minister is to "*give thyself wholly to them*" (i.e., these above mentioned duties). A half hearted stab at serving as a minister will not cut it. People's souls are at stake and truth must be learned and taught. Somebody must **dedicate their lives to such an endeavor** and the Holy Spirit refers to this person as the minister or evangelist.
 3. When the minister, Timothy, gives himself wholly to his duty through careful thought and attention his work and progress will be known among the brethren and all who hear him. Those ministers who show no progress in the gospel make it manifest that they are not wholly giving themselves to the work!
- J. "*Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee*" (4:16).
1. Paul's final instructions regarding Timothy's work as a good minister is to "*take heed*" to not only his own **self** but to his **teaching** (the primary work of the minister). To "*take heed*" (*epexe*) just simply means to "attend to" (Moulton 153). Timothy is to attend to his own spiritual well being and the work of teaching.
 2. Paul's instructions to the young evangelist seems to be, "**never quit** teaching truth and exposing sin in the lives of men." If Timothy would only "*continue*" in these works he would not only save his own soul but the souls of "*them that hear thee*."
 3. The importance of the work of the evangelist cannot be overstated. He differs from the bishop in that his primary objective is public teaching, exposing false doctrines, and that of worldliness. The primary work of the bishop is shepherding the local group of God's people by being personally involved in each persons lives, knowing them, and helping them back to the fold of God's people when they err.

Chapter 5

- I. **Paul tells Timothy to give Commands regarding Care for the Erring and Widows (5:1-16):**
- A. "*Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity*" (5:1-2).
1. Paul instructs Timothy in areas of dealing with people who are in error. Timothy should not "*rebuke*" an elderly man but rather "*exhort*" him as a father. To "*rebuke*" (*epiplesso*) would be to "to inflict blows upon; metaphorically to chide, reprove" (Moulton 159). To "*exhort*" (*parakaleo*) = "to call upon or persuade one... entreat, implore... encourage" (Moulton 303 and 309). A younger man is not permitted to chide an older man for his errors. With a spirit of respect for the man's age the younger should implore the older to do right as do you were speaking to your own father (one you have a great deal of respect for). We will see; however, that there comes a time when some brethren must be "*rebuked*" (chided for their error) by the evangelist (see II Tim. 4:2).

2. When dealing with a younger man, such as yourself, talk to him as you would with your flesh brother (i.e., telling him what he needs to hear because you genuinely care for him).
 3. When dealing with elderly women who err let it be done as though you were speaking to your own mother (with great gentleness and care).
 4. When dealing with the error of the younger women do so as if she were your own flesh sister in all purity.
- B. "*Honor widows that are widows indeed*" (5:3).
1. A "*widow*" is a woman who has lost her husband to death. The "*widow indeed*" will be defined below.
 2. Paul's instruction is that those who are "*widows indeed*" are to be "*honored*" (*timao*) = "to estimate in respect of worth; to hold in estimation... to honor with reverent service (see Jn. 5:23)" (Moulton 405). The context will bear out the fact that a woman qualified as a "*widow indeed*" is to be financially supported by the church.
- C. "*But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God*" (5:4).
1. The conjunction word "*but*" helps us define the "*widow indeed*." The "*widow indeed*" obviously has no children or grandchildren to "*show piety*" towards her. The word "*piety*" (*eusebein*) = "to be dutiful towards" (Moulton 176). The children and grandchildren of widows should "*requite*" (*amoibas*) their parents; i.e., "recompense" (Moulton 18).
 2. The idea is that the children and grandchildren should fulfill their duty to their parents or grandparents by paying them back for all the many years they took care of you as an infant and young person. When a young man or woman so takes care of their widowed parent or grandparent they are "*acceptable in the sight of God*." Obviously those who will not meet the needs of their widowed parent or grandparent are not acceptable to God. Note that the church is not to be burdened with widows who are not desolate. Family members should meet that responsibility.
- D. "*Now she that is a widow indeed, and desolate, hath her hope set on God, and continues in supplications and prayers night and day. But she that gives herself to pleasure is dead while she lives*" (5:5-6).
1. Again, the widow indeed is a woman who has lost her husband and has no children to care for her; i.e., she is "*desolate*." To qualify as a "*widow indeed*" the woman must set her hope on God and continue night and day in prayer (i.e., she is to live a faithful Christian life).
 2. The widow who has lost her husband and is given to pleasure (i.e., sinful behavior... possibly fornication and all worldliness) is indeed "*dead while she lives*" (i.e., spiritually dead and separated from God by her sin - see Rom. 6:1ff; Eph. 2:1ff).
- E. "*These things also command, that they may be without reproach*" (5:7).
1. Timothy, as the minister, is to command that the widow's family take care of her needs and that the widow see to it that she remain faithful to God rather than waxing wantonness in pleasure.
 2. Timothy is to command these things upon the widows and their families so that they would be "*without reproach*" (*anepilemptoi*) = "without blame" (Moulton 28) (the blame of sin). It would be important for these women to keep themselves from sin as widows who have no husbands.
- F. "*But if any provides not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever*" (5:8).
1. Paul delivers strong words to families to take care of each other. Those who will not take care of their widowed parents or grandparents are "*worse than an unbeliever*." The unbelievers are headed for an eternity of hell because they are separated from Jehovah God in their defiled state of sin. To not take care of one's widowed parent or grandparent is to "*deny the faith*." The idea of "*denying the faith*" is revealed to be a posture of insubordinate behavior directed toward the authorized commandments of Jehovah God (see I Jn. 2:22-23 compared to II Jn. 9-10). Notice that the insubordinate person is not only in error for refusing to take care of his widow parent or grandparent but he or she is also insubordinate to God's authorized will if they will not take care of the people under their immediate roof. Again, these are strong words. Let us develop not only a work ethic to take care of ourselves but also our immediate families.

2. We may find guidelines here regarding the church helping needy saints. Obviously, if the saints under consideration to receive aid from the church has family that could meet their needs then the family should do so rather than burdening the church (see study # 25; Church Benevolence).
- G. *"Let none be **enrolled** as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saint's feet, if she hath relieved the afflicted, if she hath diligently followed every good work"* (5:9-10).
1. We have more information about the "*widow indeed*." To this point we see that she is a woman who has lost her husband (i.e., she is "*desolate*" - I Tim. 5:5 and has no children or grandchildren to care for her). Here we also note that the "*widow indeed*" is not to be under 60 years of age.
 2. Furthermore, the "*widow indeed*" must have had a past life of the following (Note that this is a picture perfect wife) (see study # 26; Godly Women):
 - a. The wife of one man.
 - b. Has a reputation of one who participates in "*good works*."
 - c. She is one who hath "*brought up children*." This one is a bit confusing because we would think that her children would care for her as per the instructions above. The widow indeed is desolate in that she has no children to care for her. Sometimes people outlive their children. Another case would be that the children refuse to meet their responsibility to care for their aging parent.
 - d. Has a reputation of being hospitable to strangers.
 - e. She has also, in the past, "*washed the saint's feet*." This woman has, through a spirit of humility, served the saints and provided for their needs in whatever way she could.
 - f. She has a reputation of having "*relieved the afflicted*" (provided whatever needs they may have).
 - g. Lastly, she is a woman of **diligence** in every area of her life.
 3. Note that the widow who meets the above criteria will be identified as a "*widow indeed*" and is to be "*enrolled*" (*katalegestho*) = "to select; to reckon in a number, enter in a list or catalogue, enroll" (Moulton 217). Liddell and Scott define the word as "to pick out, choose... to be enlisted or enrolled" (LS 409). What are these 60 years old or older widows enlisted or enrolled in? Let us continue.
- H. *"But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith"* (5:11-12).
1. Widows that are under 60 years old are not to be enrolled as a "*widow indeed*" because under care of the church (as we shall finally see at I Tim. 5:16) these younger women would wax "*wanton*" against Christ. To be "*wanton*" (*katastreniasosin*) = "to be headstrong [insisting on having one's own way... willful and obstinate]"(Moulton 221).
 2. It seems a bit confusing because Paul condemns their desire to get married here yet commends it to these younger widows two verses down at verse 14.
 3. That which is under consideration is obviously financial support by the church. A church that would help a younger widow is in all reality not doing her any spiritual favors. Such support will only promote laziness, gossip, and lust (as we shall see in the next verse). Such a spirit would certainly define this woman as having "*rejected her first faith*."
- I. *"And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not"* (5:13).
1. If the church supported a widow under 60 years of age they would promote laziness, gossip, and lust as mentioned above. When did the worthy woman of Proverbs 31:10ff or Ruth have time for these things? They were workaholics for their home and families!
 2. Many of these words will have greater meaning if we further define them:
 - a. A church that enrolls a widowed woman under sixty years old will cause them to learn to be "*idle*" (*argos*) = "inactive, unemployed... averse (unenthusiastic about labor) from labor..." (Moulton 50)... Liddell and Scott define *argos* as "not working the ground, living without labor... inactive... slothful, idle, lazy... unemployed" (LS 114). Remember, Paul said, "*If any will not work, neither let them eat. For we hear of some that walk among you disorderly, that*

work not at all, but are busybodies" (see II Thess. 3:10-11). It is obvious that the Lord intends for the woman to participate in labor (hard work). Far too many women today sit on computers or watch television all day rather than working for their households. The Holy Spirit shames such conduct of sloth.

- b. Secondly, a church that enrolls a woman under sixty years of age to financially care for her promotes her "*going about from house to house*" busying herself in "*tattling*" (or gossips - NM text pp. 829) and being "*busybodies*" (*periergos*) = "over careful; officious, a busy-body" (Moulton 319)... "to meddle with other folk's affairs" (LS 626). "To do something unnecessary or useless, be a busybody (a person who meddles or pries into the affairs of others)" (AG 646). People with too much time on their hands often find unlawful conversation to be involved in as they "*speak things which they ought not.*"
 - c. Paul had told women to be "*workers at home*" rather than being like the Cretans who are "*always liars, evil beasts, idle gluttons*" (see Titus 1:12; 2:5).
- J. "*I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling:*" (5:14).
1. The Apostle Paul writes "*therefore*" in respects to instructing the younger women to get married, bear children, and rule the household because of the opportunities that abound to be slothful, busybodies, and gossips that bring reproach upon the name of Jehovah God.
 2. Note that Paul made the same statement regarding women participating in shameful slothful practices that would bring reproach upon the name of Jehovah God (i.e., people observing a Christian woman involved in tattling, being a busybody, and not using her time to work that the family may be helped) at Titus 1:12; 2:5. Women were to be workers in the home rather than being slothful. Those who would spend their day going from house to house participating in gossip and the affairs of other people's lives rather than spending their day in labor for the household are condemned by the Holy Spirit! Such women give "*occasion to the adversary for reviling*" (see also Titus 2:5). As people look to the church, which is suppose to be the pillar and ground of truth (I Tim. 3:15), they should see hard working godly women. **Paul continues to be concerned about the perception of the Lord's people** (see study # 29; The World's Perception of the Christian). The importance of the Christian walking as God commands cannot be overstated. As the song says, "**We are the World's Bible...**" Our language, activities, religious service, and doctrine we teach ought to be identified with all that we read in God's word.
 3. Note that the woman was to "*rule the household.*" The word "*rule*" (*oikodespotein*) = "to be master of a household... to occupy one's self in the management of a household" (Moulton 283). Liddell and Scott define the word as, "to be master of the house, to rule the household" (LS 546). "To rule a household, manage family affairs" (Thayer 439). Interestingly we find that it is the man who is commanded to "*rule*" (*proistamenon*) - "to preside over, govern, superintend" (Moulton 344) his house (see I Tim. 3:5). We find that it is the man who is to "*rule*" over the woman (Gen. 3:16). We find that it is the man who is the "*head*" of the woman (Eph. 5:23). Note that the two Greek words for "rule," found at I Tim. 3:5 and here, are different. The woman is obviously the manager of the home and the husband is the governor or superintendent of the home. While the wife occupies a high position of authority in the home over the children it is the husband that is over all things in the home. The woman manages the home.
 4. The student of God's word will certainly want to thoroughly understand how it is that the woman rules the home yet it is the man that is head of the home. What examples could we look to for godly women of the home that ruled their households as queens? The Holy Spirit gave us the example of the worthy woman at **Proverbs 31:10-31**. Reading this passages helps us understand what managing the home is all about for women. The worthy woman did the following:
 - a. Works with her hands (vs. 13)
 - b. Gets up early in the morning to prepare food for everyone in her house (vs. 15).
 - c. She conducts business: buying and selling land so that she may take the profits to plant vineyards for her family (vs. 16).

- d. She works all night making merchandise, clothing, and sashes to bring to the market to sell that her family may have warm clothing to wear and also that she may help those who are less fortunate (vs. 18-25).
 - e. *"She watches over all the ways of her household, and does not eat the bread of idleness"* (vs. 27).
 - f. She fears the Lord (vs. 30).
5. Yes, God's woman rules the household as a queen whose hard work never goes unappreciated or unnoticed by her husband or children. They benefit from her extreme work ethic! Homes that have nothing to eat, no warm clothes, and nothing to help others with is a home without a wife and mom that rules that house! Everything that the godly wife and mother does is for the home. Brethren have been infected with the false doctrine of an American housewife. Many people's idea of a godly woman is one who sits at home not permitted to go outside the house to do much of anything other than grocery shopping (see study # 20).
- K. *"For already some are turned aside after Satan"* (5:15).
- 1. The slothful, gossiping, and busybody women of Ephesus should have been involved in intense labor for their homes; however, *"some"* had *"turned aside after Satan."*
 - 2. Their turning aside after Satan came in the area of forming lazy work ethics and spending their days in gossip and the affairs of others. Why were the women not busy buying fields, making merchandise, and watching over their families? Their marriages were out of lust and their concept of marriage was to sit back and do nothing and therefore Jehovah condemned them through the teaching of Paul and Timothy (see I Tim. 5:11-12). Women today that sit at home doing nothing but playing on the computer (video games and social networks), watching television, going to a fellow Christian woman's house to spend the day talking have *"turned aside after Satan."*
- L. *"If any woman that believes has widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed"* (I Tim. 5:16).
- 1. Paul has delivered strong words in relation to people's responsibility to help their aging widowed parents (see I Tim. 5:8).
 - 2. While the woman of God will be extremely busy providing for her own household she may find herself providing for the needs of a *"desolate"* widowed mother or father as well. Paul tells Timothy, *"let her relieve them."* Part of managing the woman's household will be coming up with money and food for a widowed family member.
 - 3. The church is not to be burdened by the needs of a widow who has children. Paul tells the *"woman that believes"* to relieve their parents or grandparents. When the faithful do this it will free the church up to take care of the *"widows indeed"* (i.e., those desolate).

II. Treatment of Elders (Bishops) in the church (5:17-20):

- A. *"Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching"* (5:17).
- 1. The *"elders"* (bishops of the church) are said to be counted worthy of *"double honor"* if they *"rule well."* The work of the elder is *"ruling"* among the members of the local body of Christ. To *"rule"* (*proestotes*) = "to preside, govern, superintend" (Moulton 344). The elder who governs or superintends the local church well is to be counted worthy of *"double honor."* When people honor others they illustrate a posture or disposition that illustrates their personal view of that person's great worth or value. Members of the body of Christ are to **give twice the amount of honor** (esteeming one with great value and worth) than they would to others in authoritative positions such as government officials (see Rom. 13:7; I Pet. 2:17), masters (employers that supervise or are over us) (see I Tim. 6:1), husbands and wives (I Pet. 3:6-7), parents (Eph. 6:2), and faithful preachers of the gospel (Phil. 2:29). The elder is to be esteemed very highly among God's people (see I Thess. 5:12-13). The **qualification for double honor** is that they *"rule well."* These are men who shepherd the flock of God. Their work is primarily in the area of keeping the members of the church faithful and going after those who stray from the faith. Elders that do this well are to be doubly honored.
 - 2. Some, but not all, elders may even *"labor in the word and in teaching."* The Apostle Peter was one who served as an elder yet labored in the word of God as a preacher and apostle of Jesus

Christ (see I Pet. 5:1ff). Those elders who not only see to it that the members of the church remain faithful but also perform public teaching (edifying the saints and teaching the lost) should "*especially*" be honored. One can certainly break down the work of the various positions in the church by examining I Timothy. The elder's work is not among the physically sick but the spiritually sick of a congregation. His work is to keep the church spiritually healthy by governing it with the absolute truth. The deacon's work is among the physically sick as well as laboring in teaching. The evangelist's work is in the area of publicly presenting the doctrine of Jesus Christ so that the church may be edified and taught the truth.

- B. "*For the scripture saith, Thou shalt not muzzle the ox when he treads out the corn. And, the laborer is worthy of his hire*" (5:18).
1. Paul had earlier told the Corinthians the same thing in relation to paying a gospel preacher for laboring in the word of God (see I Cor. 9:9-10). He concludes to the Corinthians saying, "*Even so did the Lord ordain that they that proclaim the gospel should live of the gospel*" (I Cor. 9:14).
 2. Paul uses the Mosaic Law regarding the working of animals to prove his point (see Deut. 25:4). If it is cruel to not permit the Ox to eat while he works why would anyone think it would be ok to demand that a preacher (or laboring elder) do so without pay? Paul tells the Corinthians that no one in their right mind would serve in the military, work on a farm, or do shepherd work for free (I Cor. 9:6-14). Why would anyone think that it would be different for a man who preaches the gospel (see I Cor. 9:14)? Some brethren are opposed to the preacher or laboring elder receiving wages for their work. These same brethren think its a crying shame to give a preacher a yearly raise. Interestingly, when this opposing brother goes to his place of work he fully expects to be compensated for his time and labor and he fully expects to be given raises (see study # 24).
- C. "*Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear*" (5:19-20).
1. The Mosaic Law authorized punishment of sins based on the testimony of two or three witnesses (Numb. 35:30; Deut. 17:6; 19:15). Jesus and the apostles made this Mosaic principle binding on NT Christians (cf. Matt. 18:16; II Cor. 13:1; Heb. 10:26-31; I Tim. 5:19). There are many Laws brought over from the first covenant to the second (see Eph. 6:1 for example).
 - a. A "*witness*" (*marturon*) = "Used in a legal sense; etymologically one who is mindful, heeds; a witness (one who avers, or can aver, what he himself has seen or heard or knows by any other means)" (Thayer 392). "Witness; used in a legal sense; Acts 7:58; Mt. 18:16; II Cor. 13:1; I Tim. 5:19" (AG 494).
 - b. The purpose of witnesses is given in Matthew 18:16; ... "*that every word may be established.*" To "*establish*" (*histemi*) a matter is "to bid to stand by, ; in the presence of others: in the midst, to make firm, fix, establish: to cause a person or thing to keep his or its place; to stand, be kept intact to establish a thing, cause it to stand, i.e. to uphold or sustain the authority or force of any thing; to ratify (validate), confirm: (Matt. 18:16)" (Thayer 308).
 2. The issue of an elder found in sin must be somewhat similar to the Matthew 18 case. The inference is that the elder is in sin but does not believe that he is or it may be that he is trying to conceal the matter.
 3. If there are two or more who can aver that the elder is guilty of a sin then he must be "*reproved in the sight of all.*" The word "*reprove*" (*elegche*) = "reprove (reprimand), discipline, and chastise" (Moulton 131). The sinning elder is to be singled out and publicly reprimanded, disciplined, and chastised before the whole congregation so that everyone else may know the seriousness of sin (i.e., the church nor God will tolerate such behavior even among the elders).
 4. Who is to perform this public reproof? Paul is speaking to Timothy as the evangelist. The preacher of the local church will be the one who has received the accusation from two or more witnesses and it will be the preacher who stands before the congregation and reproves the ungodly elder (see study # 24).

III. Paul's Admonition to Timothy as the Minister of Jesus Christ (5:21-25):

- A. "*I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality*" (5:21).

1. Paul had earlier given Timothy a "charge" regarding false teachers and those who would pervert the gospel of Jesus Christ at I Timothy 1:9 and 18. There, the word "charge" (*paraggello*) meant "to command, order, charge" (Moulton 301). The word "*charge*" used here is a different Greek word; i.e., *diamarturomai* which means "to make a solemn (of a serious nature) affirmation; to make a solemn and earnest charge (to entrust with a duty, responsibility, or obligation)" (Moulton 93). Paul had entrusted the duty and responsibility of "*these things*" to Timothy the evangelist (see study # 24):
 - a. Keeping the doctrine of Jesus Christ sound (I Tim. 1:10) and exposing men and women who do not have such a disposition toward truth (I Tim. 1:3, 18-20).
 - b. Seeing to it that the church is organized with qualified men who serve as bishops and deacons (I Tim. 3 all).
 - c. Putting the brethren in mind of the dangers of worldliness and false teachers (I Tim. 4:1ff).
 - d. Not permitting the church to be burdened with widows who have others who are responsible for taking care of them (I Tim. 5:16).
 - e. Publicly rebuking erring elders that the rest of the church may fear to sin against God (I Tim. 5:20).
 2. The three witnesses that validate the divine charge given to Timothy are God, Christ Jesus, and the elect angels. Timothy is to do the above mentioned work as an evangelist "*without prejudice or partiality*." The evangelist who permits favoritism to govern his judgments is not fit to do the work of the Lord. Truth, above all else, is to be the standard for his every action, judgment, and work (see study # 24)!
- B. "*Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure*" (5:22).
1. Timothy, as the evangelist, would need to take into consideration truth and the facts of any given accusations that may be levied against the elders of the church. The danger would be to get caught up in the emotions of the moment and join in on the mob mentality to nail a suspected sinful elder to the wall before all is heard and examined. Don't be so hasty but rather weigh out the facts.
 2. Those who would be quick to judge before the facts are formed due to their prejudice and partial spirits are not to be joined. No right thinking Christian should share in the sins of others (see Eph. 5:11; Rev. 18:4) (see study # 30; Fellowshiping Sin).
 3. Furthermore, if Timothy would abstain from making hasty judgments and joining in with the sins of others he would remain "*pure*." Paul admonishes the young evangelist to "*keep thyself pure*" from the sins of men, from the lure of worldliness, and false teaching (see I Tim. 4:1ff). The word "*pure*" (*agnon*) = "innocent and blameless" (Moulton 4). Trouble comes to those who are not innocent or blameless in regards to lawless behavior (see study # 24).
- C. "*Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities*" (5:23).
1. The Nestle and Marshal literal text reads, "*No longer drink water but wine a little use on account of thy stomach...*" (pp. 830). Timothy had "*often infirmities*" as well (*astheneias*) = "bodily infirmity, state of ill health, **sickness**" (Moulton 55). To remedy Timothy's stomach problems and state of ill health Paul recommends that he use a "little wine" as **medicine**.
 2. While it is true that grape juice has many healing qualities and helpful antioxidants it is also true that intoxicants can act as medicine for various health issues. The most recent research shows alcoholic beverages reducing chances for coronary heart disease and acting as an anesthetic (see www.medicinenet.com).
 3. The true issue seems to be the use of "*water*" as opposed to "*a little wine*." The fact that Paul has to persuade Timothy to abstain from water and drink "a little wine" infers a few things:
 - a. First, it infers that the availability of safe drinking water was scarce and the water that Timothy was drinking may have been the cause of his stomach problems and often infirmities. Do not keep drinking something that is making you sick. Drink the available "wine" in small quantities for health reasons.
 - b. Secondly, it infers that Timothy was very concerned with the public's perception of him if he were to drink a "little wine." Timothy did not want to appear hypocritical by drinking intoxicating wine while condemning its use. Paul, thereby, had to tell him that it was ok to

drink for the cause of stomach issues and infirmities. The problem with drinking alcohol is not with its uses in the field of medicine but rather the social and party spirit of its use.

4. It is odd that many brethren will not even consider intoxicants even if prescribed by a doctor yet they will no doubt be the first in line for Nightquil, morphine or any other drugs that will help dull pain and cause them to feel better. The only authorized use of intoxicants is medicinal (see study # 27).
- D. *"Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid"* (5:24-25).
1. Paul returns to the duties and responsibilities of Timothy as God's minister in divine revelation. Timothy would be able to detect some men's sins because they were so obvious. Still others would make the error clearly evident by their following in the steps of another sinner (i.e., fellowshiping the error). Similarly Timothy would be able to detect good works in men because their fruits are obvious (no hiding these fruits) (see Matt. 7:15ff). There are; however, deceptive and subtle sins of erring doctrines and faulty approaches to the authorized word of God that will not be so easily detected but they are rather "*hid*." As the evangelist, Timothy is to keep watch for all wickedness that he may save his own soul as well as the souls of others (see I Tim. 4:16) (see study # 28; Preachers are Watchmen).
 2. This passage is not just a random statement by the Apostle Paul. Timothy would have been very aware of his influence and would thereby in no way drink wine with others knowing it. Paul has to tell Timothy that he has already established his godly character. Timothy was pure and without blame. He did not have to worry about someone thinking he was a sinner as long as his integrity was already established with people.

Chapter 6

I. Slave Master Relationship (6:1-2):

- A. *"Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed"* (6:1).
1. Paul, once again, examines individuals who occupy positions of authority over others (see notes at I Tim. 5:17). Those who hold positions of authority over us are due honor (i.e., our obedience, respect, and estimation of great value). Those who do not show honor where honor is due make manifest a spirit of rebellion against God's authorized positions of authority (see study # 31; Attitudes toward Bible Authority).
 2. It is obvious, from the multitude of references in the Bible, that slaves comprised a great portion of the first century church. Notice that it was not the purpose of the gospel to overthrow slavery. It only regulated it as a social entity just as marriage, family, government, and business. The gospel offered something to a slave that was very appealing. The offer was freedom (Jn. 8:31-32; knowledge and obedience to truth equals freedom from sin). Though these men were slaves with masters they were free in respect to sin and its consequences. Servants were on an equal plane, spiritually, with all other Christians and even Christian masters. The apostle Paul stated, "*There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus*" (Gal. 3:28). This spiritual equality had the danger of causing some slaves to neglect their duties as a servant to their masters. If they misunderstood this freedom, they may have not submitted themselves to their masters and therefore allow the name of God and His doctrine to be "*blasphemed*."
 3. Notice, again, that God considers how the world views His church and people as important (see study # 29). A master with a worthless, lazy, and disrespectful slave would not think very highly of that person. If that lazy disrespectful slave was a Christian the master would consider this behavior as condoned by the doctrine that that man supposedly stands by. Such conduct would thereby cause the name of God and the doctrine of Christ to be "*blasphemed*" (speak against) among the unbelievers. Many would say, "That is why I don't go to church..."

B. *"And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort"* (6:2).

1. When a person "*despises*" (*neitosan*) someone they "think in disparagement of; to contemn, scorn, despise... to **disregard**" (Moulton 222). The believing slave is commanded to honor their master. If the master is a Christian they should not have disparaging thoughts against them "*because they are brethren.*" Just because the master may be a Christian does not give the fellow believing slave a right to not "*serve them.*" Paul's instructions are that the slave would understand that he is owed no preferential treatment other than the fact that he is a fellow saint.
2. Notice that Paul instructs Timothy, the minister of Christ, to "*teach and exhort*" these things (see study # 24). The evangelist was to teach and encourage the brethren in the areas of their work relationship. Brethren today who have jobs where they are under managers should give those managers and superintendents honor rather than complaining with a spirit of bitterness. If the employer happens to be a Christian do not look for any preferential treatment. Do your work that all may know and see what a Christian is (a hard worker who respect people in positions of authority) (see study # 32; The Identification of the Christian).

II. Identification and admonitions to false teachers who once had the truth (6:3-5):

A. *"If any man teaches a different doctrine, and consents not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;"* (6:3).

1. Paul has effectively proven that no man (whether a person of the world, elder, deacon, evangelist, or saint in general) is above the gospel of Jesus Christ (see I Tim. 1:3, 10, 19-20; 3:15-16; 4:1-6).
2. When one "*teaches*" he either represents divine revelation in truth or in error. The English words, "*teaches a different*" is one word in the Greek (i.e., *eterodidaskalei*) which is defined as "to teach other or different doctrine, what is foreign to the Christian religion" (Moulton 170). The Greek word is parsed as a present tense active verb which indicates the fact that such a one continues to teach the erring doctrine (see Friberg pp. 642) (see study # 18). We may all, at some point of our studies, make a false representation of the truth through faulty reasoning. At times it takes a loving brother to show us our error. Those who continue (present tense verb) in their erring doctrine, even though shown the truth, are the ones under consideration in this text (i.e., a false teacher).
3. The "*different doctrine*" was addressed at I Timothy 1:3 as well. The standard of truth is identified as "*sound words, the words of Jesus Christ, and doctrine that is according to godliness.*" Noting equivalences in the Bible is an important part of understanding the truth. Note that John wrote, "*Whosoever goes onward and abides not in the teachings of Christ hath not God, he that abides in the teachings hath both the Father and the Son*" (II Jn. 9). While many would like to say that the "*doctrine of Christ*" is equivalent to the teachings about the life of Christ it is evident from Paul's letter to Timothy that the doctrine of Christ is the **words** that Jesus taught (see study # 3; The Identity or Nature of Truth).
4. When one does not "*consent*" (to agree with, sanction, approve... to be of the same mind with) to the authorized words of Jehovah God then they display **a spirit of rebellion** (note that the word "*consent*" is also a present tense Greek verb indicating ongoing action) (see study # 18). The rebellious will not honor elders of the church and neither will they honor their masters in the work place. Keep a watchful eye on people in the church who make known their disrespect toward people who hold positions of authority. If they have problems with authority figures it will likely be that they have many problems with the authorized words of God and will surely stir up factions within the church (see study # 33; Dealing with Church Problems).
5. The apostle Paul told the Roman brethren, "*Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent*" (Rom. 16:17-18). Paul, being guided by the Holy Spirit, knew the dangers of fellowshiping error. "*A little leaven, leavens the whole lump!*" (I Cor. 5:6). Surely we see that our God loves us and intends for us to follow his laws and precepts. This is seen in the OT as well. God had commanded that any man

guilty of causing an Israelite to wander away from the law of God was to be immediately killed (Deut. 13:9). In vs. 8 of that Chapter Moses says “*neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him...*” Solomon was a prime example of the results of an association with the ungodly and those who bring another doctrine: He married foreign wives in which God had told Israel not to and as a result, his heart was turned away from God (I Kings 11:2-3). Let us all learn the lesson today. Let us learn “*not to go beyond the things which are written;*” (I Cor. 4:6). Let us be cautious and prove every word by the standard of our faith (I Jn. 4:1,6). Let us show our love for God and his word above every action of our lives (I Jn. 2:3-6).

B. *"he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmising, wrangling of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain"* (6:4-5).

1. Paul identifies the **false teacher** as one who teaches a different doctrine and one who will not consent to divine revelation (see study # 18).

2. The dissenter is further characterized by:

a. Being "*puffed up*" (*tetuphotai*) = "to emit smoke, smolder... to possess with the fumes of conceit; to be demented with conceit (self importance), puffed up" (Moulton 411). Here is one that believes he is so important that he has the right to add to the truth words that do not have a divine origin. Such a one does not respect the authorized word of God and takes it upon himself to take liberties with truth. Through a spirit of pride and vanity he elevates himself to the level of God by delivering a law that God had not delivered (see II Thess. 2:4). This man, with a spirit of vanity and pride, thinks that if he does not understand a passage of scripture then no one else can. He proclaims then, "We cannot all understand the Bible alike..." or "no one has perfect knowledge of the scriptures..." or "we cannot possibly obtain unity among the saints..." Herein is the reason that one would not be identified as a false teacher until these traits have been made manifest. When error is taught the humble and meek will acknowledge the wrong, repent, ask the Lord's forgiveness, and do all they can do to correct their error. The false teacher; however, will only persist in it because of his pride and the other following traits that are made manifest (see study # 18).

b. The person who does not consent to sound doctrine truly "*knows nothing*" (i.e., he or she is ignorant of divine truths). The wicked say we cannot understand all the word of God yet the Lord tells us to know his words (Jn. 8:32; Heb. 8:11). Though the erring dissenter of truth professes to know truth and represent truth they truly "*know nothing*." Their disrespect for the authorized words of Jehovah God and their unwillingness to submit to His divine will brings them to a state of disinterest in absolute truth. There is no fear of God before their eyes and so they mangle the truth in ignorance. These brethren cannot know truth (John 14:17) and they will "*ever be learning and never able to come to the knowledge of truth*" (II Tim. 3:7) as long as they have such a disrespectful approach to the word of God.

c. The person who does not consent to sound doctrine of Jesus Christ "*dotes about questionings and disputes of words*." Not only is he ignorant, but he is illustrated as one who is mentally sick in that he "*dotes*" (*noson*) = "a disease, sickness... to have a diseased appetite or craving for a thing, have an excessive and vicious fondness for a thing, to dote" (Moulton 279). The condition of the dissenter is placed in juxtaposition to the one who follows sound words (vs. 3). Sound words are spiritually healthy words. The words of the dissenter are:

- i. "*Questionings and disputes of words*:" He is one who is sickly fond of controversy; "about trivial and empty things" (Thayer 380). Vain and useless speech (Cf. I Tim. 4:7; the admonition is to "*refuse*" or do not entertain their foolishness).
- ii. The consequence of his sick interest in arguing over things that are indifferent is "*envy*" (causing jealousy where jealousy need not be), "*strife*" (agitation between members of the church), "*railings*" (attacking someone with bitter, harsh, and abusive language), and "*evil surmising*" ("hidden thoughts; a suspicion, conjecture, guess or supposition" {LS 845}).

- iii. The dissenter is identified further as a "*wrangler*" (*diaparatribai*) = "collision, altercation... pertinacious {stubborn} disputation" (Moulton 94). The man or woman who teaches a different doctrine is on a collision course with those who hold the truth (see study # 33).
 - iv. Furthermore these false teachers are "*corrupted in mind*." To be "*corrupt*" (*diephtharmenon*) = "utterly perverted and corrupt" (Moulton 97). Their words do not represent truth that leads to salvation and thereby is identified as perverted and corrupt. Though the teacher may sincerely believe his words to be truth they are identified as perverted and corrupt if laid beside the standard of divine revelation and found to be false. Such a one is deluded, mentally ill, and damaging to all humanity. No matter how great a friend such a one may be let us not coddle him in his error lest he infect the world with his diseased, perverted, and corrupt teachings. Let us care more about the souls of men than the friendship we may have had with this person (see study # 34; My Attitude Toward False Teachers).
 - v. Paul identifies the teacher of different doctrines as one who is "*bereft of the truth*." To be "*bereft*" (*hapestere menon*) of something is to "be destitute or devoid of" (Moulton 47). When one teaches a different doctrine he is truly devoid of the actual saving truth. Christians ought to identify such men.
 - vi. Lastly, Paul says that these men "*suppose that godliness is a way of gain*." Said teachers will tell their lies, teach their erring doctrines, cause great trouble within the church of Jesus Christ and then expect a paycheck for their work. They look to the work of the evangelist or laboring elder as an every day job. Fill the boots of the saints with error and give me my check!
3. Surely even the casual reader notes the danger these wicked men pose to not only the church but the world in general. They are truly a gangrene (II Tim. 2:17), leaven (I Cor. 5:6), and mentally diseased (I Tim. 6:4) in relation to truth. They pose the greatest of threats to the saints and world and that is spiritual death (see study # 18).

III. Paul's description of Gain in Life (6:6-10):

- A. "*But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content*" (6:6-8).
- 1. A favorite word with Paul, in relation to Christian character, is "*godliness*." The word "*godliness*" is found eight times in this epistle (see I Timothy 2:2, 10; 3:16; 4:7; 6:3, 5, 6, 11). The Greek word for "*godliness*" is *eusebeia* and uniformly translated "*piety*" by the Nestle Marshal text. The word is defined as "reverential feeling; piety (having or exhibiting reverence and earnest compliance in the observance of religion... religious devotion and reverence [a feeling of profound awe and respect and often love; an act of showing respect] to God or parents), devotion, godliness" (Moulton 176). The prescribed character for the saint is "*godliness*" or the disposition of humble compliance with the authorized word of God due to one's respect and devotion for the potentate Jehovah of all creation. People ought to have a since of fear about them when it comes to submitting to God and all others in positions of authority (see Numb. 12:1, 7-8; II Sam. 1:14; II Pet. 2:10; Jude 1:8; Rev. 1:6). Jehovah God occupies the greatest position of authority as the potentate creator (see Acts 2:36; 17:24-25; Phil. 2:9-11; Rev. 1:8) (see study # 31).
 - 2. Note that "*godliness*" is set in contrast to the one who would teach "*different doctrines*" (previous verses). While the false teacher shows little respect, honor, and reverence toward the potentate creator the elect of God overflows with fear, respect, reverence, and honor to Jehovah. The elect of God is not concerned about gain in this life but rather gain with the Lord. The elect is trying to lay up treasures in heaven rather than treasures on this earth (see Matt. 6:19-20). Having the proper approach to the Lord's will and His promises will cause the elect to simply be content with whatever station of life he may find himself in (see Phil. 4:11). The Christian's approach to eternity seems to be the thematic direction of this epistle (see I Tim. 2:2, 8 etc.).
 - 3. Paul then makes a divinely profound statement of factual truth saying, "*We brought nothing into the world, for neither can we carry anything out*." This statement reminds us of what Job had said, "*Naked came I out of my mother's womb, and naked shall I return thither: the lord gave,*

and the Lord has taken away; blessed be the name of Jehovah" (Job. 1:21). We are born into this world without possessions and we shall leave the world in the same manner. Considering our lives we ought to conclude that I should simply be content with the food and clothing I have because one day soon I will be leaving all this world behind and I will not be carrying any of its treasures with me (see Lk. 12:13-21).

B. *"But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition"* (6:9).

1. Paul turns his attention away from the pious saint who reverentially approaches his service to Jehovah God and is content with the things he is blessed with to the worldly minded (see study # 35; Worldliness). Some men are "*minded*" to be rich. To be "*minded*" (*boulomenoi*) = "purpose or determination" (Moulton 73)... "resolve" (NM 832). The person whose purpose and resolve is "*to be rich*" (*ploutein*) or "rich, opulent (affluent and luxurious), wealthy" (Moulton 330) are headed for eternal troubles.

2. Such individuals "*fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.*" When one "*falls*" (*hempiptousin*) into something they "are involved in" (Moulton 136). Riches involve men in "*temptations, snares, and foolish and hurtful lusts*" that they would not have without the riches. Those with great wealth are tempted to be more like the world (i.e., keeping up with the affluent crowd that shares your wealth and status). Snares of the devil exists in places of high wealth because there is not much that one's wealth cannot buy (i.e., lustful pleasures of unlawful or extramarital affairs etc.). With all that is available to the rich they are literally "*drowned*" in destruction and perdition.

C. *"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"* (6:10).

1. The Greek word for "*love of money*" is *philarguria* which is defined as, "money loving or covetous" (Moulton 425). Those who are money lovers have a foundation built within their character for "*all kinds of evil.*" The person who makes it their purpose to obtain money or is a money lover can bank on the fact that evil will be in their lives. The temptations and snares of lust will succeed in this person's life. The man (or woman) who lives in a shabby apartment complex with hardly anything to eat may fall into this category just as one who has more things of this world. The issue is being "*minded, loving, and reaching*" after money.

2. Paul tells Timothy that some faithful Christians who are "*reaching*" after money "*have been led astray from the faith.*" We see the warning against a desire to be rich in the form of people being "**minded to gain money, loving money, and now reaching after money.**" To "*reach*" (*horegomenoi*) after money is to "earnestly desire, to long for" (Moulton 291). The complete picture of the spiritually sick person is that they love, have the purpose to obtain, and earnestly desire money. To have such a worldly disposition is to be "*led astray*" (*hapeplanethesan*) from **the faith** (i.e., divine revelation). The Greek word means, "to wander; to swerve from, apostatize" (Moulton 46).

3. When people fall away from the faith they "*pierce themselves through with many sorrows.*" While riches and the things of this world may appear to buy happiness they truly only bring misery to one's life. The loss of a devoted spouse or true friends due to one's apostasy can be devastating to one's life (see study # 35).

IV. The "*man of God's*" Duty (6:11-12):

A. *"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness"* (6:11).

1. Notice that the "*man of God*" is set in juxtaposition to the lover of money and false teacher. Paul has clearly taught that two main tools of Satan are false teaching and the love of money or worldliness (see I Tim. 4:1ff and the book of Revelation) (see study # 35). The "*these things*" that the man of God is to "*flee*" is the teachings of different doctrines and worldliness. Once again, Paul examines the Christian's approach to this life.

2. Rather than pursuing, longing after, and loving money the man of God ought to "*follow after:*"

a. "*Righteousness*" (*dikaiousunen*) = "investiture with the attribute of righteousness (meeting the standards of what is right and just; morally right)" (Moulton 102).

- b. "*Godliness*" (*eusebeian*) = "reverential feeling; piety (having or exhibiting reverence and earnest compliance in the observance of religion... religious devotion and reverence [**a feeling of profound awe and respect** and often love; an act of showing respect] to God or parents), devotion, godliness" (Moulton 176).
 - c. "*Faith*" (*pistin*) = "belief, firm persuasion, firm conviction" (Moulton 314).
 - d. "*Love*" (*agapen*) = "love, generosity, kindly concern, devotedness" (Moulton 2).
 - e. "*Patience*" (*hupomonen*) = "endurance in adherence to an object" (Moulton 418).
 - f. "*Meekness*" (*praupathian*) = "meek (easily imposed upon, submissive, patience and humility), gentle, kind, forgiving" (Moulton 340). "Mild, soft, gentle, meek" (LS 666). "Showing patience and humility; gentle" (AHD 782). Both Jesus (cf. Matt. 11:29) and Moses (cf. Numb. 12:3) were said to be meek.
- B. "*Fight the good fight of faith, lay hold on the life eternal, whereunto thou was called, and did confess the good confession in the sight of many witnesses*" (6:12).
1. Paul admonishes Timothy to "*fight*" (*agonizou*) = "to be a combatant in the public games; to contend, fight, strive earnestly" (Moulton 6). The "*fight*" is against worldliness and false teaching (see context) which are the two primary tools of Satan (see I Tim. 4:1ff). Recall that Paul had earlier charged Timothy to "*war the good warfare*" (see I Tim. 1:18). The Christian's warfare is "*against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places*" (Eph. 6:12). **Fighting the good fight of faith means (see study # 39; Fighting the good fight of Faith):**
 - a. Knowing who the Christian's enemy is (i.e., Satan - the "*adversary*") (I Tim. 5:14; I Pet. 5:8).
 - b. Knowing of Satan's hatred for the saints and the Lord's church (Rev. 12:17).
 - c. Knowing that the fight is to the death (spiritual death or spiritual life) (Eph. 2:1-3).
 - d. Exercising self control and godliness during the hour of temptation (see I Cor. 10:13; James 1:12-18; II Pet. 1:6).
 - e. Putting on the whole armor of God (Eph. 6:13ff).
 - f. Contending for the faith (Jude 3).
 - g. Preparing the mind that we may be able to give an answer to any man concerning the faith that is within us (I Pet. 3:15).
 - h. Ready ourselves for the defense of the gospel (Phil. 1:17, 27-30).
 - i. Busy guarding divine revelation until the Lord comes again (I Tim. 6:13-14).
 - j. We are to approach the battle with confidence. David once said to Goliath, "*Jehovah saves not with sword and spear: for the battle is Jehovah's, and he will give you into our hand*" (I Samuel 17:47) (see also II Cor. 10:3-4).
 2. Paul admonishes Timothy to "*lay hold on the life eternal.*" When one "*lays hold*" (*hepilabou*) of something they "grasp, obtain as if by seizure" (Moulton 158). The Christian is to seize eternal life that is offered by God and never let it go.
 3. Paul reminds Timothy that he (and all Christians) were "*called*" by the gospel message (see II Thess. 2:13-14) to obtain eternal life through the forgiveness of sins. Having heard and believed the saving message of the gospel Timothy (and all who are Christians) had at one time "*made the good confession in the sight of many witnesses.*" The Apostle Paul had told the Romans, "*Because it thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved for with the heart man believes unto righteousness; and with the mouth confession is made unto salvation*" (Rom. 10:9-10; see also Matt. 10:32; Phil. 2:11; I Jn. 4:15; II Jn. 1:7) (see study # 37; Confessing the Name of Christ).
- V. **Paul "charges" Timothy to guard the doctrine of Christ (6:13-16)**
- A. "*I charge thee in the sight of God, who gives life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:*" (6:13-14).
1. Paul had earlier given Timothy a "*charge*" regarding false teachers and those who would pervert the gospel of Jesus Christ at I Timothy 1:9 and 18. The word "*charge*" (*paraggello*) means "to command, order, charge" (Moulton 301). **Paul, an Apostle of Jesus Christ, was commanding Timothy to tell others not to teach different doctrines.** Once again Paul *paraggello*(s); i.e.,

- commands Timothy, to "*keep the commandment without spot or reproach until the appearing of our Lord Jesus Christ.*" The Lord God Almighty has delivered divine revelation identified as law that He expects man to follow perfectly (i.e., without spot or reproach) (see Matt. 5:48; I Pet. 1:15-16) (to do otherwise is to sin - see I Jn. 3:4). Jehovah is qualified to command man because he is the one "who gives life to all things" (see also statements of authority at I Timothy 1:17; 3:16; 6:15-16).
2. Note that the "*keeping*" of God's commands is guarding the purity thereof. The word "*keep*" (*teresai*) in the Greek is "to keep watch upon, guard... to watch over protectively, guard" (Moulton 403). This exact Greek word is used in I Corinthians 7:37 in relation to **keeping** a virgin daughter in the state of being a virgin. To allow her sexual intercourse would render her no longer a virgin. Likewise to make additions to the gospel of Jesus Christ would make it no longer the gospel. The doctrine of Jesus Christ is to be kept pure from "*spots*" or "*reproach.*" A "*spot*" (*haspilon*) = "spotless, unblemished, pure" (Moulton 56). Again, the gospel is to be guarded against a "*reproach*" (*hanepilempton*) = "irreprehensible [without flaw; perfect, impeccable], un-blamable" (Moulton 28). The work of the evangelist is obviously to watch over (i.e., guard) the purity of the doctrine of Jesus Christ because it alone will save men's souls (see I Tim. 4:16; 5:24-25 and end of this study notes at I Timothy 6:20) (see study # 6; # 28). Paul tells Timothy that such guarding of divine revelation is to continue "*until the appearing of our Lord Jesus Christ*" (i.e., until the end of all things as we know it or death comes to us). This is another part of "fighting the good fight of faith" (see I Tim. 6:12).
 3. Paul's charge is in accordance with Jehovah God who gives life to all things (see Paul's sermon to the Athenians at Acts 17:24-27). Secondly, this charge is sanctioned by Jesus Christ, "*who before Pontius Pilate witnessed the good confession.*" Recall that Pilate had asked Jesus if he was the king and Jesus answered, "*To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth hears my voice*" (Jn. 18:37).
- B. "*which in its own times he shall show, who is the blessed and only Potentate, the king of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. Amen*" (6:15-16).
1. Note that "*he shall show*" something when he (Jesus Christ) appears again (i.e., the second coming of Christ to bring home the redeemed). When Christ was resurrected from the dead he made a powerful proclamation that he was the "*Son of God*" (Rom. 1:4). When Jesus comes again "*he shall show who is the blessed and only Potentate.*" A similar statement is made at I Timothy 1:17 in the form of a doxology.
 2. **This may be one of the most important verses for man to grasp and never let loose.** The word "*Potentate*" (*dunastes*) = "potentate [one who has the power and position to rule over others; monarch], sovereign [paramount, supreme... having supreme rank or power], prince" (Moulton 108)... "A lord, master, or ruler" (LS 213). The coming of Jesus Christ, as has been foretold in the scriptures on a multitude of occasions (see Matt. 24:36; 25:31; Jn. 5:25ff; Acts 1:9-11; I Cor. 15:50ff; I Thess. 4:13ff; etc.), will show the true paramount power and supreme authority of Jehovah God over all the universe. The one paramount powerful Jehovah God is "king of kings, and Lord of lords." There is no one king or lord of the earth that is over Him. He is indeed, "*over all*" (see Jn. 17:1-2; Eph. 4:6). Jehovah alone has the power of immortality and he dwells in light that is unapproachable due to man's inferiority. To this great God who has no equal in "*power eternal*" and authority is to be given "*honor.*" We have discussed the issue of giving honor where honor is due throughout this study (see notes at I Timothy 1:17; 5:3; 6:1). When one "*honors*" (*timaō*) another they "estimate in respect of worth; to hold in estimation... to honor with reverent service (see Jn. 5:23)" (Moulton 405)... "Special esteem (regard highly) or respect; reverence... to hold in respect; esteem... to show respect for... to confer distinction upon" (AHD 620). When one honors another they are voluntarily subjecting themselves to their authority and are more than willing to do all that such a one commands. Jesus said, "*If you love me keep my commandments*" (Jn. 14:15). What God commands we honor Him due to His position as potentate creator (see study # 31). God expects this. During the days of Malachi the prophet condemned the Lord's people for their disobedience and lack of honor directed toward Jehovah. Malachi, speaking for

God writes, "*A son honors his father, and a servant his master: if then I am a father, where is mine honor? And if I am a master, where is my fear? Saith Jehovah of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?*" (Malachi 1:6).

VI. Paul gives Timothy, the evangelist, a message to give to Rich Christians (6:17-19):

- A. "*Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who gives us richly all things to enjoy;*" (6:17).
1. Once again we find the word "*charge*" which, as discussed at I Timothy 1:17 and 6:13, means to command someone to do something. Obviously there were Christians during Paul's days who were actually wealthy. Their wealth did not make them sinners but their approach to their wealth had the potential of making them sinners.
 2. Note that the Apostle Paul does not tell the wealthy Christians to sell everything they have and give to the poor as Jesus told the rich young ruler (see Matt. 19:21). Paul tells Timothy to command that those Christians who are rich to do two things (see study # 40; Riches and Wealth):
 - a. **First**, the rich Christians were not to be "*highminded*" (*hupselopsronein*) = "to have lofty thoughts, be proud, overweening (presumptuously arrogant), haughty (see also Rom. 11:20)" (Moulton 421). Sometimes when we are around the wealthy it is apparent by their attitudes that they believe that they are at a different financial level than others and thereby others who are not at their level are not worth their time or attention.
 - b. **Secondly**, rich Christians were not to set their "*hope in their riches*" because, as Paul said earlier, no man will take any accumulated wealth with him when he dies (see I Tim. 6:7). The Christian's hope ought to be on God.
- B. "*that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed*" (6:18-19).
1. The third thing Paul tells Timothy to command the rich to do is to do good and be rich in good works in relation to distributing and "*communicating*" to those less fortunate or in various needs. The Christian should not hoard his riches but rather have a willing disposition to help others in need.
 2. When the wealthy Christian is willing to help others he or she lays up treasures in heaven where true life (eternal life) will be experienced.

VII. Final Benediction and Admonition to Timothy (6:20-21):

- A. "*O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called*" (6:20).
1. First Timothy has been an epistle that outlines the duties of the evangelist and the Christian's approach to this life. Above all things man must keep the doctrine of Jesus Christ in all its purity rather than allowing others to pervert it. Paul thereby pleads with Timothy to "*guard*" the faith. The word "*guard*" (*psulazon*) = "watch, guardian, keeper, protector" (LS 874). There were obviously men who were teaching false doctrines (see I Tim. 1:3; 6:3), involving themselves in fables and genealogies (I Tim. 1:4), and participating in "*profane babblings*" (*kenopsonias*) = "Empty discussion, discussion of vain and useless matters" (Thayer 2757). Timothy was also to turn away from "*oppositions*" (*antithesis*) "that which is opposed: the inventions of false knowledge, either mutually oppugnant, or opposed to true Christian doctrine" (Thayer 50). As Ezekiel is commanded of God to be a watchman over Israel (Ezek. 3:16ff) so God now commands evangelists (I Tim. 6:20) and members of the body of Christ (Rom. 16:17) to do no less (see study # 28).
 2. Knowledge (*gnosis*) "of the heretical Gnosis (Gnosticism): of knowledge falsely so called" (AG 164). "Gnosticism was a heresy far more subtle and dangerous than any that had appeared during the early years of the church. It became so widespread that by the beginning of the 3rd century A.D. most of the intellectual Christian congregations throughout the Roman Empire were to some degree infected by it... The fantastic product of the blending of certain Christian ideas with speculations and imaginings derived from a medley of sources (Greek, Jewish, Parsic; philosophies, religions, theosophies, mysteries) in a period when the human mind was in a kind of ferment... Neander, a Greek philosopher of the 2nd cent., described Gnosticism as "the first notable

attempt to introduce into Christianity the existing elements of mental culture, and to render it more complete on the hitherto rather neglected side of theoretical knowledge...⁷

- a. Paul had already previously warned Timothy against adding thing that did not belong to the doctrine of Jesus Christ (I Tim. 1:3, 10-11).
 - b. Christians are commanded to speak only the oracles of God (I Pet. 4:11).
 - c. So the gnosis that opposes truth is to be rejected and turned away from. Christians are to be grounded in truth that they may be able to recognize such false *gnosis*!
- B.** "*Which some professing have erred concerning the faith. Grace be with you*" (6:21).
1. Those who hold to false *gnosis* that opposes the doctrine of Christ "*err concerning the faith*" (6:21). There is only one truth and those who deviate from that truth "*err*" (see Eph. 4:1ff). The word "*err*" (*hestochesan*) = "to miss the mark; met. to err, deviate, swerve from" (Moulton 57) (same word is found at II Tim. 2:18).
 2. Paul closes by stating, "*Grace be with you*" Timothy. Grace teaches us to deny ungodliness and pursue a life of righteousness (Titus 2:12). Paul's final words to his fellow laborer were that he basically, keep the faith.

⁷ Renwick A. M. The International Standard Bible Encyclopedia; Vol. 2; Gnosticism, pg. 484.

“O Timothy, guard that which is committed unto thee...”

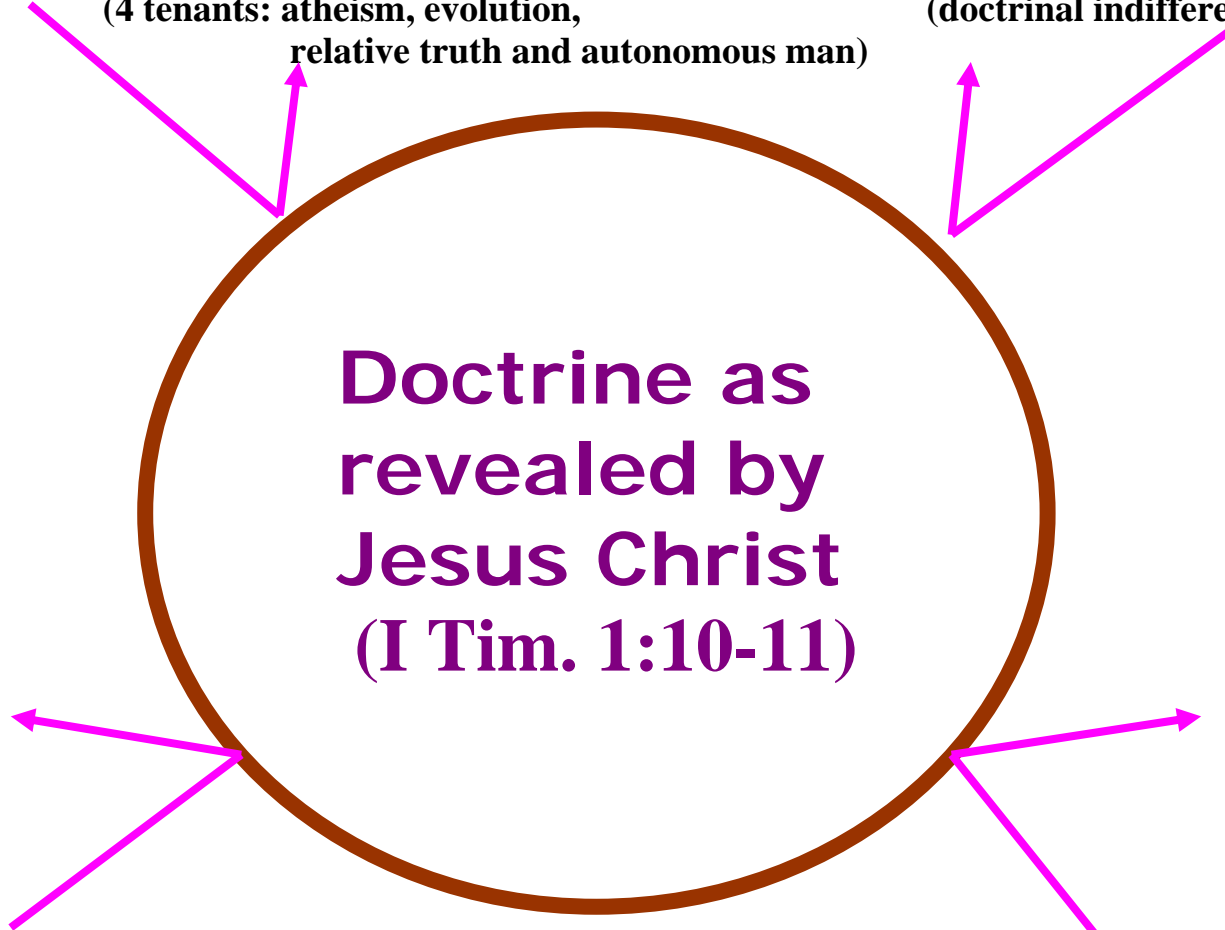
I Timothy 6:20

Humanism

(4 tenants: atheism, evolution, relative truth and autonomous man)

Adiaphorism

(doctrinal indifference)



Doctrine as revealed by Jesus Christ (I Tim. 1:10-11)

Syncretism

(doctrinal tolerance)

Liberalism

(“any other thing contrary to sound doctrine.” (I Tim. 1:10)

“The attempt or tendency to combine or reconcile differing beliefs” (AHD 1233).